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Canada Parliament Special Joint
Committee on the Indian Act

Minutes



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Canada Indian Act, Special Joint Committee
on the, 1947

(SESSION 1947)



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(SPECIAL JOINT COMMITTEE OF THE SENATE
(AND THE HOUSE OF COMMONS)

(APPOINTED TO CONTINUE AND COMPLETE THE EXAMINATION
AND CONSIDERATION OF THE

(INDIAN ACT)

MINUTES OF PROCEEDINGS AND EVIDENCE

No. 1 - 10

WEDNESDAY, MARCH 5, 1947

THURSDAY, MARCH 6, 1947

WITNESSES:

Frederick F. Tisdall, Esq., M.D., F.R.C.P.(C), Toronto;
G. Gordon Brown, Esq., M.A., Ph.D., Associate Professor of Anthropology,
University of Toronto.
Mr. R. A. Hoey, Director, Indian Affairs Branch, Department of Mines
and Resources, Ottawa.
P. E. Moore, Esq., M.D., Indian Medical Services, Department of National
Health and Welfare, Ottawa.

OTTAWA
EDMOND CLOUTIER, C.M.G., B.A., L.Ph.
KING'S PRINTER AND CONTROLLER OF STATIONERY

1947



ORDERS OF REFERENCE

THE SENATE,

Thursday, 13th February, 1947.

Ordered: That the Senate do unite with the House of Commons in the appointment of a Joint Committee of both Houses to continue and complete the examination and consideration begun by a Joint Committee of the Senate and the House of Commons, pursuant to a resolution of the Senate of May 16, 1946, and continued by a Commission under the Inquiries Act, appointed by Order in Council P.C. 3797, dated the 11th day of October, 1946, of the Indian Act, Chapter 98, R.S.C. 1927, and amendments thereto, and to suggest such amendments as they may deem advisable, with authority to investigate and report upon Indian administration in general and, in particular, the following matters:

1. Treaty rights and obligations.
2. Band membership.
3. Liability of Indians to pay taxes.
4. Enfranchisement of Indians both voluntary and involuntary.
5. Eligibility of Indians to vote at Dominion elections.
6. The encroachment of white persons on Indian reserves.
7. The operation of Indian day and residential schools.

8. And any other matter or thing pertaining to the social and economic status of Indians and their advancement, which, in the opinion of such Committee, should be incorporated in the revised act.

That the following Senators be appointed to act on behalf of the Senate on the said Joint Committee, namely, the Honourable Senators: Blais, Dupuis, Fallis, Horner, Johnston, Macdonald (*Cardigan*), MacLennan, Nicol, Paterson, Robicheau, Stevenson and Taylor. (12).

That the records, exhibits and evidence received and taken by the Joint Committee during the last session of Parliament and by the Commission aforesaid, be made available to the said Joint Committee and made part of the records thereof.

That the said Committee have power to appoint from its members such subcommittees as may be deemed advisable or necessary to deal with specific phases of the problem aforesaid, with power to call for persons, papers and records, to examine witnesses under oath and to print such materials from day to day as may be ordered by the Committee for the use of the Committee and Members of the House of Commons and the Senate.

That a Message be sent to the House of Commons to inform that House accordingly.

THURSDAY, 6th March, 1947.

Ordered: That the quorum of the Committee be nine members.

Ordered: That authority be granted to the Senate section of the Joint Committee to sit during sittings and adjournments of the Senate.

Attest.

L. C. MOYER,

Clerk of the Senate.

ORDERS OF REFERENCE

HOUSE OF COMMONS,

Thursday, 13th February, 1947.

Resolved: That a Joint Committee of the Senate and the House of Commons be appointed to continue and complete the examination and consideration begun by a joint committee of the Senate and the House of Commons pursuant to a resolution of the House on May 13, 1946, and continued by a Commission under the Inquiries Act, appointed by Order in Council P.C. 3797, dated the 11th day of October, 1946, of the Indian Act, Chapter 98, R.S.C. 1927, and amendments thereto, and to suggest such amendments as they may deem advisable, with authority to investigate and report upon Indian administration in general and, in particular, the following matters:

1. Treaty rights and obligations.
2. Band membership.
3. Liability of Indians to pay taxes.
4. Enfranchisement of Indians both voluntary and involuntary.
5. Eligibility of Indians to vote at Dominion elections.
6. The encroachment of white persons on Indian reserves.
7. The operation of Indian day and residential schools.
8. And any other matter or thing pertaining to the social and economic status of Indians and their advancement, which, in the opinion of such committee, should be incorporated in the revised act.

That the following members be appointed to act on behalf of the House of Commons on the said joint committee, namely: Messrs. Arsenault, Brown, Brunelle, Bryce, Blackmore, Case, Castleden, Charlton, Church, Farquhar, Garipey, Gibson (*Comox-Alberni*), Glen, Harkness, Little, Matthews, (*Brandon*), MacLean, MacNicol, Raymond (*Wright*), Reid, Richard (*Gloucester*), Stanfield.

That a Message be sent to the Senate requesting their honours to appoint Senators to act as members of the Senate on the said special joint committee.

That the records, exhibits and evidence received and taken by the joint committee during the last session of Parliament and by the Commission aforesaid, be made available to the said joint committee and made part of the records thereof.

That the said Committee have power to appoint from its members such subcommittees as may be deemed advisable or necessary to deal with specific phases of the problem aforesaid, with power to call for persons, papers and records, to examine witnesses under oath and to print such materials from day to day as may be ordered by the Committee for the use of the Committee and Members of the House of Commons and the Senate.

That the said Committee shall report from time to time and that the provisions of Standing Order 65 limiting the number of members on Special Committees be suspended in relation thereto and that a Message be sent to the Senate to acquaint their honours therewith.

THURSDAY, 6th March, 1947.

Ordered: That the quorum of the Committee be nine members.

Ordered: That the said Committee be granted leave to sit while the House is sitting.

ARTHUR BEAUCHESNE,
Clerk of the House.

REPORT TO THE SENATE

THURSDAY, 6th March, 1947.

The Joint Committee of the Senate and the House of Commons appointed to continue and complete the examination and consideration of the Indian Act (Chapter 98, R.S.C., 1927), and all such other matters as have been referred to the said Committee, beg leave to make their first report, as follows:—

Your Committee recommend:—

1. That the quorum of the Committee be nine members.
2. That authority be granted to the Senate section of the Joint Committee to sit during sittings and adjournments of the Senate.

All which is respectfully submitted.

W. H. TAYLOR,
Chairman.

With leave of the Senate,

The said Report was adopted.

REPORT TO THE HOUSE OF COMMONS

THURSDAY, 6th March, 1947.

The Joint Committee of the Senate and the House of Commons appointed to continue and complete the examination and consideration of the Indian Act (Chapter 98, R.S.C., 1927), has the honour to present the following as a

FIRST REPORT

Your Committee recommends:—

1. That the quorum of the Committee be nine members.
2. That the said Committee be granted leave to sit while the House is sitting.

All which is respectfully submitted.

DON. F. BROWN,
Chairman.

By leave of the House,

The said Report was concurred in this day.

MINUTES OF PROCEEDINGS

HOUSE OF COMMONS,

WEDNESDAY, 5th March, 1947.

The Special Joint Committee of the Senate and the House of Commons appointed to "continue and complete" the examination and consideration... of the Indian Act (Chapter 98, R.S.C., 1927), and all such other matters as have been referred to the said Committee, met this day at 10.30 a.m.

Present:

THE SENATE: The Honourable Senators Fallis, Johnston, Paterson and Stevenson—4.

THE HOUSE OF COMMONS: Messrs. Brown, Bryce, Castleden, Charlton, Church, Farquhar, Gariepy, Gibson (*Comox-Alberni*), Harkness, Little, Matthews (*Brandon*), MacLean, MacNicol, Raymond (*Wright*), Reid, Richard (*Gloucester*), and Stanfield—17.

On motion of the Honourable Senator Johnston, seconded by the Honourable Senator Paterson, it was

Resolved: That the Honourable Senator W. H. Taylor be Chairman of the members of the Committee for the Senate.

On motion of Mr. Matthews (*Brandon*), seconded by Mr. MacNicol, it was

Resolved: That Mr. D. F. Brown be Chairman of the members of the Committee for the House of Commons.

Mr. D. F. Brown took the Chair, thanked the Committee for his nomination and expressed appreciation for the services rendered the Committee by the Honourable Senator Johnston, with regrets that Senator Johnston had decided not to resume the Chairmanship this year. A welcome was extended to the new members of the Committee: the Honourable Senator Robicheau and Mr. Church, M.P.

The Orders of Reference were read and attention was called to the fact that the Committee is instructed to "continue and complete" the examination and consideration of the Indian Act begun last session by a Joint Committee of the Senate and the House of Commons, and continued by a commission under the Inquiries Act, appointed by Order in Council.

After some discussion, it was

Agreed: That the following be members of the subcommittee on Agenda and Procedure: The Honourable Senators Taylor and Dupuis and Messrs. Brown, Bryce, Gibson (*Comox-Alberni*), Harkness, Raymond (*Wright*), Reid and Stanfield.

The Chairman asked the members of the said subcommittee to meet immediately after the adjournment of the Joint Committee.

On motion of Mr. MacNicol, it was

Resolved: That the quorum of the Committee be nine members.

On motion of the Honourable Senator Johnston, it was

Resolved: That the Senate be asked to grant authority to this Committee to sit during the sittings and adjournments of the Senate.

On motion of Mr. Reid, it was

Resolved: That the House of Commons be asked to grant leave to the Committee to sit while the House is sitting.

The Chairman pointed out that the Order of Reference authorized the Committee "to print such materials from day to day as may be ordered by the Committee for the use of the committee and members of the Senate and the House of Commons" and that the only matter to be decided was the number of copies to be printed.

On motion of Mr. Reid, it was

Ordered: That 1,000 copies in English and 250 copies in French be printed of the Minutes of Proceedings and Evidence to be taken before the Committee

Discussion took place with regard to the presentation to the committee of reports by those members of the Committee who had, during the recess, visited the Indian reserves in their Divisions or constituencies. It was agreed that the matter be referred to the subcommittee on Agenda and Procedure.

The Committee adjourned at 11.00 a.m. to meet on Thursday, 6th March next, at 11 o'clock a.m.

HOUSE OF COMMONS,

THURSDAY, 6th March, 1947.

The Special Joint Committee of the Senate and the House of Commons appointed to examine and consider the Indian Act, and all such other matters as have been referred to the said Committee, met this day at 11 o'clock a.m.

Present:

THE SENATE: The Honourable Senators Blais, Fallis, Macdonald (*Cardigan*), Paterson and Taylor—5.

THE HOUSE OF COMMONS: Messrs. Brown, Bryce, Blackmore, Castleden, Charlton, Farquhar, Gariepy, Gibson (*Comox-Alberni*), Harkness, Little, Matthews (*Brandon*), MacLean, MacNicol, Raymond (*Wright*), Reid, Richard (*Gloucester*), Stanfield—17.

In attendance: Frederick F. Tisdall, M.D., F.R.C.P. (C), Toronto; G. Gordon Brown, M.A., Ph.D., Associate Professor of Anthropology, University of Toronto; R. A. Hoey, Director, Indian Affairs Branch; P. E. Moore, M.D., Medical Services, Indian, Department of National Health and Welfare; B. F. Neary, Supt. Welfare and Training; C. Roberts, Welfare Division; H. M. Jones, Indian Affairs Branch.

Frederick F. Tisdall, M.D., F.R.C.P. (C), Toronto, was called, made a statement with regard to a survey under consideration by a group of sociologists, nutritionists, economists and others interested in the health and welfare of Canadian Indians and was questioned thereon.

G. Gordon Brown, M.A., Ph.D., Associate Professor of Anthropology, University of Toronto, was called. He gave an outline of the methods and scope of the contemplated survey, and was questioned by members of the Committee.

Messrs. Hoey and Moore were also questioned.

Mr. D. F. Brown, M.P., Joint Chairman, thanked Messrs. Tisdall and Brown for their very "valuable presentation".

On motion of Mr. Castleden, it was

Resolved: That this Committee recommend that the Government urgently consider the advisability of participating in and contributing to the survey as outlined by Doctors Tisdall and Brown.

The Committee adjourned at 12.40 p.m. to meet again on Tuesday, 11th March next, at 11 o'clock a.m.

T. L. McEVOY,
Clerk of the Joint Committee.

MINUTES OF EVIDENCE

HOUSE OF COMMONS, March 6, 1947.

The Special Joint Committee of the Senate and the House of Commons appointed to examine and consider the Indian Act, met this day at 11.00 a.m. Mr. D. F. Brown, M.P., (Joint Chairman) presided.

The CHAIRMAN: Honourable Senators, gentlemen, we have with us today two witnesses. It had been planned that there would be only one, but I think they will be rather brief. The first witness is Dr. Frederick F. Tisdall of Toronto who is here for the purpose of helping us in our deliberations. The other witness is Dr. G. Gordon Brown, from Toronto University. Is it your pleasure we now hear Professor Tisdall?

Frederick F. Tisdall, M.D., F.R.C.P. (C), called:

By the Chairman:

Q. Dr. Tisdall, I believe you are from Toronto and you are connected with the Children's Hospital?—A. Yes.

Q. I also understand you are a member of the Canadian Council on Nutrition?—A. Yes.

Q. And chairman of the committee on nutrition, Canadian Medical Association?—A. Yes, sir.

Q. You hold several other positions of a similar nature. I believe you have some information which you would like to give this committee in connection with Indian affairs?—A. Yes.*

The CHAIRMAN: Ladies and gentlemen, are there any other preliminary questions?

Mr. GARIÉPY: Is there any special reason why this gentleman should come forward to give evidence on Indian matters?

The CHAIRMAN: He is to give us some ideas. What are the ideas you are going to give us?

The WITNESS: Perhaps if I proceed, that would be the best way of answering the question.

Mr. GARIÉPY: I should like to know on whose invitation he is here.

The CHAIRMAN: That of the subcommittee on agenda and procedure.

Mr. CASTLEDEN: I suppose he has had some experience in dealing with Indian matters?

The CHAIRMAN: Yes.

Mr. GARIÉPY: I did not question his qualifications. I just wanted to know something of the background.

The CHAIRMAN: Dr. Tisdall is here on the invitation of your subcommittee. Dr. Brown is here also and I think we should hear him, if it is your pleasure.

The WITNESS: Mr. Chairman, ladies and gentlemen: it has been my privilege, on the invitation of Dr. Moore and Mr. Hoey—Dr. Moore is the

* Chairman, National Committee on Nutrition of the Canadian Red Cross Society; Member, Food and Nutrition Board of the National Research Council, Washington, D.C.; Member, Advisory Committee on Nutrition of the Food and Agriculture Organization of the United Nations.

head of the medical services division and Mr. Hoey is Director of the Indian Affairs Branch of the Department of Mines and Resources—to study the health of a band of Indians in northern Manitoba, the Norway House band, as well as the Cross Lake band and some Indians around God's Lake Mine. I also studied some at The Pas.

By Mr. MacNicol:

Q. Pardon me, did you say The Pas?—A. Yes. In this study we also had very valuable assistance from a prominent doctor in the United States by the name of Dr. Kause whose expenses were paid by the Milbank Foundation. Incidentally, I may say that the expenses of myself were not paid by the Indian Affairs Branch or any other government organization.

We went to Norway House in particular and made three trips in all, one in 1941, 1943 and 1944. We studied the Indians in that district, ladies and gentlemen, and the majority of the Indians we saw, according to our present day medical standards, were sick. They were not sick according to lay opinion, but when we examined them carefully from the medical standpoint, they had so many obvious evidences of malnutrition that if you or I were in the same condition, we would demand hospitalization at once. We were struck, particularly in 1941, with the inertia, the lack of initiative, the indolence of these people. Physically, they shuffled about; they moved slowly. Even though we had to speak to many of them through an interpreter, it was obvious their mental processes were going on at a very slow pace. We found, in that particular band, the TB death rate was just fifty times the tuberculosis death rate among the white population of Manitoba. This raises a problem far beyond the Indians because there is a focus of infection which is of concern to you and me. We can never prevent tuberculosis among the white population of Canada when we have a focus of fifty times among those Indians. This problem is of interest to the Department of Health and Welfare as well as the Indian division of medical services.

In trying to find out what was at the bottom of this situation we studied the food which the Indians had. We found, according to our present day standards, the Indians received a diet which could not possibly result in good health. Now, you say what do you mean by "good health"? We loosely say, well, good health is good health. What do we mean by it? I think we could take a moment to consider what might be considered good health.

Thinking of this personally, not from the standard of any person else, but thinking of it in terms of your family, if you want good health in yourself and your family you want, first of all, to have your child grow up and develop; to grow in size and stature. The Indian of today at Norway House is a smaller Indian than forty years ago. This statement is not based on guesswork, but on facts obtained from the post manager of the Hudson Bay post, Mr. Laramont, who happened to be there forty years ago. He says the Indian of today is buying a smaller sized shirt and smaller pants compared with those articles he bought forty years ago. From appearance the Indians are definitely smaller and not as well developed as they were forty years ago.

The next thing with which we are concerned is that as our children grow up they are not going to be of much use unless they are strong physically, that is, have ability to work. We found definite evidence that the Indian of today has not got the physical stamina which we would desire for good health or the stamina he had forty years ago, as was evidenced from the records we obtained from many people in that district. However, if we have a child who is well developed physically but is stupid or ill mentally, we do not consider that good health. Therefore, the next thing with which we are concerned in good health is the mental state of the individual. Is he keen mentally?

As I have said before the Indian in that area certainly was not keen mentally. He was very slow in his mental reactions and gave no evidence of any initiative or desire to do things. The fourth point in good health is that there is no use in growing to be an adult, well developed and strong physically, mentally active, if you are susceptible to every disease or infection which comes along. We had evidence of many diseases, I will only mention tuberculosis, to which the Indian was susceptible. There were many other diseases which they contracted much more readily than would a white person or person who was better fed; and they died from those diseases where the other person would not have died. In the Cross Lake band the infant mortality for one year,—that is, the number of babies who died under one year of age—reached a total of five hundred compared to the figure last year of approximately forty in the city of Toronto. It was over twelve times the infant mortality rate of a well regulated white district in Canada.

Now, why is this situation present? We were particularly concerned with the feeding of the infant. We studied that intensively. We found, of course, poor hygienic conditions. The housing was not up to our standards at all nor was the sanitation. All this could be explained to a degree by the fact that these people were sick mentally and physically. We believed they were sick primarily because their food was not sufficient or not of the proper type to allow them to be healthy. They could not possibly be healthy. We obtained a record of the food they purchased. Incidentally, due to the fact that the hunting and fishing resources have been depleted to a considerable degree in that area, the Indian of today depends much more on the food which is brought in and which he purchases at various stores than he did in the past. In fact, the records of the Hudson Bay Company show that forty years ago a certain sized family would start out a winter with one hundred pounds of flour but today the same sized family would start out with six hundred pounds. Thirty or forty years ago the Indians lived off the land to a considerable degree—that is, from fishing and hunting—but today their diet consists chiefly of the food they buy at the store in return for the sale of the pelts they catch.

No less than 85 per cent of the calories they buy come from white flour, lard and sugar. Just stop and think about that for a moment; think what that means in the diet of these people. Eighty-five per cent of all the food they bought, from the actual records of the store which were kindly placed at our disposal by the Hudson Bay Company, 85 per cent of the calories came from white flour, sugar and lard. These foods are almost entirely lacking in vitamins and are very deficient in minerals. In fact, when we started to analyze it we found that where they should receive 900 milligrams of calcium a day, they were only receiving about 100 in the food they bought. The vitamin A consumption should be around 5,000 units, but they were getting only 235. Consumption of Thiamin, or one of the B vitamins should have been around one and a half, but they got one-third of a milligram. As regards vitamin C which we obtain from fresh fruits and vegetables and of which they should have received about 75, they were getting under 10. We also found that in the past the Indians used to eat the insides, the liver and other parts of the animals and fish. Now, imitating the white man's custom, they clean the fish and throw away these articles of food which we know are rich in minerals and vitamins. He is buying increasingly large amounts of white flour, sugar and lard.

Perhaps I should say here that we found lots of physical evidence in the Indians of defects, changes in their eyes, changes in the gums and changes in the tongue as well as changes in their reflexes. All that is of scientific value, but what we are concerned with is, are they healthy? If they are not healthy people, how far down the scale are they from perfect health? What can be done about it?

In regard to meeting these conditions we commence to consider the constructive part of our statement. Having found out these facts about the Indians, how are we going to improve the condition? Perhaps you would say, "Let us give him some food." I think we will all agree that is economically unsound. I can say that from personal observations. With the Indian it will not work. If you go on giving and giving to him it is not a solution to the matter at all. We believe from our studies of the Indian that he is fundamentally a good Canadian and his reactions to his conditions are no different from our reactions would be if we were living under his conditions. If he is given proper surroundings, proper food, we can make him a good Canadian, an asset to the nation. How are we going to do this?

We are all motivated—to use a term which I believe Professor Brown and some of his group use frequently but which is just a word to me—by different things. Perhaps I work hard so I can obtain the means to buy a new car or a radio or something of that nature. We do not know as much as we should as to what motivates the Indian. We have to find out what incentive we can place in front of him. The Indian is very different from us. We have to find out how the Indian can be encouraged, how his work can be diversified, his efforts diversified, so he can make himself self-supporting, so he can obtain the food he needs; and enable him to become an asset to the nation.

Last August it was my privilege to sit on the advisory committee to the Food and Agriculture Organization of the United Nations at Copenhagen. This very same problem we have so far as the Indian is concerned came up for a good deal of discussion in regard to the nations of the world. It was agreed that charity was out, that you must find ways of improving the facilities of the people to do things for themselves; in other words, to make the people self-supporting. On the way back from London, having thought this over, it became perfectly evident, if we were going to do anything for the Canadian Indian, we would have to have some person explain the sociology that is, what makes the Indian tick, what motivates him. We would have to have assistance from the people who know about agriculture to find out what the Indian could grow in his area. Of course, there is no use trying to teach him to grow something if he is not motivated so he will grow it after you leave; that is where your sociologist comes in. If we permit the Indian to fish we should make sure we do not allow certain outside interests to deplete his lakes, just making a few thousand dollars for a company which depletes the lakes and then you and I, as taxpayers, have to look after those Indians for the next fifty years. We also need the services of an expert economist to go in and study the whole situation.

I then went to the London School of Economics which has a very high reputation for this sort of work. I outlined what looked like our problem in connection with the Indian and asked for their advice as to who in the world would be available—whom they could lend to come over here and help us with this problem if the government saw fit to make a study of this nature. They said, "Why, doctor, the best man in the world in this field is a Canadian. His name is Gordon Brown." I said, "Where is he?" They were sorry, but they did not know; they had lost track of him. For many years he had been working for them under the Rockefeller Foundation and other foundations in Africa as well as the Pacific Islands. They did not know where he was but they would try and find out. When I arrived back in Toronto to my amazement I found he had just returned to the Department of Anthropology at Toronto University.

I think this statement will close my remarks unless there are questions you want to ask me. You might now want to hear from Professor Brown in regard to a practical scheme, a practical set-up to study a limited area or two limited areas over a period of one year, ladies and gentlemen, to get the facts on which you, at the end of that time, can base a constructive policy. This would be in

a limited area again so you would not spend too much of the taxpayers money to find out whether it is possible to use the latest scientific information available in the world today, all the information of the F.A.O.—that is the Food and Agriculture Organization of the United Nations— all the information that these scientists working in other parts of the world have found out connected with problems similar to ours to see if some constructive policy cannot be put forward to ensure making our Indians an asset to the nation and good Canadians.

By the Chairman:

Q. I understand, Dr. Tisdall, Dr. Brown's presentation will be merely supplementary to your own?—A. Yes.

The CHAIRMAN: Are there any questions?

By Mr. MacNicol:

Q. Before the doctor leaves, I should like to ask two or three questions. How did you go to Norway House, by boat or 'plane?—A. What we did, we went to Winnipeg and then we asked the Hudson Bay Company to be kind enough to fly into Norway House.

Q. You went by 'plane. How long were you there?—A. We were at Norway House between a week and ten days for three different periods, that is, in 1941, 1943 and 1944. We were there in the month of March in each year because at that time the Indians congregate around the settlement before they go up to their Muskrat traps.

Q. The Indians were right at Norway House, were they?—A. We saw about 1,000 Indians altogether there, and in addition we went to the Cross Lake band, spent one day there and one day at God's Lake Mine. We had a day at the Pas. The problem was just the same in the other areas. From Dr. Moore's experience he could inform you concerning it. The problem we encountered at Norway House was identical with the problem of all the bush Indians of which there are some 65,000 in Canada. It is a typical problem and Norway House is exactly the same as elsewhere.

Q. You did not go out to the reservations from Norway House?—A. No.

Q. You did not go to the reservations at all?—A. No, they were all in there. You see, the Indians had congregated there from points as far as twenty miles away. They came in, some of them as far as twenty miles, for us to examine them. We had very elaborate equipment up there and, fortunately, at the Indian hospital there was electrical current and there was a laboratory which was ideal for our purposes.

Q. Did you go to the reservation across the river from The Pas?—A. We saw the Indian doctor, Dr. Yule, and visited the Indians with him.

Q. Then down at Cross Lake which is down the river—A. I think northeast from Norway House.

Q. I have been down there. You go down the Saskatchewan river, across Cedar Lake and down the river a little piece until you come to Cross Lake. Did you go to the reservation there?—A. There were about one hundred Indians gathered together there. I might compliment Dr. Moore in saying that he organized that trip remarkably well. The Indians were there waiting for us, so we did not have to go out and endure the hardships, we might expect.

Mr. MacNICOL: I have no more questions at the moment. There are a lot of things I could say, but I will let them go now.

Mr. BRYCE: I am delighted to hear what Dr. Tisdall has said. I thought that probably he was another doctor who did not know what he was talking about, but I am quite satisfied that he does. I have visited Norway House four times.

I have been to Cross Lake. May I assure the two gentlemen who have spoken that I paid my own expenses, too, out of my pocket. I have travelled there by different ways. This summer I travelled quite a few thousand miles by steamboat, canoe, train and car.

What Dr. Tisdall says is what I would have liked to have said many times, that these people are sick. They have no initiative whatsoever. I have seen children die up there. They have died in so short a time that they never had a chance. What he says about the matter of food is correct. At the time I was there I was told, in talking with some of the very old men, that when they hunted moose the first thing they did when they killed one was to drink the blood, and they used everything. Then the white people came along and told them it was not good to eat those things. The benefits they could have derived from those things have been lost to them.

The point you make about the white man coming in and engaging in commercial fishing in Cross Lake and up the Nelson river and in Playgreen Lake is quite correct. They have destroyed the living of the Indian. It was granted to him by the Queen that he would never have his fishing rights taken away from him. They may not have been taken away from him legally but they have been destroyed for him. The opportunity for him to make his living there has been destroyed. The same applies to hunting because that area is practically trapped out. There is no means of livelihood left for him.

Q. I wanted to ask you this question. Do you think that if the boys and girls of the rising generation who are going to school had a balanced ration fed to them at noon it would help?—A. Yes, that would help, but I do not know that is a complete solution of it.

Q. I know that.—A. But it would definitely help. Again I want to emphasize that we have every reason to believe from our medical and scientific studies of these Indians that they can be made into a great asset to this nation, that they are not fundamentally indolent and with a lack of initiative. They are sick. We have got to regard these people as being sick. We hope that perhaps Professor Brown can present to you a concrete plan for obtaining facts. Those facts at the end of a year would be presented to you. You could then put a constructive plan in operation in a limited area to see whether it would work and it would be at low cost to the taxpayer. Then if it does work in a small area you can expand it over the whole nation and do something of a really constructive nature towards making these people a great asset to us.

By Mr. Richard:

Q. How would they respond to any effort made to raise their standard of living?—A. I can give you a very concrete answer to that. In the period between 1941 and 1943 we had a nurse at Norway House. I should say Dr. Moore. I say "we". I should not say "we".

The CHAIRMAN: It is all right.

The WITNESS: I am merely a guest helping in this study. Dr. Moore had a nurse stationed there and she attempted nutrition education. The Indian's income, due to the war, had risen from \$200 to approximately \$400, so they had more money. They responded just the same as we do to nutrition education. They were buying more of the things that were going to be good for them than they had before, so I think we can answer your question that they will respond if they are given the opportunity.

By Mr. Castleden:

Q. That is an annual income of \$400?—A. Yes, not a daily income, an annual income.

Mr. MacNICOL: Before you leave that point may I fix the position of the Cross Lake to which you referred? Mr. Bryce referred to Cross Lake down the Nelson river, but the Cross Lake to which I refer is the one down the Saskatchewan river from The Pas. To which Cross Lake were you referring?

Dr. MOORE: On the Nelson river.

The WITNESS: It is ninety miles northeast of Norway House.

Mr. MacNICOL: I know where it is.

Mr. BRYCE: It is about ninety miles long. It is quite a large lake.

Mr. REID: I should like to ask the doctor one question, but before doing so may I say to him that you have laid before this committee a very serious question, indeed, the question of the diet of the Indians. I could not help thinking while you were speaking that while all you have said is true, and very informative to this committee, a great deal of what you said could also be applied to our own white people. The eating of white flour and sugar and all that kind of thing is, as we all know, not conducive to the best health. I have often wondered in erecting monuments whether we should not erect one to the older generation who came through and lived and were strong and sturdy men on oatmeal, potatoes and a few thing like that. I say that seriously because the men who came to this country from the old land did not have the diet we have to-day. They had the health which our people lack. While you propounded the question I was thinking what help could be given. Would you deem it advisable or would you suggest that in looking after their health we should have government hospitals where they could all be taken in from that district?

The WITNESS: As a taxpayer I would object very strenuously to limiting the efforts of the medical division to hospitalization because that is after the trouble has developed. We must get back to the source of things and prevent it. True you must have your hospitals to look after the unfortunate souls that have already developed serious illness, but as to the major effort it should be one of prevention and a constructive policy carried forward, not to build more hospitals for this 50 times the T.B. death rate amongst the Indians. As a taxpayer I would object to that as the main effort. The effort should be brought back to the beginning to find out why they get tuberculosis, why their resistance is lower, what are the things to be done at the beginning to prevent them ever developing tuberculosis. That is the part of this plan that I think Professor Brown can develop.

Mr. REID: Do not get me wrong. I am quite in accord with you when you talk of preventive methods. I hope you can enjoin the medical profession of this country to raise their voices, as you have done this morning, to warn the people about diet and the inadequacy of that diet rather than hospitals, but I say that you cannot cure the present T.B. with diet, so why talk along those lines? I was thinking of the T.B. among the children when I spoke of hospitals.

The WITNESS: You are quite right. It has got to be a combination of the two, but again I say I would object as a taxpayer if the effort is limited entirely on one side. It has got to be a division between the two.

Mr. REID: I think we are all agreed on that.

By Mr. Gibson:

Q. Did you find any sign of diet deficiency amongst the Indian children at the residential school in that area?—A. Yes, sir, there was. In spite of the fact they were getting meals at the Indian school they were not getting what we would call a perfect diet, or a diet that was as good as you would like to see. That is not a reflection on the church that was concerned with that particular school. Nutrition is a new science. It has been developed, as you

know, during the war. Tremendous advances were made. As you know it was my job to look after the nutrition of our Royal Canadian Air Force during the war. Great advances have been made. I think you will find the churches to-day, which are responsible for these Indian schools, are most receptive. I know they are most receptive to suggestions for improving the diet. I will answer your question very clearly that the diet was not as good as it should be.

Q. Would that be as a result of financial difficulties on the part of the church, that they did not receive a large enough per capita grant to maintain those children properly?—A. There are two reasons, one that there was not enough money to buy proper food, and secondly, that they did not have quite as much information as they perhaps now have as to the proper food to supply to those children.

By Mr. Richard:

Q. You will admit the food condition in the school was higher than it would be amongst the Indians?—A. Quite right.

Q. And probably the food in the Indian schools would not be any worse than in the poorer districts amongst the white people?—A. Perhaps in certain areas. I can say this from personal experience, because we have just finished a study of a poor area in the city of Toronto, that the Indian diet was worse than the poorest economic diet in Toronto.

By Mr. Gibson:

Q. That would not apply to all residential schools?—A. That would apply to this one residential school.

Q. Would it be a fact that when you were up there in March it would be the season of the year when sufficient vegetables and fruits were not available?—A. It is the hardest season of the year, March, April and May, before the new crops come in. That is the most difficult season of the year to get proper food.

By the Chairman:

Q. Did I understand you to say that the condition in this residential school was worse than the worst condition in Toronto?—A. The diet of the 600 children in Toronto in a poor economic district which we have been studying in the last three months in better than the food that the Indians were receiving at the Norway House residential school.

By Mr. Gibson:

Q. In that case it is quite a reflexion on the per capita grant which the government is making if they do not provide the schools with a sufficient amount of money to furnish an adequate diet. If it is poorer than the poorest in Toronto it must be very bad.—A. I would not like to make any reflection on the people who are making the grant. I stick to facts.

Q. They are the ones who are responsible.

By Mr. Matthews:

Q. Did you mean a lower cost value or a less balanced ration?—A. There are two factors involved in that. One is buying the best possible food, and the second was that they did not have enough money to buy the best possible food. The two factors are both there.

Hon. Mr. BLAIS: Especially vegetables in the winter time.

The WITNESS: Yes.

By Mr. Gibson:

Q. That could be supplemented, of course, with medical supplies such as concentrated vitamins, could it not, provided they were made available through the Indian health service?—A. Now we are getting into a very controversial scientific situation. I am a great believer we should not put the pharmaceutical houses in competition with our Canadian agriculture. I believe we were meant to get our vitamins and our minerals from our foods grown here in Canada. We as an agricultural nation are losing a big bet if we do not emphasize that we can get the majority of those vitamins and minerals in the foods that we can grow here in Canada.

By Mr. Bryce:

Q. Our residential schools should be in a situation where they can produce those at their own door?—A. That is what Professor Brown is going to tell you about. There is one other point in regard to vitamins. You have great deficiencies amongst the Indians today. That is an entirely different situation, and vitamins are badly needed to correct those conditions that are there.

By Mr. Gibson:

Q. Did you ever have the opportunity to study the skeletons of Indians of a hundred years ago to see whether there was any indication of rickets or lack of calcium in their teeth, and that sort of thing?—A. One month ago I got an offer from Professor McIlwraith of the Department of Anthropology, Toronto University, to turn over to me two boxes of Indian skeletons that he dug up. They are from around 1650. We have not got around to them yet. He wondered what we could do with them.

By Mr. Castleden:

Q. I should like to ask one question. Was any report of the findings of yourself and Dr. Moore made available to the department?—A. May I ask Dr. Moore to answer that?

The CHAIRMAN: It is on page 101 of our reports of proceedings, a medical survey of nutrition among the northern Manitoba Indians by Dr. P. E. Moore, Dr. Kruse, Dr. Tisdall and Dr. Corrigan.

Mr. MacNICOL: What is that?

The CHAIRMAN: Page 101, our last year's report.

The WITNESS: May I ask whether the members of your committee have received the reprint from Dr. Moore's office of this report with pictures in colour of the Indian conditions?

Mr. GIBSON: We got that last year.

Hon. Mr. PATERSON: I was going to ask Dr. Tisdall for a suggestion. Last summer I took the occasion with the Indian agent at Kenora to go to the east end of Regina Bay and see two reserves. When we got there I found there were good Indian log houses. They looked like warm places, but there was nobody around. When we got back to the highway we saw a small jutting of land with probably 100 brand new tents there. The whole population of those two reserves had gone into the tourist business. The girls worked in the tourist camps and the men guided, but all of a sudden they struck their tents because it was blueberry time and everybody disappeared.

They struck those tents one night and were gone the next morning. That was because of blueberry time. They do not give anybody any notice they are going. They simply go, dogs and all. How are you going to change that life? It is the habit of a lifetime. When wild rice time comes along they do the same

thing. They leave their gardens. The gardens were grown up with thistles, weeds and everything else. I asked the Indian agent why they did not grow a few potatoes and carrots? He said "Well, they are never home to cultivate them."

The life of the Indian has been carried on in that way. He is a nomad. He does not want to stay put. He does not want to do gardening. In one place we went there was one toilet for forty houses. The Indian agent tried to get them to dig holes and build toilets, but unless you are there to see that they do it they would rather sit on a rock and watch a boat go by and talk. Maybe they do not talk. When the blueberry season comes they are gone. How are you going to change that life when you know that it is not a healthy life?

The WITNESS: I think the answer to that may be given a little later on by Professor Brown. We want to get those very facts and get them from scientific observation over a period of one year to find out what makes the Indian go, what makes him tick, why he is going away. In other words, if that is his life and the life he should lead there is no use of our trying to put him in cities. You have got to fit our education and efforts to what he will do and what he will accept. It is Professor Brown's specialty to find that out. I think perhaps later he can give you the information.

Mr. REID: I have inquired about the very same question as Senator Paterson. In British Columbia they leave their gardens and go to the hop fields. By the way, I was informed they have more trouble and disease arising from the meetings at the hop fields when all the Indians gather together than any other time. I inquired as to why they go to the hop fields. It is an old tradition. There they meet their aunts and nephews and it is a regular clan gathering. They would not miss it for anything. That is one of the questions you have to face.

The CHAIRMAN: They do that in the maritimes with respect to the potato season. Everybody goes to Maine. They just pick up and they are away.

Mr. MACNICOL: They go away because they are well paid for it.

Hon. Mr. PATERSON: It is not the money they are after because they leave a job of guiding at \$5 a day to go and pick blueberries, which is a speculative job and is probably not worth more than \$2 a day. The motive for moving is not money.

The CHAIRMAN: Are there any further questions that you would like to put to Professor Tisdall? If not, shall we call on Professor Brown?

The CHAIRMAN: I wish on behalf of this committee to thank you, Dr. Tisdall, for your presentation to-day which was very enjoyable and also very valuable. I hope we will have the pleasure of hearing from you again. I will now call on Dr. Gordon Brown.

Dr. G. Gordon Brown, called:

By the Chairman:

Q. Dr. Brown, I believe you are an associate professor of anthropology in the University of Toronto?—A. Yes, sir.

Q. And I understand you have made some study of Indian affairs, particularly along social lines. Are there any preliminary questions, ladies and gentlemen, that you would like to ask Dr. Brown? If not, I will ask Dr. Brown to proceed.

The WITNESS: Mr. Chairman, ladies and gentlemen, after the advance notice which Dr. Tisdall has given me I am afraid I may sound rather flat. I propose to deal rather briefly with a plan of study.

When it comes to a matter of changing diet or of improving diet, one is particularly involved in the whole social structure of a people. One has to focus

at the beginning on how food is procured, what division of labour is necessary in procuring it, how the food is prepared, and how it is divided within the family. Those points are all strongly and intimately related to the whole texture of their social life; and until we know that inter-relationship we cannot attempt to motivate them, to make any change. We would not know how a change would be taken. So that our plan is to put two communities under observation for a calendar year and watch what happens not only at any part of the year but through the whole annual cycle—what happens when they are travelling, what happens when they are at their more or less permanent places. In addition to that we want to find out what to them makes life worth living, and what are the goals for which they strive; because any change again must be related to that particular striving which they have. So the plan of study for the one year is a study of these two communities by social anthropologists—the men who are ready for the job if the funds become available; and in addition to that, their observations would be supplemented by animal ecologists and fishery experts and agriculturists. At the end of one year we have a body of facts upon which to base recommendations. The fact is that these aspects of their social life and their motivations will be relevant to any change in food. The recommendations at the end of the year will be made by the combined observations of medical men and social students. That is, in brief, the outline of the plan.

By the Chairman:

Q. Now, how do you propose to finance such a plan?—A. It is hoped we will get a grant from the underwriters.

Dr. TISDALL: The Canadian Life Insurance Officers Association; that is the life insurance companies of Canada.

The WITNESS: They are willing to make a grant conditional upon the dominion government making a grant.

By the Chairman:

Q. In what proportion?—A. It was originally proposed to be fifty-fifty. As it is arranged now the underwriters will give somewhat more than we are asking of the federal government.

By Mr. MacNicol:

Q. Why do you assume that the underwriters would be interested at all? Why do you assume that Canadian insurance companies would be interested in a problem away up there where there is no demand for insurance?—A. Because the insurance companies are interested in health—in improving the health of the whole community—and they realize that the health of the Indian is inter-related to the health of the whole community.

Q. Yes. I have no doubt that is right.

Mr. REID: As I listened to Dr. Tisdall I realized that the conditions at Norway House must be as he has described them, but I am thinking more of the whole picture of the Indians in Canada. Suppose that the committee recommended or that the government authorized the setting up of a survey to go in for a year, you would have a survey set up for the nine provinces; but I am thinking of the different conditions and the different status of the Indians in all the provinces. A great deal of information that was given this morning by Dr. Tisdall would apply equally to the Indians on the Pacific coast, but a lot of it would not; a great deal of it would not apply. So I am wondering whether if the committee recommended something with regard to Norway House that would embrace the entire Indian situation in Canada or would that be done only for a small group? That is the thought I have in mind.

Mr. STANFIELD: It would certainly apply to the Indians in the maritime provinces anyway.

Mr. BRYCE: The Indians would be classed as bush Indians.

Hon. Mrs. FALLIS: I should like to give my support to Mr. Reid's remarks. With regard to the three or four reserves in our district, while they are comparatively small, I do not think the conditions described at Norway House would apply there particularly. There must be a great many reserves where those conditions would not apply.

The WITNESS: I think you are perfectly correct and I entirely agree with you. We have to begin somewhere with a limited number of men and a limited amount of money. One set of studies would be followed by another set of studies, so we would eventually get a comparative picture of the whole dominion.

Hon. Mrs. FALLIS: And in that way that would apply to the majority of Indians, perhaps, in the dominion?

The WITNESS: We assume that it would mean that, but we would like to verify our information by further studies in other years.

The CHAIRMAN: Dr. Tisdall, would you care to comment on that?

Dr. TISDALL: This point has been thoroughly studied with Mr. Hoey and Dr. Moore and other members of the department. Unfortunately, Dr. Brown was not in on those discussions. This study would apply in the operation of the medical branch of Indian services to approximately 65,000 of the 130,000 odd Indians in Canada. They are the Indians who are in the worst condition. This could not be applied to Indians around Brantford, Ontario, or around Montreal, or some of the Indians in the maritime provinces, who make their living in agriculture, or steel work, but it does apply in the opinion of these experts of the department to approximately 65,000 Indians who are in the worst condition. Again, sir, if I might answer your question—because I have sat in with the insurance people—they have become convinced that the health of you and myself may be wrapped up with the health of the Indian due to the spread of this focus of infection that is so prevalent amongst those people.

Mr. REID: One of the reasons I asked this question—and I think this is an opportune time to say this—is that in the growing of crops either for sale or salability by the Indian and his family, I have been finding fault with the handling of the Indians by those who know very little of the Pacific coast Indians. For instance, those who have been brought up on the prairies have no idea whatsoever about farming under irrigation where the water comes over some nearby mountain. Now, last fall I was amongst the Indians who depend on water from the hills. That land would not grow grain or grass without that water; and if a survey were made it would not begin to touch the problems of the Indians I have in mind and with which I shall deal later on in this committee; because those who have never been up in the dry lands of the interior of British Columbia have no conception of how those Indians could be helped, and they are not helped. But as regards fishing, I shall place figures on the record later on which will show Indian fishermen earning an average of \$2,500 a year. So that it is not necessarily the lack of food that is at issue. Malnutrition may come from the wrong kind of food. However, I am going to make some statements later on concerning people who talk about the poor Indians and the number involved. That was the reason for my two questions. I want the survey made in those districts where the people concerned will find out the facts and not use Ontario, Alberta or Saskatchewan conditions for their guide. For too long they have used them as a guide in so far as the Indian is concerned.

By the Chairman:

Q. Was it your plan, Professor Brown, to deal with a small group first and probably take care of other groups later?—A. It would be my wish that this should be a continuing study, but that would depend upon our finances. We are starting out with one plan for one year, and we can base some recommendations on our findings; and if people see fit to employ us further we can do that indefinitely.

By Mr. MacNicol:

Q. If your investigation took place on reservations on which the Indians do not raise vegetables now, would the investigation not fall down partially through their not having vegetables to provide the different calories or vitamins as outlined by Dr. Tisdall?—A. I think, sir, in advance, not knowing the particular conditions before them, that any plan would have to be based upon an educational policy. We have to think of the growing children. We possibly cannot change the habits in a year or two years or five years; but the plan would presumably envisage the inclusion of an educational policy.

By the Chairman:

Q. Am I correct, doctor, when I say that this is merely a fact-finding body to find out what the fact is and then later make recommendations?—A. Yes.

Mr. MACNICOL: You cannot find facts when the Indians do not raise vegetables.

The CHAIRMAN: You cannot find the fact that they are raising vegetables if they are not raising vegetables, but we are trying to find out what they are raising and what they could raise, and what is necessary to help them to raise these things. Now, those are the facts we can find.

Mr. MACNICOL: Exactly, but Dr. Tisdall based a lot of his argument on the necessity for vegetables.

The CHAIRMAN: I do not think Dr. Tisdall is a vegetarian.

Mr. MACNICOL: I agree with Dr. Tisdall. He is right. Diversified diet is important. What I am thinking of is a score or two of reservations in the far north which I have visited where they do not know what a vegetable is.

The WITNESS: It is quite conceivable that a survey would show that agriculture would not be particularly desirable or practicable. In that case educational policy would be based upon getting them to utilize whatever the environment provides for fully, if the environment does provide enough.

Mr. CASTLEDEN: It seems to me that the plan is good. With the best of health and welfare I think it is going to be possible to put the Indians in a position to earn sufficient to provide themselves with the necessities of life and health; I think that has been lacking in the past. Mr. Reid has something to say; he has a different problem from that surrounding these bush Indians; but I think this plan covering probably half the Indians of Canada is a commendable one.

It has occurred to me, looking over the Indians of the west, that a great many of them are handicapped because they have not the means, the education or the training wherewith to earn money to provide themselves with the things necessary for a decent life and health. There is no question, Mr. Chairman, that if we go on and survey and also carry out instruction in hygiene and find out the capacity of the Indian to learn about hygiene and health, to take care of the water that he drinks—

The CHAIRMAN: Is it not true that this is a fact-finding body; they will not make recommendations as to maintenance and care until a later date; they will find out the facts first?

The WITNESS: Yes.

Mr. CASTLEDEN: It is going to be as a result of those facts that they base their recommendations as to the actual economy the Indian is living under and whether he can support himself.

The CHAIRMAN: They find the facts and make recommendations; they neither accept nor reject them.

By Mr. Raymond:

Q. Do you know the approximate amount it will cost to go ahead with this project?—A. This one year survey we estimate would cost between \$20,000 and \$25,000.

The CHAIRMAN: Who would pay that?

The WITNESS: The life insurance companies are prepared, we believe, to allocate \$15,000.

By Mr. Richard:

Q. Have you any reason to believe that as the result of the conclusions you arrive at from your studies that you would apply those conclusions generally to all the Indian population of Canada or only to those of particular districts? Coming back to Mr. Reid's point, conditions vary in British Columbia from conditions in other sections.—A. My belief at present would be that we might make recommendations specifically for those areas which we sample. We would hope to make that possible through studies made by the institution where modified versions of that plan would be available; and of course you cannot draw up a blanket program for all Indians on the basis of what one group needs.

By Mr. MacNicol:

Q. I would like to ask a further question. Supposing that this committee recommends that the government vote so much money to permit investigation under the plan suggested this morning by yourself and Dr. Tisdall, and supposing that the representatives chosen by, I presume, the department were sent to Lake Nipigon where there are three Indian reservations close together—I can only name two of them. White Sand and Gull Bay—they do not raise vegetables to any extent on the Gull Bay reserve, but there is a 10-acre field where they raise some potatoes if they can get them out in time. I did not see any vegetable. What did your representatives do there? They are a well known band in a well known area and white people have been round about for a long time. They are having great difficulty in getting their rights to fish in Lake Nipigon and they are very much concerned about that because the commercial fishermen have depleted the resources. Now, what did the representatives do at the White Sand and the Gull Bay reservations?—A. I would not be able to make a recommendation in advance of studies. I say that if they do not grow vegetables and it is very essential that they do—that is that the other aspects of their environment do not give them an adequate diet—the plan would have to be educational. Possibly vegetables would not be necessary; other foods might be utilized.

Mr. RAYMOND: I do not know whether I expressed myself well. How many types of Indians would you say exist in Canada? I mean how many types of living conditions. We are talking about the bush Indians now. What other main types of Indians do we have?

The CHAIRMAN: Probably Dr. Moore could give you that information. He is from the Department of Health and Welfare.

Dr. MOORE: In the report that was referred to at page 101, in the opening paragraphs, we say there are broadly four different types: there is the agricultural Indian; there is the Indian who works in industry; but by far the largest class of Indian is the bush Indian who is the single largest group to which you can apply some common factors. Then, there are the fishing Indians on the west coast. I think in the broadest terms those are the groups. Of any particular group we picked by far the largest one, with the largest geographical distribution across Canada.

Mr. MACNICOL: May I ask Mr. Hoey a question? He has heard this very good suggestion in connection with vegetables. The department has made an honest effort I think to persuade the Indian tribes to grow their own vegetables. Would you tell us if you have had any encouraging signs of the Indians growing vegetables? Vegetables are very necessary, we all admit that.

Mr. HOEY (*Director Indian Affairs Branch*): I would say, Mr. MacNicol, that the results within the last five or six years have been, on the whole, encouraging. There is this factor to which Senator Paterson referred—the tendency of the Indian to abandon his garden at certain seasons of the year. However, we have in mind a method of overcoming that. We have had Indian day school teachers throughout the country who were temporary civil servants and classified as such. Beginning next year we will have a complete schedule of Indian day school teachers' salaries which I think will be perhaps the best in the dominion. These teachers will be permanent civil servants commencing on September 1st. They will qualify for superannuation.

In that schedule we make provision for what we term a welfare and training officer. This man will be a permanent civil servant. He will go in and take charge of an Indian day school and will remain there not ten months in the year but twelve months, less the regular three weeks statutory holiday. We feel that the presence of such a person the year round on a comparatively small reserve, or two or three of them on a large reserve, will enable us to overcome to some extent the tendency of the Indian to abandon his garden,

At the moment he has no constant direction. The Indian agent is too far away. We are hoping by means of educational campaigns to point out to the Indian that it is much more profitable to remain at home and cultivate his garden, not only cultivate it, but to know how to cultivate it well and scientifically. I think subsistence gardening has been on the whole measurably successful. Of course, we are in times when the Indian has been securing gainful employment off the reserve. This has hampered us to some extent.

In addition to subsistence gardening we have been organizing community farms, particularly in Saskatchewan. The superintendent of welfare and training will probably submit a statement to you on the organization and operation of community farms. We are advancing loans from the revolving fund for the organization of these farms. I do not think there is a better record anywhere in Canada than that record. With one or two exceptions they have repaid their loans in full. It is a somewhat unusual thing for people engaged in agriculture, white or Indian, to do. You know the criticism directed against that revolving fund legislation when it was debated in the House of Commons and in the Senate, and the prophecies that were made at that time. It would be very interesting if the members of the committee just read that debate. With one or two exceptions the Indians have paid off their loans in full and they have built up substantial surpluses. I think the organization and operation of community farms, particularly in Saskatchewan, is one of the most hopeful signs I have encountered in Indian administration.

Mr. MACNICOL: Just one further question along that line. Senator Paterson brought up, I believe, the question of the Indians going out to pick berries. On one occasion I was away up in Northern Ontario around the Ogoki River and

there was probably a whole tribe from around Armstrong up there picking blueberries. Just how are you going to see to it that their gardens are looked after while they are away? That is in a civilized area.

Mr. HOEY: I am making this statement but I was hoping that Dr. Tisdall or Professor Brown would make it and make it with a semblance of authority that I cannot even attempt to imitate. I am convinced that, whether you undertake this survey which has been submitted and outlined to you this morning, this year or five years from now or twenty-five years from now, you will have to do so sometime. You know how slowly government machinery moves, if indeed at times it moves at all. I am convinced from my experience in Indian affairs that some day we will have to come back to it and do what these gentlemen have suggested this morning. Whether we do it now or twenty-five years from now we are going to have to do it because we are dealing with the psychology of a primitive people. We are dealing with deep seated habits; we are dealing with social customs about which we know very little, but about which we ought to know something.

This proposal developed in my mind from my desire to undertake educational surveys. After I entered the department I protested against the building of schools. I do not think we should put Indian day schools or Indian residential schools in any territory or district until educational surveys had been undertaken by professional educationalists. The educational needs of the people should be studied and then we would know what kind of school should be erected, whether day or residential, as well as what course of study should be provided. I thought that should precede the erection of the school.

When I looked into the matter further and noted the nomadic tendencies of the people, their lack of the resources necessary to sustain them, then I got into the economics of the survey. Are there lakes in this territory? Can they secure fish from the lakes? If not, why can't they? Well, the lakes have become depleted. Can the provincial authorities or the dominion authorities replenish those lakes? At that stage you are getting into the economics of the problem.

Then, you come to the habits of the people, their nomadic habits. You know the tendency in Alberta, particularly the southern section of Alberta, for the Indians to abandon their farms to attend the Calgary stampede, the Regina Fair or even the Banff Fair. This has been going on for years and years. They will take their children out of school and take them with them in many cases. How are you going to correct those habits? Frankly, I do not know. I wish I did.

Mr. MacNICOL: Has the department in view any Indian doctors who have become surgeons or anything like that?

Mr. HOEY: We did have an Indian doctor at Caradoc who was a member of the Six Nations band. I think he is out of our service and is practising his profession in Detroit.

To come back to this survey, you are dealing with the educational aspects and the economics of the problem, sociology and the habits of the people as well as a thousand and one inter-related problems upon which we should secure information. I would be just foolish, I am looking foolish anyway, to come here this morning and answer a question such as the one put by Senator Paterson. Commissioner MacKay, of British Columbia, is constantly complaining of the migration of the B.C. Indians south to Oregon or Washington. He has been constantly complaining of this and has been brought to Ottawa to study it.

Mr. REID: But that has been going on for a hundred years; you will never be able to stop it.

Mr. HOEY: We may not be able to stop it but we should have a sociologist study the problem. I was hoping Professor Brown would tell us something of his work amongst the primitive peoples in other parts of the world amongst

whom he has worked. At the moment, speaking as a layman, I would say perhaps we may not be able to stop it but we should know the reason for it in order to bring our general administrative program into conformity with that hard fact. We should realize they are going to leave the reserve.

Hon. Mr. PATERSON: But you cannot change their nature.

Mr. RAYMOND: I understand you have never made, in the past, any attempt to make a survey similar to the one suggested?

Mr. HOEY: I do not know if I can speak for Canada, but I am quite sure that no such survey, along the lines we have in mind, has ever been undertaken in Canada. Professor Brown could tell us what has been done in other countries, but I am sure we have never undertaken such a survey.

Mr. MATTHEWS: You spoke of an official who would be a civil servant. You mean he would go right on the reserve and live there for the twelve months in the year?

Mr. HOEY: Yes, sir, the welfare officer. He will be a trained officer with certain academic qualifications. We hope we will secure a man with a good background. We will have to pay him proportionately but there is provision for that in the schedule. I do not think there is anything to be discouraged about in this Indian problem. It is hard work at times but I do feel we are moving in the right direction. The thing which worries me is that we are not moving rapidly enough.

Mr. MATTHEWS: That would seem to me like a very practical suggestion. This point arises in my mind: have you any plans in mind to cope with the problem if they persist in disregarding his advice? What would you do in a case of that kind?

Mr. HOEY: Mr. Matthews, our experience on the whole has been that the Indians are reasonably responsive. You cannot drive them, you have to persuade them. A welfare and training officer going on the reserve would, first of all, have to win the confidence of the Indians. He would have to be a man of character and integrity, well trained and with a lot of missionary zeal and enthusiasm in his make-up. I do not mean "missionary" in the orthodox sense, but a missionary zeal for better living conditions and for the advancement of the group in the midst of which he was working.

By Mr. Bryce:

Q. Dr. Brown, from your vast experience, do you think we are up against a greater problem here than New Zealand had with the Maori? I understand that sixty years ago when we sent missionaries out there, they just ate them. We have never had such a problem here?—A. The Maori of New Zealand, after the conquest, degenerated very rapidly and were depleted in numbers. They failed in health. It was not until a program of education was instituted on the Maori reserves that the population began to rise again. Now, there are Maori doctors, lawyers and members of parliament. There is an increasing population. This is due to a definite plan of education, including health education.

Q. Education and health?—A. In the broadest sense, yes.

By Mr. Gibson:

Q. The problem of the Maori would not be as broad as the Indian problem in Canada. The Maori were concentrated in one area?—A. It was simplified due to the fact they were a concentrated unit.

By the Chairman:

Q. Dr. Brown, what classes of primitive people have been included in your studies?—A. I was in East Africa studying the natives for a number of years and then I was for some years in the South Seas.

By Mr. Gibson:

Q. Have we better material to start with in our Indians than you would have in the natives of East Africa?—A. I think the Indians have made a good adaptation and have shown a greater responsiveness than the natives of East Africa, but the natives of the South Seas are a very interesting and adaptable race, so I cannot institute any comparisons there.

The CHAIRMAN: Any further questions?

Hon. Mr. BLAIS: Do you not think it would be a wise thing to ask the missionaries and the ministers as to this matter? They have been living amongst the Indians all these years and know them very well. They know their habits; they know their thinking. Do you not think they are the proper men to consult about what should be done to improve the condition of the Indians?

The CHAIRMAN: If you are asking me a question I would say we would be glad to have anybody who has any knowledge of Indian affairs come here to impart the knowledge to us if he can. That will be done from time to time as this session goes along. The present matter that is before us is as to whether we consider that such a survey as has been proposed by Professor Tisdall and Professor Brown would be advantageous to our deliberations, or advantageous for the general education and welfare of the Indians. I suppose we are not called upon at this moment to make a decision, but that is what has been proposed. Mind you, we are assured that if we are prepared to make such a recommendation the life insurance officers association of the Dominion of Canada are also interested and will be prepared presently to go into such a proposal. Would you like to say something?

Dr. TISDALL: I might say they are holding a meeting on March 14. This problem will come up before them on that date as to whether they will be willing to make a grant of \$15,000 on condition that the federal government make a grant of \$10,000. I do not think we should say they are prepared to do it. We are led to believe they are giving it very sympathetic consideration, and we have reason to believe that they will, but like everything else they may finally say, "I am sorry".

Mr. GIBSON: Would it be helpful to you to know that we probably thought well of the idea?

Dr. TISDALL: I would say if there is no indication from the federal government they are interested to the extent of \$10,000 the \$15,000 is off completely. It is on condition that the federal government is interested enough in this policy to contribute \$10,000 to obtain facts and nothing else that the insurance companies of Canada will contribute this other sum to the extent of \$15,000.

Mr. GIBSON: It has been suggested that we go a little slowly in these matters. Let us fool them for once and make a quick decision.

The CHAIRMAN: Let me first ask Mr. Hoey if this matter has been discussed with the Department concerned with Indian Affairs, and if so, what are your recommendations?—Do you think that it is feasible?

Mr. RAYMOND: I believe Mr. Hoey said a moment ago that we would have to start this project in five years from now anyway, so that no matter when it is we will have to do it.

Mr. HOEY: Yes.

Mr. RAYMOND: I believe that the cost will be very small for the knowledge and experience that we will gain.

Mr. STANFIELD: I do not think we should lose any time. I think we should go right on. I think it is the best suggestion we have heard yet.

Mr. HOEY: Immediately following the conference in Toronto at which Dr. Thisdall presided I summarized the conclusions reached there and sent

forward a confidential memorandum to the minister which is under advisement. What action he is likely to take I cannot officially say. It has not been widely discussed by the senior officials for the simple reason we have not had time. It is difficult to get together, but it is outlined in my memorandum to the minister. He is familiar with it in a general way.

The CHAIRMAN: Are there any further questions?

Dr. MOORE: I discussed it with our former minister and with our present minister, and they were both favourable. They both thought it would be advisable to lay it before this committee for their reaction, but I think they were quite favourable. Originally the suggestion was tentatively made between Mr. Hoey and myself that we would, between our two services, ask to have the money voted half from each service.

Mr. CASTLEDEN: It seems to me that we should bring this matter to a head. All we can do is urge. If it is in order I should like to move that this committee urge the department to give immediate and, if possible, favourable consideration to accepting this offer.

The CHAIRMAN: Mr. Castleden, would you like to change that to say that we recommend to the government?

Mr. CASTLEDEN: Recommend to the government. I said "department".

The CHAIRMAN: You said urge the department. Would you change that to "recommend that the government urgently consider the advisability of contributing towards a survey as outlined by Professor Tisdall and Professor Brown"?

Mr. CASTLEDEN: Yes.

The CHAIRMAN: That is provided the life underwriters are prepared to make a contribution as suggested.

Mr. CASTLEDEN: Yes, of course.

The CHAIRMAN: Would you amend it accordingly?

Mr. CASTLEDEN: Yes.

Mr. GARIEPY: I would ask Mr. Castleden to make that a notice of motion. Let us decide on it at the next meeting. It is a far reaching decision.

The CHAIRMAN: What date is this?

Mr. GARIEPY: The 6th.

The CHAIRMAN: In any event, it is a matter over which we have no control.

Mr. CASTLEDEN: All we can do is urge.

The CHAIRMAN: We cannot spend the money. All we can do is recommend that the Government consider the advisability and the government in its deliberations may decide whether or not to do it.

Mr. CASTLEDEN: Against the idea of delaying it I should like to point out that unless this is done soon the government will have to consider it after the estimates of the department have been brought forward.

The CHAIRMAN: We have a motion. Is there any seconder?

Hon. Mrs. FALLIS: I will second it.

Mr. GARIEPY: I am not objecting to the motion.

The CHAIRMAN: All those in favour of the motion? Contrary?

Carried.

The recommendation will go forward. Is there anything else you would like to say to the committee, Dr. Brown?

The WITNESS: Not unless there are some questions.

The CHAIRMAN: Are there any further questions you would like to put to Dr. Brown? If not, I want to thank you on behalf of this committee for your attendance here and your valuable contribution to our deliberations.

Mr. MATTHEWS: Supplementing Senator Blais' remark I am wondering to what extent the clergymen and teachers submit recommendations along those lines from their own fields, whether they may have made a special study of a lot of these matters? I wonder if Mr. Hoey could give us any information on that.

Mr. HOEY: Mr. Chairman, I cannot remember a proposal coming from any quarter along the lines we have discussed this morning. I have had requests for an educational survey. Repeatedly we have requests from a certain reserve for agricultural surveys. We are asked to send in a trained agricultural man to make soil analyses and that kind of thing, but we have never had a proposal from any source I have knowledge of for a complete survey such as we are discussing at the moment.

Mr. CASTLEDEN: I should like to ask Mr. Hoey this question. Do you receive annual reports from the various organizations that are in charge of the education of the Indians in residential schools?

Mr. HOEY: Yes; they are inspected by the public school inspectors.

Mr. CASTLEDEN: Do they ever make recommendations to the department with regard to educational matters?

Mr. HOEY: Oh, yes, constantly, on course of study, and so on.

Mr. MATTHEWS: But not along the lines that were discussed this morning?

Mr. HOEY: No, the average school inspector keeps pretty well to his professional tasks.

Mr. CASTLEDEN: Have you any meeting of your Indian agents to discuss these problems of administration? Do they not meet and recommend certain action to the department?

Mr. HOEY: We had a conference of Indian agents in Toronto early in December. They confine themselves largely to administrative matters. They do not touch on policy.

Mr. CASTLEDEN: Do they not recommend changes? Do they not recommend things they have in mind with regard to improving conditions?

Mr. HOEY: Oh yes, as to agriculture. They remind us that the wild animals are being depleted, and all that kind of thing.

Mr. CASTLEDEN: You have an annual meeting? You said you had a meeting in Toronto last year?

Mr. HOEY: Up until two or three years ago we never brought Indian agents together. We have brought them together twice now in the province of Ontario. They have been brought together in the western provinces to hear agricultural officials and officials dealing with such matters as family allowances, but up until that we had not brought them together regularly. We are hoping to do it in the future.

Mr. CASTLEDEN: It seems to me that these people who are in close contact with the administration of affairs are the men who have experience which should be valuable in formulating policy.

The CHAIRMAN: If that is all I have something else to say. Senator Taylor is the new joint chairman of the committee. We want to extend our welcome to you, Senator. As joint chairman of this committee I assume you will carry on most of the work, as has been your custom in other activities. I am sure we will profit very much by your guidance in our deliberations. I think we should have a few words from you at this moment.

Hon. Mr. TAYLOR: Mr. Chairman, and fellow members of the committee: In my absence yesterday through illness I understand that action was taken according to your statement. As far as I am concerned I am only too willing to do all I can to assist this committee in its deliberations. As far as my duties are concerned I know that they will be considerably lightened by the capable chairmanship of the House of Commons chairman. I want to thank the committee for its kindness although I almost hesitate to say "kindness". I have been interested in the work of the committee all along.

The CHAIRMAN: If there is no further business we will adjourn, until Tuesday next.

Mr. REID: I have one matter that I should like to discuss with the committee. I do not know whether it has been discussed before, but I am placing it before the members of the committee now. The matter is this.

Due to the fact that the Indians, particularly in British Columbia, have for over a hundred years been going back and forth, and due to the fact we are interested in these travels between Canada and the United States—I do not mean this in any subservient way—I say that this committee might be well advised to give consideration to having someone from the American Indian department before this committee. That does not represent subservience of Canada to the United States, but we have the same Indian problems as they have and they may have had experiences from which we could derive benefit.

The CHAIRMAN: You are a member of the steering committee: you can bring the matter up at the next meeting of that committee, which will probably be to-morrow afternoon.

The committee adjourned at 12.40 p.m. to meet again on Tuesday, March 11, at 11 a.m.



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Canada, Indian Act, Special Joint
Committee on the, 1947

SESSION 1947



SPECIAL JOINT COMMITTEE OF THE SENATE AND THE HOUSE OF COMMONS

APPOINTED TO CONTINUE AND COMPLETE THE EXAMINATION
AND CONSIDERATION OF THE

INDIAN ACT

MINUTES OF PROCEEDINGS AND EVIDENCE

No. 2

TUESDAY, MARCH 11, 1947

WITNESSES:

Thomas Reid, Esq., M.P., New Westminster, B.C.;

William Bryce, Esq., M.P., Selkirk, Manitoba.

OTTAWA

EDMOND CLOUTIER, C.M.G., (B.A., L.B.)

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1947



MINUTES OF PROCEEDINGS

THE SENATE,

TUESDAY, March 11, 1947.

The Joint Committee of the Senate and the House of Commons appointed to continue and complete the examination and consideration of the Indian Act (Chapter 98, R.S.C., 1927) and all such other matters as have been referred to the said Committee, met this day at 11 o'clock a.m.

Presiding: The Joint Chairman: The Honourable Senator W. H. Taylor and Mr. D. F. Brown, M.P.

Present:

The Senate: The Honourable Senators Blais, Johnston, Macdonald (Cardigan), Paterson, Robicheau and Taylor.—6.

The House of Commons: Messrs. Brown, Bryce, Blackmore, Case, Castleden, Charlton, Farquhar, Gariepy, Gibson (Comox-Alberni), Harkness, Little, Matthews (Brandon), MacLean, MacNicol, Raymond (Wright), Reid, Richard (Gloucester), Stanfield.—18.

In attendance: Mr. W. J. Ford Pratt, Private Secretary to the Honourable the Minister of Mines and Resources, Ottawa.

Mr. Bryce, for the subcommittee on Agenda and Procedure presented the first report of that subcommittee. (For text of Report, see Minutes of Evidence, page 31.)

On motion of Mr. Bryce, it was

Resolved: That the report of the subcommittee on Agenda and Procedure presented this day be concurred in.

It was proposed by Mr. Reid that consideration should be given to the setting-aside of at least one meeting of the Committee at which the Director of the Indian Affairs Branch and such other officials of that Branch as the subcommittee on Agenda and Procedure should recommend could make statements and be questioned "off the record". It was agreed to refer the matter and the selection of a date for such meeting to the said subcommittee.

Mr. Reid also suggested that prior to the determination by this Committee of the definition of "Indian" which should appear in the revise of the Indian Act, that the Committee should hear from the Dominion Ethnologist, Dr. Marius Barbeau. It was agreed to refer this matter to the subcommittee on Agenda and Procedure for consideration and report.

Mr. D. F. Brown, M.P., Joint Chairman, read into the record the written report of the Honourable Mr. Grote Stirling, M.P., with regard to his visit to Indian Reserves in his constituency (Yale, B.C.).

Mr. Thomas Reid, M.P. (New Westminster, B.C.) reported with regard to his recent visit to the Indian Reserves in his constituency, and was questioned with regard thereto.

Mr. William Bryce, M.P. (Selkirk, Manitoba), also reported with regard to the visit he had recently made to Indian Reserves in his area and was questioned thereon.

Both Messrs. Reid and Bryce filed with the Clerk of the Committee written briefs, which are printed as appendices to this Report.

It was agreed that at the next meeting further reports would be made by members of the Committee with regard to recent visits to Indian Reserves in their Divisions or constituencies.

The Committee adjourned at 12.55 p.m., to meet again on Friday, 14th March next, at 11 o'clock a.m.

T. L. McEVOY,

Clerk of the Joint Committee.

MINUTES OF EVIDENCE

THE SENATE, March 11, 1947.

The Special Joint Committee of the Senate and the House of Commons, appointed to examine and consider the Indian Act, met this day at 11.00 a.m. Mr. D. F. Brown, M.P., (Joint Chairman) presided.

The CHAIRMAN: If it is your pleasure we will open the meeting. Mr. Bryce will read the first report of the subcommittee on agenda and procedure.

Mr. BRYCE:

1. *Agenda for Session.*

Your subcommittee recommends that the Joint Committee continue and complete the hearing and questioning of departmental officials, then hear representatives of Church and other organizations and, as soon as possible after the Easter recess, hear representatives from organized Indians and any other Indians whom the Committee considers should be heard.

It was agreed that at the next two meetings the Joint Committee should hear reports from those members of the Committee who during the last recess visited the Indian reserves in their division or constituency and that a time limit of 20 minutes be placed on each such presentation.

On motion of Mr. Reid, it was agreed that an invitation be sent through the usual channels to the United States Government officials responsible for the administration of Indian Affairs to come to Ottawa and give information to the Joint Committee with regard to the administration of Indian Affairs in the United States.

2. *Printing of Briefs.*

It is recommended that briefs from Indian reserves received since the prorogation of last Session be printed as part of our Minutes of Proceedings and Evidence.

3. *Printing in French of Minutes.*

Mr. Raymond informed the Committee that the 200 copies in French of the Minutes of Proceedings and Evidence ordered to be printed last session have not yet been received and it was agreed that the Joint Committee be informed of this, in order that the said Committee might take steps to expedite the printing of those copies and of the French version of the reports of this year.

4. *Employment of Counsel.*

After discussion, the matter of the employment of counsel was allowed to stand until the next meeting of your subcommittee.

I move the adoption of the report.

Mr. REID: I second that.

The CHAIRMAN: Moved by Mr. Bryce, seconded by Mr. Reid, that the report be adopted. All in favour of the adoption of this report?

Carried.

Mr. CASE: Paragraph No. 2 of the report refers to briefs from Indian reserves. Does that include reports of committee members?

The CHAIRMAN: I did not hear you.

Mr. CASE: In paragraph No. 2 it says:—

It is recommended that briefs from Indian reserves received since the prorogation of last session be printed as part of our minutes of proceedings and evidence.

Would that include briefs prepared by members such as myself or is it confined to those received directly from the Indians?

The CHAIRMAN: It is my understanding that paragraph 1 refers to the reports to be presented by members of this committee. Then there are, of course, some briefs that have been received from Indians during the recess. They will also be made part of the record and printed. Are there any other questions with respect to the report?

Mr. REID: I have two matters I should like to bring before the committee now which I believe are of extreme importance to the committee. I think it might be advisable not to put my remarks on record. (Off the record.)

The CHAIRMAN: We have reports here of members of this committee who have made investigations of reserves during the recess. If it is your pleasure I should like to read to you the report of the Hon. Grote Stirling who is not now a member of our committee, I regret to say, because Mr. Stirling was a very valuable member last session. He not only provided valuable counsel during the sessions of the committee but otherwise performed services of value to this committee.

“OTTAWA, February 17, 1947.

The CHAIRMAN,
The Joint Committee on Indian Affairs,
House of Commons,
Ottawa, Ontario.

DEAR SIR: As a member of the 1946 select committee to consider the revision of the Indian Act, I visited the reserves in my immediate neighbourhood after the session, namely the two reserves at Westbank halfway up Okanagan Lake on the west side and the Okanagan reserve at the north end of the lake, which stretches in a northerly direction towards Kamloops. Circumstances, unfortunately, did not permit my visiting other reserves to the north and to the south.

The Indians on the two reserves at Westbank are really part of the Okanagan band but there is little contact between them. The chief lives at the Okanagan reserve, but the Indians at Westbank do not recognize him, but looked to a headman of their own, who died some years ago and they would like a successor to be appointed. The difficulty has been to find a suitable man from whom leadership might be expected. The log schoolhouse formerly used by the Westbank Indian children was taken down during the war and arrangements made for the children to attend Westbank public school. Unfortunately, they do not do so. There is a good school and teacher's house on the Okanagan reserve, but there has been no teacher. There is more good farming at the Okanagan reserve than at Westbank and a considerable amount of stock.

The general appeal from the Indians that I met and from the public who are interested in the Indians, is for more educational facilities, and schooling to be taken out of the hands of religious bodies and placed

directly under the Department of Indian Affairs. And further than that, that it should be the policy of the Department to collaborate with the provincial departments of education in the effort to offer to the Indians in such province, the same educational opportunities as are at the disposal of the public.

Yours very truly,

GROTE STIRLING."

Senator Fallis was going to present a report but she is not here. I believe, Senator Paterson, you would like to present yours on Friday?

SENATOR PATERSON: I have three reports here but I have to boil them down. They would take much too long.

The CHAIRMAN: Mr. Reid, would you like to give yours now?

MR. REID: I was hoping to give mine on Friday when I would have had a summary prepared of the whole trip I made. Then I would not take longer than twenty minutes. However, perhaps this morning I could give a brief review of the trips I made. On one of my journeys I made a trip of five hundred miles and visited first of all the Lillooet reserve. May I say I visited the largest Roman Catholic residential school in Canada and the largest Protestant residential school in Canada, one located at Lillooet and the other at Kamloops. I made short notes. I am not going to place too much on the record but I shall try to pick out the salient points of my trip.

On my first trip I came to the conclusion that the Indian agent has far too large a territory to cover. I am recommending to the committee that the matter of the area which Indian agents have to cover, the size of the district and the size of the bands, be given every consideration when we come to make recommendations.

This one Indian agent has an area of 245 miles to look after, 23 bands and 212 reserves. A great part of his time is taken up in the office, and he only has one man to help him in his office work. I found that it was impossible for this agent, Mr. Strang by name, with headquarters at Lytton, to contact personally all the Indians under his jurisdiction. I found that some of the questions concerning the Indians were housing, education, and sanitation. I found that many Indians were forced to go to the coast for the hop picking.

I found a rather strange complaint from the Indians. As you know the Japanese have been moved from the coast to the interior of British Columbia. The Indians complained that since the Japanese have come into the district they are not able to find employment on the farms in the neighbourhood.

The CHAIRMAN: The Indians are not able to?

MR. REID: None of the Indians can find employment on the ranches around about. The Japanese would not employ the Indians or anyone else. They have taken over large ranches. These large ranches, formerly held by white owners, gave employment to the Indians in the district, but since they have been taken over by the Japanese the Indians have been eliminated from employment thereon.

I found on some reserves that the Indians engaged in mixed farming. I found a band of Indians which had refused to take the family allowance. That shows a great difference in the character of many of the Indians. This group of Indians had very high ideals. I was told by the chief that anyone known to take charity or help from the government was practically chased out of the district.

Regarding residential schools, I visited the large Protestant residential school under the Anglican church and in charge of Canon Hives. I found it was beautifully located and well constructed. Everything was clean and spick and

span. Besides educating the children the rudiments of mixed farming are taught them, the children having to spend a certain portion of their time in farming under supervision. They had a beautiful chapel. The Indian children attended the choir in full surplices.

Complaints were made both there and at Kamloops as to the lack of machinery. I think the attention of the committee might be drawn to the lack of supplies of that kind for the Indians. Housing, sanitation and education were stressed by almost all groups of Indians whom I visited.

At the Kamloops Indian residential school Father O'Grady was in charge. I do not mind telling you they put on a nice luncheon for us. It is the first time I have been served by priests, and they did it very well. Certainly they were extremely courteous. At the Kamloops Indian residential school the children are given a general education, and under supervision take part in the farm life of the institution. There is a sawmill in connection with this institution in which rough lumber is milled from logs obtained on the reserve. Here again I found complaints from Indians regarding the lack of lumber. The suggestion was made that every encouragement should be given by the Indian Affairs Branch to the establishment of small sawmills on the Indian reserves where the Indians could be employed cutting their own lumber and supplying lumber for houses not only for the reserve on which they lived but other reserves as well.

I have nothing but the highest praise for both Canon Hives and Father O'Grady. They seem to be extremely interested in the work they are doing. Later I shall bring down a picture of the children at the Kamloops Indian residential school which I think will surprise most members of the committee.

In each agency a housing scheme was stressed, and particular emphasis was placed on sanitation and water. I found in this district there was water coming down from the mountains supplying perhaps ten families on the way down. The water ran past the door. It looked all right at the first house or community I visited, but I saw that families were washing their clothes in it all the way down. I wondered what effect that would have on the family at the foot. I mention that to show that if we are going to do anything for the Indians we will have to take hold of the situation with both hands and not allow them to carry on in the rather slipshod way they are now. To my way of thinking there was no reason why that water could not have been piped down from the mountain top and a tap put in front of each house. If they could not put a tap inside the house then they could put it outside, rather than taking water from an open flume in which people were washing their clothes, and using it for cooking and other things as well.

I want to say a good word regarding the Indian agents. They were extremely courteous. They were placed at my assistance. I met Mr. Strang at Lytton, and he went out of his way to do everything that was possible to help me. Mr. Sharpe at Merritt did the same. So did Mr. Bruce, the agent at Kamloops. I want to put a word of praise on record for their kindness in showing us around.

I had another very interesting trip when I went to Chilliwack. There I met 13 bands. The time was set and the 13 bands with 100 present were there at 9 o'clock in the morning, and we had a very complete day of it. The group comprised both Protestant and Roman Catholic Indians in the proportion of about fifty-fifty. Strange to say that meeting opened with scripture reading by one of the men.

Here are the salient points I gathered on that day. The Indians marry extremely young and should be assisted. Many complaints were made regarding the lack of houses. I found complaints that the Indians were under-nourished due to lack of native food. An appeal was made for farming instruction. There were a great many complaints regarding lack of machinery. Another complaint was that the British Columbia government does not recognize title rights. They

complained against encroachment on Indian lands and that buildings which were burned down had not been replaced. Several complaints were made there regarding the domestic water supply. The wells in the district were polluted. Some Indians even had to buy water at the village three miles away. They complained that social laws of the province did not apply to the Indians. For instance, if an Indian is in jail his wife is in distress.

I think it only fair to say that the treatment in the past by the previous Indian agents and staff was not very commendable. Until the list was produced very few Indians had any idea that they were entitled to the schedule of rations outlined by the department. They were surprised. When I asked the Indian agent who was conducting me around to show the Indians what they were allowed each month they told me in front of the agent that they did not know anything at all about that. I found that in many instances the Indians had been held down to 25 per cent of what that schedule provided for, due, shall I say, to Indian agents whose sympathies were evidently not with the Indians under their charge.

The CHAIRMAN: Mr. Reid, would you permit a question?

Mr. REID: Yes.

The CHAIRMAN: You mentioned that the natives wanted native food. What do you mean by "native food"?

Mr. REID: They look upon native food as being a plentiful supply of game, fish and wild fruits, which supply has been cut down due to restrictions and the confining of the Indian within certain lands. He cannot travel all over the country as he formerly did and gather these things. In so far as game is concerned he comes under the provincial laws which are fairly strict, and which the Indian cannot understand.

The Indians believe that the schools should be social centres and they believe that all the children in the schools should mix. Complaints were made about the division of children. They complained to me in front of the agent and the clergy that it was causing dissension amongst the Indians themselves. One Indian said in front of the whole group, "At one time Indians all one big happy family. Now the children are being divided." He said that was causing a division amongst the Indians which formerly did not exist.

Mr. MATTHEWS: They are divided in what way?

Mr. REID: The children are not allowed to mix. The children are divided by schools or church. Divisions are created amongst them. That complaint was made very seriously not only at Chilliwack but in all the districts which I visited.

They said that their cry for machinery had fallen on deaf ears in Ottawa. That was the complaint to me. I would say to the members of this committee that the treatment of the Indians has not been all that it should be.

Mr. CASE: May I ask what type of machinery that would be?

Mr. REID: In British Columbia the clearing of land is extremely costly. Many of you will realize the size of the timber in certain districts when I tell you that some trees in the stump are 6, 8, 10 and 12 feet across the top. They cannot be cleared very well by hand, and consequently in the past land clearing has been slow and laborious by hand, blasting powder and teams. Now we could have large bulldozers for levelling and clearing land, and the Indians feel, and rightly so, that encouragement should be given to the development of agricultural land, and they believe that can best be done by providing the proper machinery for the clearing of this land.

Mr. GIBSON: Do you believe that the Indians would ever cultivate the soil intensively so that you could get back the value of your capital investment in clearing the land? It would cost \$500 or \$600 an acre to clear it. I am wondering whether they would go to work on it.

Mr. REID: In some districts land clearing would not be as costly as right at the coast, but up there I found a great many Indians endeavouring to eke out a living on the hillside under irrigation. They were endeavouring to grow crops and fruit for themselves, but owing to the large area that the Indian agent had to look after no supervision, help or advice could be given to those Indians.

Mr. GIBSON: What kind of economic circumstances are these Indians in at Chilliwack? Did they seem to be well to do?

Mr. REID: They seemed to be fairly well to do. I can illustrate that by telling you of an incident that happened. I knew when we arrived at 9 o'clock and were going to be there all day that we had to eat something. I wondered where we were going to eat until I saw eight of the young Indian women beginning to prepare the meal. Naturally I was interested. I must confess before I went there I had some little misgiving about an Indian meal but I want to say and place on the record that I never tasted a finer meal anywhere. The meal served by this group of eight Indian women would have done justice to any ladies' organization in the entire Dominion of Canada.

The CHAIRMAN: Were they members of the Homemakers' Club?

Mr. REID: I do not know whether or not they had a club, but I know they were members of the various bands that were present there. They had a six course meal. They had a head table set out for six of us with solid silver cutlery and fine china. I do not mention that boastfully but merely to show you how well these Indians did that kind of thing, and how nicely they served that meal. Before we started one of the Indians rose and said grace which I thought was extremely nice, and was certainly unexpected. I did not expect they would carry out all these niceties of life as they did.

I have only one other report to make. I went to a place called Seabird Island. There are 200 people on that reservation. When we met at Chilliwack they requested that I go there. I did. The meeting commenced at 11 that day with the Indian agent and Father Nolan present. There was an attendance of about 40 members. A brief was presented, a copy of which I should like to hand to you, Mr. Chairman, with regard to the houses. Following the reading of the brief representatives of various bands spoke. Here again the Indians complained that their children were instructed not to mix with the children of other schools. That happened on three different occasions. I would be reluctant to mention it but on my three trips I found the same statement made by the Indians not only in front of their Indian agent but in front of the clergy, ministers representing the Protestant church and priests representing the Roman Catholic church. They made that complaint in front of them.

Mr. CASE: Did they say who had instructed them?

Mr. REID: They said they had been instructed by the clergy not to mix. Uppermost in most of their minds were the matters of farm implements, fishing rights and inadequate food provided for relief. Relief for old people was particularly stressed and they said that if possible family allowances should be paid weekly to the Indians. The Indians cannot wait a month, and they thought it would be better to get their allowance every week. Complaints were made that no council chief had been recognized. I was surprised that although demands had been made by the Indians for a chief who would speak on their behalf no council chief had been recognized. I found that family allowances had been stopped when children were sick, due to the lack of information. Again lack of information was detrimental to the Indians owing to the fact the Indian agent had too large a territory to cover, and he could not possibly visit those Indians. It was suggested that a female welfare officer be employed. Again the lack of houses and the lack of farm buildings was stressed. Complaints were made about

the relief grants. One man complained that with a family of seven \$5 per month had been allowed. He too was surprised when we showed him the official list of groceries to which they were entitled.

Mr. GIBSON: Was he not getting the family allowance for his children?

Mr. REID: I could not answer that question. Probably it should have been asked. Educational facilities were inadequate. I am only placing these matters before the committee in a brief fashion. One could take up the whole forenoon but I am endeavouring to keep within the time limit of twenty minutes. I am giving you a brief resume of the three extensive trips I made which can be summed up by recommending that we look into the matter of education, the matter of housing, the matter of farm instructors, the matter of more Indian agents who can give time, thought and advice to the Indians, and that we give some thought to a recommendation to provide machinery, and also that sanitary facilities likewise be recommended for the Indians. I think that pretty well covers what I have to say.

Mr. MATTHEWS: You have given us complaint after complaint, complaint after complaint. Can you give us something that was right on these reserves? What were the things that were done as they should have been done?

Mr. REID: That would be an extremely difficult question for me to answer because you are asking me to particularize on a general question.

Mr. MATTHEWS: With all those complaints you must have found some other things that were done as they should have been done. Did you find such things and if so what were they?

Mr. REID: Well, I am afraid you have me there, Mr. Matthews; I have to give you a negative answer rather than a positive decision.

Mr. MATTHEWS: Do you mean, in other words, that everything was wrong?

Mr. REID: No, I think that would be the wrong way to put it. I would say that everything I saw could be improved; I think that is a fair way to put it rather than to say that everything was wrong. For instance, when I complained about the agent having too much to look after, that is a situation that can be improved, but that is no complaint against the agent or the Indians. I say the houses could be improved. That is not to say I did not find quite a number of houses in fairly good shape; but generally the housing condition of the Indians was found to be bad. Now, when I spoke about relief, there was relief given but it was inadequate—not on account of the department at Ottawa but on account of the administration of the special Indian agent. Now, that could be improved. There are various other things I have mentioned that were complained of. There were some things over which we have no control, such as the Indians throwing everything down and running to the hop fields; I find that there is nothing to stop the Indians going to the hop fields, but I did find something to be said for the Indian hospital at Coqueletza outside of Chilliwack. It is a hospital run by the government and I found that it is excellently equipped and well looked after and that they are doing a very serviceable and worthwhile job, and something that could be duplicated in many other districts.

The CHAIRMAN: Thank you, Mr. Reid.

Hon. Mr. JOHNSTON: I think you said that the chiefs of the bands were not recognized or listened to—by whom?

Mr. REID: By the Indian agent. They said that the chief should be just like the head of a labour union. They said that when a union appoints a delegate that delegate speaks for the union, whether to the employer or to someone else; and they claim that when the Indians appoint a man as chief, as their spokesman, that he should be recognized as their spokesman by the Indian agent. The complaint was made that in spite of repeated requests

to have that done it had not been done. Mind, I think in fairness it should be said that a new Indian agent to supervise the entire territory has now taken over the office, and I think many of the complaints which I have just made will be rectified by this man's encouragement.

Mr. CASE: Mr. Chairman, I might say a word here. I think Mr. Reid has given us a fine report, but I do not think we should draw the inference which seemed to have been drawn by Mr. Matthews that everything was wrong. We went to these eastern reserves, but we were not necessarily looking for things that were right, we were looking for the things that could be or should be improved, and our reports may appear to be biased. A lot of things we saw were right. It is difficult, Mr. Matthews, to report back on the things that were right, because we were not necessarily interested in them.

Mr. MATTHEWS: I thought we were very much interested in both sides.

Mr. CASE: We were much more interested in the things which were wrong. Mr. Chairman, would it not be fair to say that the things presented were the things that were wrong? The Indians were not concerned with the things that were right, they were concerned with the things that were wrong, and naturally they presented those to the visitors.

Mr. REID: Did I do wrong or not when I went to the Indian band and gave them an opportunity to lodge complaints? I said, "What have you to complain of?" Naturally, Mr. Matthews, I was hearing nothing but the worst side of the matter.

Mr. MATTHEWS: I do not want to be misunderstood for one moment, but I want to hear both sides, and I think the committee has a right to hear both sides, and I think we have heard both sides. It puts a little different colour on the whole picture. My idea was that with all these years and all the expenditure that has been made surely there must be a good deal of atmosphere around these reserves that is pretty favourable. I know it would be a sad commentary on the Canadian people if it were not so.

The CHAIRMAN: Probably we are not in a good position to judge because of the fact that this committee has been in existence only a year and we do not know the conditions that existed several years back; we cannot make any comparison.

Mr. MATTHEWS: I wanted to get both sides and I think we have now got them.

Mr. CASTEDEN: Mr. Reid, how do those Indians make their livelihood?

Mr. REID: Well, they make their livelihood in various ways. Some of them go fishing—they go to the coast fishing—and many of the young men go across the line for a certain period of the time and come back with whatever they make. Some of them make a living by farming, and I may say to Mr. Matthews that I found one or two successful farmers, even though they were not able to obtain from the department all that they thought they should have in the way of machinery and in the way of farms. But I did find some of them farming in the interior—fruit farming up in the irrigation district where water is badly required, and here again I am going to make a criticism, perhaps, against the administration, that irrigation farming is the type of farming which has to be understood if it is to be properly dealt with, and I am doubtful if it is thoroughly understood at Ottawa.

Mr. CASTLEDEN: I gather that most of the Indians to obtain their livelihood had to leave the reserve in that area; I refer to the bread winner.

Mr. REID: Yes, I would say that at least 50 per cent of the Indians move around to earn their livelihood, either in fishing or in the hop fields.

Mr. CASTLEDEN: We found the same condition. I wonder what you would say would be the average income of a family on that reserve for the whole year? I believe that a good deal of their condition depends upon their income. Did you have any way of finding out about that income?

Mr. REID: Yes, I did make inquiries and those inquiries show the difference in Indians. I did find Indians there whose average income would be probably \$1,000 a year.

Mr. CASTLEDEN: For a family?

Mr. REID: For a family. Later on, in fairness I should say I will place on the record the earnings of the strictly fisherman Indian, and I shall have something to say about him, because I think I will surprise the committee with the amount of income tax paid and the salaries and wages paid.

Mr. CASTLEDEN: I think that is good information. We have some figures as regards comparison with the western Indians. Now, I have one other question to ask concerning the relief of the Indians. Did that band have a trust fund, do you know?

Mr. REID: Yes, they had a trust fund and there again I found a complaint. I am glad you asked that question. The request was made invariably wherever we went that there was too much difficulty in obtaining money from the trust fund. For instance, an Indian would say, "I rented this piece of my land here and the money goes to the trust fund and then when I want it I find great difficulty in getting it." I found in speaking to the Indians individually that the men thought that when they rented a piece of property which was in their name and not in the name of the band—because there was property in the name of individuals and also in the name of the band—I am speaking of property in the name of the Indian—that they thought they had a right personally to that money and the complaint was made that it was too difficult a task to obtain that trust money.

Mr. BRYCE: Would these be under location ticket?

Mr. REID: I am not sure whether you would call it location ticket or not. I do not know whether we have the same system as they do in Saskatchewan.

Mr. CASTLEDEN: Is the relief which is given to the Indians on that reserve paid out of the trust fund of the band or is it a grant from the department?

Mr. REID: As far as I know it is a grant from the department. I may be wrong about that; I shall have to check that.

Mr. CASTLEDEN: Is a statement of that amount given to any of the bands officially?

Mr. REID: No. I found a good deal of ignorance—or lack of information, shall I say, in the minds of the Indians as to what trust funds are. The new Indian agent, shall I say, threw new light on the matter and gave new hope to the Indians whom I met by giving them the information which they had not hitherto had.

Mr. CASTLEDEN: Hear, hear.

Mr. MACNICOL: I would like to ask a question.

The CHAIRMAN: Both Mr. Bryce and Mr. Matthews have reports to present to the committee. Are there any other members who would like to give reports to the committee?

Mr. MACNICOL: I would like a little further clarification on what Mr. Reid has said. Mr. Reid has finished his report and this would be the time for us to ask him questions. I am sorry that I was a little late, but I am a member of several committees, I felt I should come here, and I am glad I came. I came in at the time Mr. Reid was talking about Indians in some of the areas he visited

using the principle of irrigation, and I heard him say—or I thought I heard him say—that he felt that the department should give the Indian farmers more information on the principle of irrigation: am I correct in my understanding?

Mr. REID: Yes, you are correct. I found that the Indian agent had such a large territory to cover that he could only visit, perhaps, once a year or every two years, and these Indians were mostly working on their own. I thought if there were more help provided, more supervision shall I say, more encouragement and more materials, those Indians, under irrigation conditions, could be greatly assisted.

Mr. MACNICOL: Certainly if they have irrigation there the result of their farming would be infinitely better than it otherwise could be if they did not use it—the results would be better from the use of irrigation than without it. What I was wondering was whether they had been instructed as to how to direct the water to flow; how to make the channels.

Mr. REID: No, they have done that on their own.

Mr. BLACKMORE: Mr. Chairman, I gather from something Mr. Reid has said that he had the impression that the department did grant enough relief if the relief had been properly administered by the agent; is that correct?

Mr. REID: Yes, that is right. The agent who has not long left the service—the new agent is different—but that old agent, I am sorry to say, in days past, was extremely niggardly in the matter of relief. As I pointed out, and I repeat it, when the schedule from the department was produced showing what the Indians were entitled to, it was a great surprise to the Indians; they had no idea that they were allowed that much, because they were getting something like 25 per cent of this amount—and that is not too much.

Mr. GIBSON: Has the department not a standard form that they give the storekeeper who lists those articles? I have supplied 10,000 of them myself and the Indian agent, of course, has them. They were mailed from the Indian agent's office to the Indians and they took them into the store. It was a straight requisition for a certain quantity of goods. It varied with various locations, but I have never seen an Indian agent chisel on the quantity. He might conceivably use his discretion as to who should get it and who should not get it, but under normal circumstances I always found the Indian agents very reasonable and I may say I have had a good deal of personal contact with them.

Mr. BRYCE: May I say, Mr. Gibson, that this is what takes place today: the Indian agent sends an order to the store and the Indian goes to the store and asks if there are rations for him there, and he does not know whether he is getting what the Indian agent said he was to get or whether the storekeeper is giving him a substitute. It is haphazard.

Mr. GIBSON: The Indian in most stores always had the slip himself and presented it to the storekeeper, and he is one of the hardest people to "gyp" in this world. I have found the Indian pretty capable of taking care of himself. If he knew he was entitled to six pounds of rolled oats he got his six pounds.

Mr. CASTLEDEN: If he knew it.

Mr. GIBSON: They are not nearly as stupid as one might presume. I always found that the Indians were pretty well able to take care of themselves.

The CHAIRMAN: Gentlemen, before we get too far afield we would like to complete the presentations of members of this committee by Friday of this week. We will have no meeting on Thursday. I should like to give in order the requests I have to make statements. I have Mr. Bryce, Mr. Case, Mr. Matthews and Mr. MacNicol. Is there anyone else who would like to make a report? Of course, there are Senator Paterson and Senator Fallis. Are you going to make a report, Mr. Castleden?

Mr. CASTLEDEN: I shall be glad to but I am not prepared today.

The CHAIRMAN: Is there anyone else who would care to make a report?

Mr. MACNICOL: You mean a report on the visits we made to the reservations?

The CHAIRMAN: That is right.

Mr. MACNICOL: Since the last session?

The CHAIRMAN: Yes.

Mr. BLACKMORE: Before you go on I should like to ask Mr. Reid one more question. Did he have any idea as to why the agent was apparently neglecting to give the Indians what they were entitled to? Was there some motive, some incentive?

Mr. REID: I tried to find that out because it was very startling. I have made the statement reluctantly to the committee but I felt it my duty to make the statement I have made this morning so the truth may be made known. I endeavoured to find out what the reason was. When I say "agent" I mean the agent for that entire district. I endeavoured to find out why he had been so niggardly but as he had left the service I had no means of knowing. That situation will be remedied from now on because the new Indian agent told me that the past was gone and he was starting off under the regulations.

Mr. GIBSON: I might reply to that from my own experience. I think there is a certain desire on the part of some Indian agents to keep the relief budget in their agency down to as low a figure as possible. That is probably due to the fact that at times when they submitted these bills to Ottawa they may have received some indication that the department was not particularly happy at the amount of relief costs. You will find the human factor enters into that. Some Indian agents might not be particularly concerned if their relief costs were high. Others would feel they were doing a better job on behalf of the Indian Affairs Branch if their relief costs were low and might also feel that probably a little advancement might come to them through running an economical agency. I think it stems from departmental policy during the war years and depression years when we voted quite niggardly funds to the Indian Affairs Branch right here in parliament. It may all come back to us.

Mr. CASTLEDEN: I should like to ask this question. Is this relief paid by the department or is it taken out of the Indian trust funds?

The CHAIRMAN: Could that question not be submitted later to a departmental officer? I do not think that anybody in this committee has authority to make a statement on that or has any official information except from the minutes of the meetings that have already been held. If you will refer to page 16 of our reports you will see that the question of welfare is discussed there by Mr. Hoey, the Director of Indian Affairs.

Mr. GIBSON: It does not come from band funds.

Mr. REID: I am sorry but I forgot a most important statement regarding education. It was stated by all bands of Indians that they believed that in so far as education was concerned the appointment of teachers should be made by the government.

Mr. CASE: Was it your intention to proceed with the presentation of these reports now?

The CHAIRMAN: Yes.

Mr. CASE: I have not had the report of the steering committee before me until this morning. It would not seem to me to be possible for me to make an intelligent summary in twenty minutes. Of course, I may not come up this morning.

The CHAIRMAN: You will not. We have several others here. Senator Paterson is going to give his on Friday. Senator Fallis is not here. She will have to give hers later. I think we will have lots of time. We will be glad to suit your convenience. If it is your pleasure we will proceed with Mr. Bryce.

Mr. BRYCE: Mr. Chairman and gentlemen: I have condensed this to fifteen minutes. It was about an hour at the start. I have made it as brief as I possibly could. This is in connection with the Norway House reserve. When I visited Norway House Indian reserve, which is in the northern part of my constituency, I was not able to visit the chief as he had left the reserve on business, but councillors Albert Balfour, Peter Walker and Tom Forrester were able to describe conditions on the reserve as they saw them. There were 987 Indians living on this reserve. The residential school, built in 1915, was burned down in 1946, and 25 boys and girls have been taken to Brandon to continue their education, and the agent has also been able to find teachers to keep the day schools on the reserve all going. There are approximately 140 children going to these day schools. The attendance is very good. On this reserve the Indians must send their children to school or be deprived of the family allowance.

This is my fourth visit to this reserve and I found some improvement in the general health of both children and adults. Many of the active TB cases have been removed to the new hospital at The Pas, which makes more room available in the local hospital. At the local hospital a doctor and staff are in attendance, but the hospital is not large enough to care for the number of patients seeking admission. There is a sawmill on the reserve and it employs about 20 Indians. Recently the sawmill established the industry of making fish boxes, which they have been able to sell without any trouble. However, the greater part of their output is lumber to build and repair houses on the reserve.

Mr. GIBSON: Who established that sawmill?

Mr. BRYCE: The Indian Affairs Branch.

A project which should be encouraged and developed is the building of houses for the destitute Indians on this reserve. They are being built close to the hospital and store, and also close to water. When this project is completed, it is the intention of the Indian agent to have someone look after a number of these people and see that their homes are kept clean, and provide any other assistance necessary. Some of the housing on this reserve is of a very poor type and much repair is needed to raise it to decent standards.

On this visit to Norway House reserve I found the children better clothed. In conversation with the storekeepers, I found that they have more than doubled their sale of milk, which now amounts to over two carloads in a season. There is also a greater demand for oranges and tomatoes, which shows that the Indians on this reserve are spending the family allowance to the best advantage.

The councillors of this band complained that the rations for destitute and old people unable to provide for themselves are not sufficient. I went over the list of rations and found that the food provided was high in carbohydrates and fats and low in proteins and vitamins, resulting in a very unbalanced diet.

The members of the council also asked that old age pensions be paid to the Indian people.

Agriculture could not be developed here, as all the surrounding country is scrub, rock or muskeg, and small gardens are the best that can be expected under these conditions.

The religious welfare of the Indians on this reserve is looked after by the United Church under the guidance of the Rev. Norman McLeod, and by the Roman Catholic Mission under the direction of Father Chamberlain and the sisters, and this mission carries on a school for resident and non-resident pupils.

This reserve has a 16-bed hospital, with a resident doctor and staff. On all my visits, the hospital has always had more patients than accommodation provided for, which shows the difficulty under which the staff must work, and the need for a larger hospital to take care of the Indians in the surrounding districts.

The councillors drew my attention to the great need for conservation measures to safeguard the fur-bearing animals on which the Indian trapper depends for his living.

They are preparing a brief to be submitted to the committee of the Senate and House of Commons on Indian Affairs.

The CHAIRMAN: I might interject here that I hope that the members of the committee will personally look over this brief because in addition to the narrative of the brief there are many very fine photographs affixed to it which portray the story probably better than the narration.

Commissioner RAYMOND: It is a very well prepared brief.

Mr. BRYCE:

Cross Lake Reserve—When visiting in the north I was able to hire an Indian and a canoe to take me to Cross Lake reserve, 60 miles distant from Norway House. The journey necessitated six portages and gave me a wonderful opportunity to see the north country.

Cross Lake reserve comes under the jurisdiction of the Indian agent at Norway House. There are about 800 Indians here, of whom 90 per cent are Treaty Indians. Here is situated one of the largest residential schools in the north. It is operated by Father Trudeau and quite a large staff of priests, brothers and sisters. The building is modern in every way. There are also two day schools in Cross Lake. The United Church is also active here under the guidance of the Rev. I. G. Harvey.

There is no nurse or doctor at this point. Minor ailments are treated by the sisters at the residential school and by the minister's wife. The nearest doctor is at Norway House and he is called in case of serious illness other than his routine calls, which means a journey of 120 miles.

I had a talk with Chief H. Beardy but did not see the councillors who were away working. The Chief would like to see old age pensions apply to Indians. He is satisfied that no person on this reserve is wasting the family allowance and the local storekeeper whom I interviewed on the matter was of the same opinion.

Chief Beardy would like to see the reserve enlarged and more cattle and horses brought in. This reserve is the only place in the north where I have seen grain grown. That is in any quantity. The brothers at the residential school had good stands of wheat, barley and oats, which shows what can be done here. The chief also suggested that there should be a district nurse on this reserve.

There has never been any commercial fishing on Cross Lake and the Chief is very anxious that none should be permitted in the future or the fish will meet the same fate as the fur-bearing animals.

On this reserve eight houses are being built for the destitute Indians, similar to what is being done at Rossville. These houses are being constructed of logs brought in by the Indians at so much per log. The doors, windows, floors, etc., are being supplied by the government. There is a foreman appointed and the work was proceeding satisfactorily when I was there. As at Norway House, these houses will be fairly close together and one person will be able to supervise and provide assistance if the occupants require it.

The chief said that the rations supplied to old Indians were not sufficient and not suitable.

I visited the residential school and noticed that the children wore excellent clothing made from discarded army uniforms. I think that this is one of the best uses that discarded uniforms could be put to.

The sisters, and Homemakers' Club, are making a splendid contribution to the welfare of the Indian community and could be copied by other reserves.

Chief Beardy and his councillors, were preparing a brief to be submitted to the committee on Indian Affairs.

Berens River Reserve. I was not able to visit this reserve as thoroughly as I would have liked, as I had to get away on the same boat, only having a stay of a few hours. I met Chief William Berens. He thinks that the Indians on this reserve should have their family allowance paid by cheque the same as other Indians. That is one reserve where they go to the store and get goods. They do not get their cheques.

The housing on this reserve is very poor and many homes are needed.

Both denominations are represented here and are looking after the religious welfare of the Indians. A great many of these Indians find work on Lake Winnipeg during the fishing season and also around the mines. There are about 400 Indians on this reserve. There is a hospital which is supervised by Father G. Pinette and the sisters. A doctor is badly needed, as the nearest doctor is a long distance away. It is about 150 miles to the nearest doctor.

The Mission also carries on a school here and the sisters assured me there had been good attendance. Samples of the work were shown me while there and same was a credit to both the Indian children and the sisters who taught them.

Lake St. Martin Reserve. At Lake St. Martin I met Chief John James Sinclair, who impressed me very much. He, like other chiefs, thinks that the old age pension should be extended to the Indian people.

He complained about the poor hunting, for although his reserve contains 6,000 acres, there is practically no hunting left. He also drew my attention to the fact that they have to pay for a licence to fish in Lake St. Martin. He maintains that the treaty they made with a previous government granted them the right to trap and fish. This is a matter which must be straightened out between the province and the dominion, as the licence fee is collected by the provincial government.

The housing on this reserve is exceptionally poor and I found families living in one roomed shacks not even fit for cattle.

I was able to visit the school during school hours. The school is in a dilapidated condition and must have been bad even before the war started. There are 49 on the roll, and four over seven years of age, who should be going to school. The school is much too small and there should be two teachers, as one half of the pupils get 12 days' teaching, and the other half get 8 days' teaching, per month. This situation should be immediately improved, without waiting until the report of the committee is published. There are 130 children under school age on this reserve and 16 or 17 of these will be ready for school in 1947. The teacher's residence is ample and could accommodate two or three teachers. The teacher has been here five years and must have real missionary spirit to have continued her work for this length of time under such conditions. There is no opportunity here for pupils to take grade 8.

Throughout the reserve I noticed only one pump which would supply good drinking water. The rest of the water supply is taken from the lake.

On the reserve here agriculture could be encouraged and there is an agricultural instructor for these three reserves—Lake St. Martin, Fairford and Little Saskatchewan, which are reasonably close to each other. However, it seems to me the instructor has his hands full looking after other matters which are really the duty of the Indian agent.

Cattle raising should also be encouraged here, as the country is suitable for it.

Little Saskatchewan Reserve. The sun was beginning to set when I reached this reserve and I had not the opportunity of visiting as many homes as I would have liked.

I went first to the home of Chief Charles Summer, with whom I had a talk. He, like other chiefs I have met, is quite anxious that old age pensions be granted to Indians and thinks that Indians in advanced years are not as well taken care of as they should be.

He has the same complaint to make about fishing and trapping as Chief Sinclair of Lake St. Martin. He maintains, according to the treaty, that he should not need to pay a fishing licence to the provincial government to fish in Lake St. Martin.

He also maintains that the family allowance cheques, at least a number of them, are being spent or handled for the Indians by the agent. Because it was late, I had not the opportunity of interviewing the people who were having their cheques handled for them in this fashion, but no doubt this can be checked into by the department to see if some of these people are not quite able to spend their cheques to the advantage of their children without the assistance of the agent.

Everyone I met here complained of the distance they have to go for their mail, and the chief thinks that a post office should be established on that reserve. The nearest post office is nine miles away.

I met the school teacher, a Mr. Basham, who told me he has 20 on the roll and that the attendance is very good. I was disappointed to see that there was no well in the school yard and the water is all taken from the lake for drinking purposes. The supplies at this school seem to be poor and I think should be given some attention by the inspector, or whoever is responsible for the supplies. The highest grade at this school is grade 5.

I visited the farm instructor who seems to be the main man for this reserve and the two adjoining reservations—Lake St. Martin and Fairford, and I think it will be difficult for him to ever find any time to carry out the job of farm instructor. He had the pure bred bulls, belonging to the department, rounded up at his barn and was taking care of them for the winter. No doubt this is the surest way to make certain they are properly taken care of during the winter, but I think someone else should accept that responsibility, to allow the farm instructor to do other more useful work that he is no doubt qualified to do.

Fairford Reserve. I visited Fairford Reserve on a day when the temperature was around 30 degrees below. There was no chief at that time, but as I understood it, a new chief was going to be appointed very soon. I saw the past chief, however, and a few of the councillors.

This is quite a large reserve but I found the housing to be poor and in much need of repair.

I also found a great many old people here—some of them over 80 years of age, and a housing scheme, such as is being tried out at Norway House and Cross Lake, could be tried to advantage here to house these very old people. I visited the school and met the teacher, who has an enrolment of 24, but the attendance was only 60 per cent. The schoolroom is situated in the school residence, where the district nurse has her headquarters. She has her dispensary and living quarters here too. The school was very cold when I was there, although I admit it was a very cold day outside. The wind was blowing right in through the window sashes and this could be remedied, I am quite sure. The ceiling of this school room is 16 feet high. There is absolutely no need for that height of a ceiling where there are only 24 pupils, and something should be done to lower it at least 4 feet and allow the teacher and children to have some heat on the

floor of the school. Upstairs in this building there are 5 rooms and the fire escape is on the opposite side to the two bedrooms being occupied. This should be changed or additional fire escapes put on this building, as it would be a regular fire trap should fire ever break out downstairs.

Travelling down to Lower Fairford, which is on the same reserve, I found the school there in fair shape, but it has been closed for three years, and 47 children of school age, who should be getting an education, have had none during this time. There is something radically wrong here. This school should be opened and these children given an education.

The grievance everybody had here was that the post office had been moved to the north side of the river after having been on the south side for over 50 years, and while it may not create any great hardship in winter time, it does when the river is open, and they hope that their post office will be re-established on the south side.

The services of the district nurse, who has her residence on this reserve, are in great demand at all times, as she also serves the adjoining reserves of Little Saskatchewan and Lake St. Martin. While this is a step in the right direction no doubt the solution to this problem would be a small hospital and a doctor as well.

Fisher River Reserve: On my visit to Fisher River I was able to have an interview with Chief James A. Murdoch. You will notice the good names of these Indians up there. This reserve is similar to other Manitoba reserves in my constituency. There is an Indian agency here and a hospital, to take care of the people on this reserve and the adjoining reserve of Pequis.

Most of the Indian homes are settled on the banks of the Fisher river and are mostly of log construction, and can be compared favourably with the average homes found on other reserves. But this does not say that they are good and cannot be improved upon.

It seems that a school has been promised on the west side of this reserve for some considerable time. It is really needed but has never been built. I am sure that this is a place where day schools could be built to the advantage of the Indians.

In discussing complaints and grievances with the chief and others in the band, they mentioned that they would like to be granted fishing rights from Birch Point to the north end of Moose Island and across to the west side of Mitchell's camp. This would be for the settlers who live around there. Their greatest fear is that the large fish companies may come in and take away the largest quantity of fish, and the smaller fishermen cannot compete against them in the same way. They also raised the problem of spring fishing. I have been unable to get to the bottom of this statement but evidently at some time some minister of the provincial government made a promise that they would be granted a territory for spring fishing.

In discussing the rehabilitation area for the preserving of muskrats, I gathered that they are very critical as to who will benefit most. It was argued by some of the Indians that this conservation scheme should be for the benefit of the Indians, but they maintain that the greatest number of trappers are white men. This, also, is one of the problems which must be faced by the provincial government, who are carrying out this work in co-operation with the dominion government.

Another complaint was lodged regarding treaty rations, which evidently were in force a number of years ago and have been discontinued in recent years. No doubt the department could give some information on this.

The desire was also expressed that more used clothing should be allotted to the destitute people on the reserve.

With the increase in population at Fisher River, the chief and councillors consider that they need additional land on their reserve so that the younger people may be able to get some land to carry on farming activities.

This would also be an ideal place for the erection of a few homes for the old people who can no longer look after themselves. This would be similar to the work undertaken at Norway House and Cross Lake. The logical place for these schemes seems to be near the agency buildings.

Farming operations are carried on on a small scale on this reservation and a small quantity of livestock could be seen around. Being closer to civilization than some other reserves, and also being near the terminus of the railway, and the Indians can find remunerative employment from time to time.

I had the pleasure of meeting the doctor and the nurses at the hospital. After talking with them, and looking the situation over in general, one realizes what an asset a hospital is among people, such as these, whose health is of a low standard and in constant need of medical care and attention.

Pequis Reserve. When visiting Pequis Reserve, I found Chief Alexander Williams to be sick in the hospital, so I visited him there. He was a very sick man, however, and I made my visit as short as possible in order that I would not over-tire him.

I was able to meet some of the chief's councillors, and they had much the same story as the chief and councillors of Fisher River.

They seemed to be a dissatisfied people, as they talked about the good reserve they left at St. Peters, before transferring to Pequis reserve.

I understand that on this reserve, location tickets have been given to the Indians. But they claim there are no fish or ducks and it is 14 miles from the lake shore.

This is one of these reserves where agriculture could be encouraged and livestock increased.

In conversation with the chief councillors and Indians, it seems to be their honest belief that they have been cheated in some way by being taken from St. Peters reserve and put up there. I do not wish to go into detail about it, but I feel sure that this will have to be straightened out in some way by the department before we can have contented or satisfied Indians at this reserve.

St. Peters reserve is in some way connected with Pequis reserve, by surrender of certain lands. On St. Peters reserve today are Indians who did not move to Pequis and also some who have come back. I have tried to find out what the situation is but it is very complicated and no doubt the department will have to straighten this up.

Evidently there is no chief in St. Peters at the present time and there are continual grievances regarding land, and the renting of hay land to outsiders when the Indians claim they need it.

There has also been a sale of land to the Soldier Settlement Board, which evidently has been given back to the department again. It will be necessary, I think, for the department to try and straighten out this situation also.

Many of the people on this reserve are employed in the adjoining town of Selkirk and are no doubt much better off than a lot of the other Indians on other reserves.

To sum up my remarks on my visit to the different reserves in Selkirk constituency; I have travelled approximately 2,000 miles by steamboat, canoe, train and automobile.

I had intended to visit Grand Rapids but the boat was unable to call, owing to a bad storm on the Lake. I also intended to visit the reserves on the east side of Lake Manitoba, also in my constituency, but owing to weather conditions was unable to reach them.

On looking the picture over, and comparing one reserve with another, much the same conditions prevailed.

There certainly should be more day-schools, and every opportunity should be given to children of school age to attend. While the residential school may have a place in the Indian community for children who are too far away from a day-school, or are without parents to look after them, the day-school seems to be favoured where the child can avail itself of some family life. I was surprised to find a day-school that had been empty for three years and 47 children of school age not having been taught for that length of time. There is something radically wrong when a matter such as this is allowed to go unrectified.

The people are not well, they seem to be undernourished and lack initiative. I have noticed where they are employed by an agency or by a white person, over a period of time, and receiving regular and nourishing food, they are more energetic and take a greater interest in the job they have to do.

Perhaps the aged people should be considered next, as there are many old people on the reserves who are not being properly cared for. The plan that is being tried out at Norway House and Cross Lake I think should be encouraged, as it seems a good one. And if they were to participate in the old age pension, the same as everyone else, this would not be a burden on the Indian department.

The grievance of all the chiefs I met, on all the reserves, was that the government had not kept the treaty that was made with each band so many years ago, and this is one thing that the Indian committee should do—try and get the relationship between the various bands, and the government, put on a clear understanding with regard to their trapping and fishing rights.

There should be additional hospitals built to take care of the sickness which is rampant among the Indians, and more district nurses could be employed to advantage.

I also found that the Indian agents live a very long way from some of the reserves, and when an Indian agent is so situated that he can only visit his reserve three times a year, I do not think that is sufficient to give the guidance and supervision that the Indians require. I have also formed the opinion that the Indian agent has to be more than just an agent; he has to be possessed of many fine attributes and characteristics; he has to be a man with great foresight; a humanitarian with a true missionary spirit, to achieve results that will be beneficial to the Indians as a whole.

The CHAIRMAN: Thank you very much, Mr. Bryce. May I repeat what I have said earlier, if any member of the committee is interested seeing them, Mr. Bryce's brief contains many interesting and valuable photographs. I suggest it might be well for members of the committee to avail themselves of the opportunity of looking at them.

Mr. RICHARD: You referred to education, in your brief. I would like to ask you this, do the grown-ups appear to take an interest in the matter of education? Are they aware of the need of education for their children?

Mr. BRYCE: Yes. Almost every Indian to-day wants his child educated. I have a number of letters in my files which I can bring down which show that the Indians have requested that education be taken away from the churches and that education be carried on by the government.

Mr. RICHARD: They do take an interest in it?

Mr. BRYCE: They have great interest in education. I think everyone who has visited with them will bear me out in that statement. They are very anxious to have their children educated.

Mr. CASE: Is there any indication on their part of taking an interest in the mining industry in the far north? Do they go there and take jobs?

Mr. BRYCE: Well, they are very handy working around machines. Yes, they have done that. There are some Indians—I could not vouch for how pure Indians they are because there has been such extensive intermarriage that it is hard to tell just how pure they are now—but there are Indians who can take an outboard motor off a boat and take it down completely and rebuild it, Indians who have never had any education along that line in their lives; and they will put it back together again. Or they will take down a caterpillar tractor. It is really wonderful to see them. That is true of those particularly who have been fed in the normal way. The man who has lived back in the bush lacks initiative.

Mr. MACNICOL: There is just one question I would like to ask. You've mentioned in your report the Fisher River reserve. I have been in Manitoba and on the Fisher River reserve, and I know that there are no areas around there that we would consider fit for farming.

Mr. BRYCE: That is good cattle country, which is the branch of agriculture which I would recommend. There is a lot of land there which runs right out into the lake.

Mr. MACNICOL: I know, I got my feet wet there. It really is not farming country but rather good for cattle raising.

Mr. BLACKMORE: I had some questions concerning that land which was surrendered or sold for settlement on one of those reservations. Did Mr. Bryce find out any reason why it had been done?

Mr. BRYCE: Since I came down to Ottawa about four years ago I tried to find that out. There is an act of parliament, I believe, whereby this land was handed over to the provincial government. And then Pegwish, who was chief of St. Peters reserve in 1900-something, the early part of the century anyway—I think they got \$90 each and they moved away. They claim that he was only one man who made that deal and that the band was never consulted. However that may be it got into the possession of the provincial government. Well, then there was other land which the Indian department owned. They handed it over for something like a dollar an acre—Mr. Pratt here probably knows more about this than I do—they bought it anyway and they gave it to the Soldier Settlement Board after the last war for soldier settlement purposes. I understand it has been handed back now to the dominion government, they don't want it. It is largely hay claims. It was a regular mix-up and I was in hopes it might be straightened out.

The CHAIRMAN: That just reminds me; if you look at section 187 and following in the Indian Act, dealing with soldier settlement. That might throw some light on the subject for you.

Mr. BLACKMORE: The surrender was made in respect of the last war rather than this one.

Mr. BRYCE: Yes.

The CHAIRMAN: Now, Mr. Matthews, we would like to hear something from you.

Mr. MATTHEWS: I am not ready today, Mr. Chairman.

Mr. REID: I wonder if we could get some information on this point, which I think would be of interest to the members. I would like to have information, if such is available, as to whether or not Eskimos are considered and treated as Indians. I think that is a matter we should go into. I understand there is a judgment of the Supreme Court which says that Eskimos are Indians; and if such is the case, I think we should go into it.

The CHAIRMAN: There has been a judgment given and I will give you the citation (1939 S.C.R., 104). There is bound to be some discussion on it, when we come to revise the definition section in the Act.

Mr. BLACKMORE: I would like to ask Mr. Bryce one more question if I may. It has to do with the school that was closed for so long. Was Mr. Bryce able to find out whose responsibility it was, the closing of that school? Was it the agent's?

Mr. BRYCE: It was the Indian agent's responsibility to keep the school open.

Mr. BLACKMORE: I thought Mr. Bryce talked with the Indian agent?

Mr. BRYCE: Oh no, the Indian agent lives over two hundred miles away from the Indian reserve.

Mr. RICHARD: Would it be on account of their not being able to get a teacher?

Mr. BRYCE: It may have been that. Anyway there were 47 children who should have been getting an education according to the law of Manitoba and they are not getting it.

Mr. BLACKMORE: I would like to ask Mr. Bryce one further question arising out of that. Did he find in the case of each reservation which he visited that the Indian agent was living at a distance from the reserve?

Mr. BRYCE: Would you mind giving me that question again, John?

Mr. BLACKMORE: Did you find in the case of each reservation that you visited that the Indian agent was living off the reserve or at a distance?

Mr. BRYCE: You asked me about keeping the school open on that reserve. There was the Fairford reserve, the Lake St. Martin reserve, there is another one in Saskatchewan. They are all within twenty miles of each other, but the agent lives at Portage la Prairie, over 240 miles away.

Mr. HARRIS: Has he any other reservations under his supervision?

Mr. BRYCE: I do not know. He hasn't any in my riding.

Mr. RICHARD: But he lives on one of the reserves?

Mr. BRYCE: No, he lives at Portage la Prairie.

Mr. RICHARD: He is not on the reserve?

Mr. BRYCE: No.

The CHAIRMAN: The Indian agent probably has several reservations which he has to supervise.

Mr. BRYCE: I put an order on the order paper and from the information I got he visited these reservations three times in 1946; and the Indian agricultural instructor is doing the work of the Indian agent and that leaves him no time for instruction work.

The CHAIRMAN: We will adjourn to meet again Friday next at eleven o'clock a.m.

The committee adjourned at 12.55 p.m. to meet again on Friday next, March 14, 1947, at 11.00 a.m.

APPENDICES

	PAGE
APPENDIX BD—Submission of Aboriginal Natives of the Fraser Valley and Interior Tribes of British Columbia	52
“ BE—Submission by Chief Nanawin, Poplar River Reserve, Clandeboye Agency, Manitoba.....	58
“ BF—Submission by Chief Jas. A. Murdoch, Fisher River Reserve, Manitoba.	60
“ BG—Submission by Chief Samuel Cook, Split Lake Reserve, The Pas Agency, Manitoba	61
“ BH—Submission by Chief Cornelius Bignell, concerning The Pas Band, Manitoba	62
“ BI—Submission by Chief John Thompson, Fort Alexander Reserve, Clandeboye Agency, Manitoba.....	63
“ BJ—Grievances concerning Indian Reserves at Sandy Bay; Ebb and Flow; Lake Manitoba and Crane River, all in Manitowapah Agency, Manitoba.	64
“ BK—Letter signed by Chief Alexander Williams, St. Peters Reserve, Clandeboye Agency, Manitoba.....	65

APPENDIX BD

SPECIAL JOINT COMMITTEE OF THE SENATE AND THE HOUSE
OF COMMONS TO CONSIDER REVISION OF THE INDIAN ACT.

Submission of the Aboriginal Natives of the Fraser Valley and Interior Tribes
of British Columbia to Substantiate Documents Now Lodged in Parliament
by Recognized Incorporated Native Organizations

We, the Fraser Valley and Interior Tribes of The Aboriginal Natives of B.C., hereby submit this Brief to The Special Joint Committee of The Senate and House of Commons appointed to examine and consider the revision of the Indian Act.

1. We earnestly request for a re-establishment of a New Department specifically for the administration for the Affairs and Welfare of the Natives, and employed therein, experienced and intelligent Natives with integrity, to familiarize the Native problems and requirements, instead of the present system of the administration of Indian Affairs lodged in a small corner of The Department of Mines and Resources.

2. We protest the liability to compulsory taxation. Our long understanding is, we are wards of The Crown, and also in pursuance to the treaties of other tribes throughout Canada, we are free from taxation. In reality, we are the legitimate descendents of the Aboriginal Inhabitants and ownership of this country, as conceded to by sympathetic Statesmen, various organizations and Unions, famous Writers, various Denominations, etc., and also during Colonial days. A letter by the late Governor, Sir James Douglas, of Victoria, B.C., to the Secretary of State for The Colonies, England, dated March 25, 1861, for financial loan to extinguish the Indian Title, this scheme failed, by the reply from Newcastle, dated October 19, 1861, all that substantiates the fact that our Aboriginal Rights to this country were never bartered nor purchased.

3. We protest involuntary or compulsory enfranchisement to all natives that do not desire it; voluntary enfranchisement be maintained on individual privilege.

4. The true emphasis of our sincere contentions; the time has come for the recognition of us Natives as people with equal intelligence and integrity, eligible to exercise equal status of full citizenship privileges, as we are "Viz" maintaining all our traditions, aboriginal rights, interests and benefits, a system identical to that granted the Maori Indians of New Zealand, viz. representation in Parliament, and in the administration of the Natives General Affairs.

5. We protest encroachment of white persons on Indian Reserves, the taking of water, gravel, mineral, oil, timber or land without the proper procedure, viz. a full consultation with all the membership of a Band, and nothing taken out of any Reserve without the consent of such Band so concerned.

6. The operation of day and residential schools be brought under Provincial jurisdiction, and to the same standard regulations and curriculum properly established, to the same efficiency of non-Native public schools and colleges, thus provide an adequate elementary education and proper technical training for Native pupils, only by such impartial improvements, will the Natives ever attain proper qualifications to the habits and ways of modern civilization.

(a) Substantial increase in the per capita grants to residential schools, to facilitate proper accommodation, and the abolition of part-time labour,

and the time taken up by such work be devoted to essential academic studies, and psychological exercises, and also revert to full time school hours; all religious instructions, regardless of denominations, be apart from school hours.

(b) Qualified graduate teachers be employed in all native schools, and also to be under the supervision and jurisdiction of Provincial School authorities, or officers authorized by a new Department for Native Affairs, all remuneration be by said Department for Native Affairs.

(c) The daily care of children at residential schools may be maintained as usual, but the denominational prejudice be totally eliminated once and for all, because it is detrimental to the social unity of the natives, and is one of the causes to the failure of the natives educational system.

(d) Parents sacrifice their ardent love of their children when they enter them to residential schools, because of their sincere wish to see them grow up with advanced qualifications, other than the present sad ridiculous predicament we are in.

(e) Health exercises be properly maintained at all native schools, but all strenuous gymnastics be restricted from children who are diagnosed to be physically delicate.

(f) The True Native Opinion; All Native schools, be in reality, a place for better education and business training for their children, to at least the 9th grade; those with a determination to attain higher possible degree at residential or day schools, be privileged, to the age of 18 years.

(g) Pupils who qualify for high school, or the University, all arrangements be under the supervision of officers authorized by a new Department for Native Affairs, all school necessities and other expenses incurred, be defrayed to by said new Department for Native Affairs.

(h) For all successful graduates, said New Department for Native Affairs, assist them to a proper establishment, a position whereby he, she or they can practise whatever the vocational profession.

(i) Natives on Reservations adjacent to cities, municipalities, etc. be privileged to enter their children to the nearest Public School, all school necessities and transportation, be under responsibilities of said New Department for Native Affairs.

Remarks: Our young men and women volunteered into the Armed Forces, ranked the same and fought abreast with all other Canadians, without discrimination—why should there by the slightest discrimination to our children, by a disapproval by all authorities to this most earnest request.

(j) We now stress for an equal status; therefore the time has come for an adequate and efficient educational facilities for the natives, essential to an advancement to proper qualifications, be in every respect an asset to industrial and social progress of our country.

7. Medical care and hospitalization. The Coqualeetza Hospital at Sardis, B.C., be maintained specifically for the care of T.B. patients.

(a) Patients with other ailments, especially maternity cases, be privileged the admittance into other hospitals, thus safeguard the natives from the hazard of contact to tuberculosis.

(b) New system for M.D. Doctor services. Natives be privileged to go or call the most convenient doctor, but must be within reason. The present system of one doctor to a certain district, in many instances has proven to be quite inadequate, especially for emergency cases. Oft-times the doctor is indisposed or too busy to respond to a call at once.

(c) Adequate medical services to all Native schools be maintained up to the same standard of medical care to all public schools and colleges in the Province.

8. Fishing Rights: We earnestly request a complete relaxation of fishing restrictions now effective at some rivers, streams, lakes and all waters where the natives formerly exercised their aboriginal rights, to catch fish for domestic purposes without intervention; said restrictions are more or less for the benefit of the sportsmen and industry, which are of no benefit to us natives of the Interior who have the first right to the fish from time immemorial. The Fraser Valley Petition, document and letters respective thereof, which well speaks for itself, be given the full consideration it deserves.

9. Hunting and Trapping Rights—be perpetually maintained, free, on or off Indian reservations.

(a) Native trap lines and territories be safeguarded from encroachment. In some instances native trappers are crowded out of their territories by licensed trappers. We sincerely urge adjustments, said territories be restored to Native trappers, to avoid any further friction that may lead to serious trouble.

10. Agricultural and horticultural facilities.

(a) Bulldozers to facilitate land clearing and modern mechanized farm implements be made available, essential to the proper maintenance of fertile land cultivation and general farm improvements, thus encourage the natives to a go-on-the-land plan and be established, whereby they could cherish an independent livelihood in comfort.

(b) Adequate financial assistance to all native dairy farmers for the building of modern barns properly equipped with modern dairy requirements, and also for other housing necessities to cope with all market demands and regulations.

Remarks: The Dukhobors and Mennonites were granted lands, horses, farm implements and cows, and adequately financed, and they are foreigners without interest in this country. What of us natives who own this country? Are foreigners greater than people who own a country?

(c) Wire fence for replacements of deficient farm fences. There are places where cultivated lands now lie idle because of the lack of fence material; farm gardens have been ruined by cattle and horses because of the deficiency of old decayed cedar fence rails.

(d) Irrigation facilities: There are instances where lakes, springs and creeks on, or that formerly ran through, Indian Reserves now being dammed or diverted. Should be wholly or partly restored to reservations to cope with all water requirements of the natives.

(e) Reservations minus water facilities or where water has been condemned; water mains be installed from city water, creeks or other ways and means to supply pure water; modern pumps be supplied to those who have well facilities.

(f) Housing Scheme: The building of modern houses for better accommodation, essential to the maintenance of better family health and the bringing up of robust children, and a safeguard from the tendency to contagious diseases.

(g) Adequate assistance to young people who have the determination to toil on the land; several acres be cleared and put under proper cultivation, all housing necessities, horses, farm implements, and an ample start on the line of farming they so desire.

(h) Immediate cribbing along river banks to ward off the force of the current from where valuable land is rapidly caving in, such as Seabird Island, east of Agassiz, B.C. and Squatets Island, west of Laidlaw, B.C.

(i) Native war veterans: Thousands of natives volunteered for overseas service and many of them gave up their lives to the supreme

sacrifice, and will never return to their mother and father-land, Canada. Therefore it is just that the native veteran enjoy equal privileges and benefits and be accorded the same provisions of The Veterans' Land Act and war service gratuities, the necessary location ticket before the allotment of grants be abolished. Native veterans be established on available crown lands and such lands revert as Indian Reserves if so desired. Where there are no available crown lands, arrangements be made through proper procedure to obtain lands on vacant reserves or on large reserves not totally occupied and such lands be perpetually maintained as Indian Reserves.

(j) The disregard of legitimate wills and improper transfer of lands from one member of a band to another through misrepresentations and misunderstandings, and also by miscarriage of justice, be properly investigated and adjusted, such lands be restored to legitimate heirs by an Order in Council, and also adjustments to lands seized by The Soldier Settlement Board be reverted back as Indian Reserves by Order in Council.

(k) Cattle summer ranges, formerly used by the natives for their cattle, now seized or occupied by cattle ranchers, be reverted back to the natives' use for their cattle, and proper allotments be made where such ranges are insufficient.

11. The absurd inflation to stumpage on timber logged off Indian Reserves to the amount of \$3.50 to \$5.00 pr. M. be adjusted to the usual \$1.00 pr. M. We request a thorough understanding on this matter. Why the royalty to timber on Indian Reserves while it is on our own lands, the little remaining in our possession from the large resourceful country taken from our ancestors. Now we have the first opportunity to sell hardwood logs at a satisfactory price, and our Indian Departments seek the largest slice off possible profits; we seek in vain encouragement from our Indian Departments, an administration supposed to be for the benefit of the Native Indian. We now contend the time has come for the enactment of a resolute and conditional statute, respective to the sale of timber logged by natives off their Indian Reserves, the same as granted our Squamish brethren.

12. Vacant Indian Reserves be maintained perpetually as they are, as some bands are over-crowded. Proper arrangements be made, so natives from such over-crowded reserves be privileged to take up lands on vacant reserves, or on large reserves not totally occupied, thus cope with the shortage of land among the natives.

13. Relief to destitute natives on or off Indian Reserves, be equalized to Provincial unemployment relief.

14. Old age pension: Natives be privileged to old age pension, on or off Indian Reserves, as all other Canadians.

15. Widows or mothers' pensions: Native widows, on or off Indian Reserves, be privileged to widows' pension, as accorded all other Canadian widows.

16. Continuous proper upkeep of all railroad fences along Indian Reserves.

17. Unemployed Natives, on or off Indian Reserves, be privileged equalized Provincial Relief.

18. Labour assurances: The natives be privileged the same assurances accorded all other Canadians, also be fully privileged to Government projects, public works, and private concerns alike, at all times.

19. An institution for the exclusive care of orphaned native children, under school age.

20. Transportation Facilities: Construction of roads, ferries, etc. to Indian Reserves, minus road facilities, to make every possible access to market their farm produce and for all other business transactions essential to native farmers.

(a) Public roads and highways through Indian Reserves, be maintained to the same standard surface as all other highways.

(b) Lands now surveyed on Indian Reserves for the right-of-way of public roads, be properly purchased through proper procedure, the full consultation and consent of bands so concerned.

21. Enforcement of effective and efficient restriction to immoral delinquency; young natives wandering at cities, etc. without practical means which should never be permitted by upright authorities; it is a known fact by medical profession that it is a hazard to moral purity, a factor in the many deaths of natives at cities. Here again is the cause from the lack of education, lack of proper knowledge of morale.

22. Dominion or Provincial Police Investigation on Indian Reserves be done with adherence to full co-operation with Chiefs or Councillors of bands concerned.

(a) Police discrimination to natives by the disregard of proper procedure, frisking natives in search for liquor conspicuously to the public, be eliminated, for the natives are not in the habit of obstructing an officer in the performance of his duty, and will not object to proper procedure in adherence to privacy.

(b) A place of confinement or jail should be erected where natives are annually assembled at a place of employment, such as Hop Yards, etc., for those who get beyond self-control under the influence of intoxicants, and be brought to an Acting Justice of the Peace, a capable Native Chief nominated by the natives, so assembled, policed by a new department for Native Affairs.

23. Annual reports to all Bands, on royalties or rentals, to the sale or lease of lands, and the sale of timber, gravel, oil or mineral off Indian Reserves, the amount of general Band funds and interests, also Government appropriations and all expenditures to such Bands.

24. Advanced Natives with practical experience, familiar with the problems and requirements of the natives, be employed to facilitate and expedite the rehabilitation of the natives.

(a) Natives with practical qualifications be employed as Truant Officers and be authorized to inspect the essentiality of residential and day schools at their own convenience.

25. Agriculturists and Horticulturists be employed, men of physical capability, able to travel from one Indian Reserve to another, to supervise proper culture of plants, fruit trees and farming in general, the proper fertilization, essential to abundant yield of farm produce, to meet the quality of market demands.

26. Natives be privileged the use of half-fare rates on all transportations in Canada, without the written requisites, pursuant to the privileges of the Natives on Vancouver Island.

27. Remuneration of Chiefs and Councillors of Native bands, for all men have to labour in order to provide for their respective families, which considerably interferes with the obligations of Chiefs and Councillors, and there are instances where our Chiefs being rudely mistreated instead of the appreciation they so deserve for holding such responsible positions without salary. Therefore

it is contended that it is high time our respective Councilship be accorded some remuneration, that they may be greatly encouraged to perform their duties whole-heartedly and efficiently.

28. Abolition of the word Indian Reserve and the Ascertainment and Adjustment of Our Aboriginal Rights, and be impartially constituted to a definite statute, preferably desired title is Aboriginal Lands or Native Lands.

(a) The abolition of the word Indian as referred to us natives, our origination is not of India or Africa, or any part of Europe. We are the descendants of the Aboriginal inhabitants of this country when first discovered by the white man. We therefore prefer to be called The Natives, or Aboriginal Natives.

29. Status of Indian Agents: If the present system of Indian Agency is to be maintained under the new Charter, or Policy of Administration of Native Affairs, the arbitrariness of the present policies be eliminated once and for all, and the Natives be privileged to voice their opinion in the choice of Indian Agents, and the status of said Indian Agents, be resolute and definitely constituted that they perform their duties with impartial co-operation with the Natives.

We, the undersigned, hereby declare this Brief to be the most urgent requirements of us Natives, and with most sincerity request all the Honourable Members of Parliament to deal with these matters with most impartiality, and for the establishment of a new Charter, subject to supervision, with the Natives fully privileged to voice their opinions on such supervisions till said Charter be equitably and fundamentally uniform in every respect, essential to the advancement of Native Welfare, that we may feel confident in the security of our future, a Charter worthy of all praise, and of The British Justice promised our forefathers: And May The Grace of Almighty God be with you in your deliberations on our behalf, and we thank you.

We are, Yours very truly,

Chief Joe Hall,
Chief Michael Poter,
Wm. A. Harris,
John Victor Mack
George Williams,
J. Phillips,
Frank Pennier,
C. F. Walkem,
W. H. Walkem,
Chief Thomas Lick,
Nicola Joe,
L. Walkem,
E. Humphreys,
Alex D. Peters,
Chief Peter Pete,
Johnny Andrews,
Clem Pete,
Art Pat,
Poter Joe,
T. L. Jackson,
J. Peters,
Wm. Lewis,
Chief John Hammond,

George Chapman,
Chief Willy George,
Ed. Lorenzetto,
Chief Peter Emery,
Chief Jimmy Michael,
Alex. Joseph,
R. D. Peters,
Chief Harry Joseph Sea Bird,
Agassiz,
Archie Charles,
Joe Kelly,
Johnny Bobb,
Joe Douglas,
Jimmy Andrew,
Ed J. Peters,
A. J. Peters,
Wm. Andrew,
O. Gabriel,
James Thomas,
Andrew Bobb,
Alfred Hope,
Dave Thomas,
O. D. Peters, Hope Band, Katz, B.C.

APPENDIX BE

POPLAR RIVER,
August 29, 1946.

NORMAN E. LICKERS,
Liaison Officer,
Joint Committee on Indian Affairs.

Dear SIRs:—Your letter of June 17 is still in my hands and my band of Indians have been hard at work studying the Indian Act, or what remains of it.

Our worst problems are:—

1. Constructing of a Hospital here on our Reserve and having a doctor here to administer to the Indians.

2. We the Band would like a Post Office here in operation, it is very hard and we are all blocked up here without any means of getting mail in time. It would be easy for you too, if our mail came on time to be answered right away.

3. Government store to be constructed here for the well being of our Band. We lose too much money when we earn enough to last us all winter our whole earnings are robbed by the Fishing Companies and Mike Gibson and Hudson's Bay Company. If we were to deal with the Government directly, things would advance greatly for us.

4. If then the Government would do that for us, in putting up a store, we would then have a better chance in fishing if the Government would deal with the people by buying fish from the people. You would know what and how to deal with this fishing business, so the main thing will be revealed in "People holding securely to their own money and getting more from their money" so the fishing companies can no longer rob us. The fish limit is too small, larger limit is asked for by the Indians as some have large families. In the length of time they fish for pickerel, the amount of money they use up for buying nets, corks, leads, rope line and sideline etc and the grub their families use up and license, oil coats and pants, rubbers, all these amount to more than \$200.00, so you can imagine what the poor Indian Fisherman can look forward to only about sixty-nine dollars will come to him after his fishing is over. What then can a poor Indian do. He has nothing to look forward too, how to feed his family. Why could Indians not share equal Benefits as the white people in fishing, in agriculture, in social affairs. I would drive a white man crazy if he only had sixty dollars coming to him after hard work.

5. Now about the Chief and his regulations. I am the chief and many times I am very distressed and cast down in Spirit over my people. I feel powerless at times when I want to make some advance for their well being. You know that when a captain steps aboard his ship he has all his power and power to control his ship. So then why should not I, as chief not have my papers and power to have full control over my people, power that will make my work law and order on my Reserve.

I want my copies and paper and report blanks for each month and when I have received my copies, I will send them back for your and his Majesty's signature. It is no good to give me orders as chief and give me no power to show as a sign for the people to fear. When I want to defend the law, they snap at me, that's when I need power from the "THRONE".

You might also know that we never have our treaty at our Reserve. We spend our Treat at a Bootlegging Joint and we never have any peace just on account of obeying our Indian Agents orders. I have thanked and I still thank the late Queen Victoria for her good heart. How God moved her heart to have love and peace on her Land. It is that peace we still hold so dear to-day, yet we thank her. It is no doubt God put it in her heart to make agreement with the Indians when my Grandfather still lived and my father the late chief and myself and my grown up children. I now also have grandchildren for whose welfare I want the present King to consider. We always pray for our King George and his Government, so that peace and goodwill will rest among us all.

CHIEF C. NANAWIN.

APPENDIX BF

FISHER RIVER RESERVE,

KOOSTATAKAGO, November 3, 1946.

To W. BRYCE, Esq., M.P.

Complaints and Grievances

1. *Education.* Chief and Council granted land on the West side of three areas on Lot 170, where the present day school should have been, of which was given notice to the Indian Agent, but do not know what excuse the Department had in not building on the appointed site of the school. It was only an excuse made to lay it aside.

2. *A Catholic Priest* promised to build us a day school if the United minister did not do it. It is our wish that the school should be built instead of driving the children by the van.

3. *Fishing Rights.* Asked to be granted fishing from Birch Point to North end of Moose Island and across to West side to Mitchell's camp; this is to include the settlers who are living thereabouts. Our wish is to keep the big fish companies out of these fishing grounds, who are mostly getting the biggest quantity of fish, of which the smaller fisherman has no show at all in the way of commercial fishing.

4. *Spring Fishing.* To be granted from Tamarac Island towards Keenow-bay. We were promised to find out about this by the Minister of the Provincial Government, but so far have no notice of anything definite about it. This is to include from Fisher River, Jack Head, Pequis Reserve, and the settlers thereabout.

5. In reference to the Rehabilitation Area for preservation of Muskrats, it was understood that it was for the benefit of Indians only, but the greatest number of trappers are white men.

6. *Treaty Rations.* Ask to be given again. We, therefore, strongly protest against the withholding of the same and other articles formerly distributed at the annuity payments.

7. *Clothing for Destitute.* Wish them to be given clothing, who are not able to provide for themselves.

8. Regarding Kirkness families of seven, and two young men now whom we received into our Reserve for a time until further consideration be given them for their move off the Reserve, on account of getting cramped for land. We would herein request what step is to be taken re those people who received annuity money since A.D. 1908. On this account we would request to enlarge our Fisher River Reserve in order that those Kirkness families may get the necessary land required for them.

9. *Houses* to be built for Old Folks Home to three or four of each dwelling place, and the keeping of them to be paid accordingly, whatever will be the cost.

(Sgd.) CHIEF JAS. A. MURDOCH

APPENDIX BG

SPLIT LAKE RESERVE,
November 27, 1946.

To Honourable Mr. BRYCE.

Complaints and Grievances from the Split Lake Indians

I, the Chief, Samuel Cook, was sent by my band of Indians to represent their grievances before Honourable Mr. Bryce, of what the Government has not filled the promises made in the Treaty.

1. Therefore my Indians are requesting to the adherence of obligations of the Indian Treaty.

2. For living we depend upon mostly by trapping, hunting, fur-bearing animals, and fishing. A Game Reserve has been granted to us, but the whites have entered too much into our game preservation that has been given to us. This is the biggest complaint affecting my Indians.

We own all the fur animals and the natural resources development of which is being carried on at a great extent so far; and the Indians are expecting a great amount from the finances proceeding from these productions, such as minerals other valuable production.

So we, therefore, beg to state to the Representative Committee much thanks and with a glad heart to lay these matters before the authorities and to have all complaints settled by the Senate in perfection and in accordance to our Treaty founded.

(Sgd.) SAMUEL (X) COOK, Chief.

X—his mark.

APPENDIX BH

WINNIPEG, Manitoba,
December 4, 1946.

The undersigned begs to submit the following grievances to the Manitoba Indian Association, for careful consideration concerning The Pas Band.

1. Why the Indians of the said Band were arrested for killing ducks and geese out of season, and were fined \$10 each. The Indians still believe that they were within their rights.

2. The Band desires to be permitted to practice commercial fishing anywhere within their Treaty Boundaries, as they are restricted to very small areas.

3. That the half-day schooling system be abolished on residential school. That the children may be given a better chance to obtain a higher education.

4. Our aged people be granted pension from the Government, for at present they are receiving \$10 per head from our Trust Fund.

5. Farm machinery should be given to the Band especially when they are willing to obtain the same by buying them out of their Trust Fund. At present they are loaning their land to the white man, who receives a fair profit.

(Sgd.) CHIEF CORNELIUS BIGNELL

APPENDIX BI

Grievances of Fort Alexander, Manitoba

We, the undersigned, Chief John Thompson and James Starr, put up our grievances before Honourable Mr. Bryce.

1. A pulp mill that has been built on our Reserve does us great harm and the water is not fit to be used.
2. The rations are very small, amounting to about \$2.00 per month per head.
3. Every time we get clothing from the Indian Department we get nothing but second-hand soldier clothing.
4. About the W. Indian Rice, which we used to gather for food. We are almost barred out from these areas. Even our fire arms were taken away from us by the guards of these areas.
5. No education is given to our children.
6. We have a very poor doctor as well. He does not look after our people very well.
7. If a Royal Investigator is given to us, we will send all our grievances with the Chief and Councillors of the Band.

Signed: CHIEF JOHN TOMMPSON,
JIM STARR.

APPENDIX BJ

Grievances concerning these four Indian Reserves

Sandy Bay Indian Reserve
Ebb and Flow Indian Reserve
Lake Manitoba Reserve
Crane River Reserve

1. All our fishing areas have been closed and not allowed to fish. Lake Ebb and Flow is altogether prohibited for fishing.

2. All our trapping areas closed and no place to go to trap Muskrats and all furs. A poor Indian that has no money cannot go in these places, and the white man with money can go to these areas.

3. A grievance from Crane River Reserve. We want a day-school in our Reserve to educate our children.

4. We want a doctor to come to our Reserve more often.

5. We do not want a farmer.

6. Rations are very small to the old people and the sick, as well. It amounts to about \$2.00 or less a month per head.

7. The second-hand old soldier clothing is very poor, not even suitable to wear.

8. A grievance of Sandy Bay. The children of the Indian Residential School of Sandy Bay Reserve are very poorly clothed and not well educated.

*Signed: GEORGE SUTHERLAND, Chief,
Sandy Bay Indian Reserve.*

CHIEF ABRAM HOULE,
Ebb and Flow Reserve.

CHIEF PAT MAYTWAYASKING,
Lake Manitoba Reserve.

COUNSELLOR HEBRON MOAR,
Crane River, Man.

APPENDIX BK

St. Peters Reserve

Hello Everybody:

Am sorry I cannot attend this meeting of yours.

I have my views and grievances to be read by one of my counsellors.

As far as grievances go, I have an awful lot grievances,—grievances from the Reserve, which I was bribed from, and the Reserve which I am living on today.

This is not a Reserve I am living on. This Reserve is all in square blocks and river lots. The Reserve which we left had just boundary lines around it.

First, I am going to talk about my old Reserve of St. Peters. We lived happy where we had lots to live on, lots of wood, lots of hay, lots of fish, lots of ducks, and market six miles from our homes. And we believed at that time that our Reserve would never break because our Father Government was our protection. And, as the time went by we noticed that there were little disturbing rumors going around, saying that the Chief and Counsellors of that time were going to surrender the Reserve, but the people did not believe the surrender would be made. In the year 1907, Judge Howell appeared at the Treaty Ground for the purpose of that surrender, and he could not make it work.

Right after that, Frank Pedley appeared, brought with him \$4,000.00 and promised the people that he would share them out if they would make the surrender. I am quite sure the money he brought was taken out of our funds and still he kept on promising the people that he would share them that money and yet that would not work, until he promised the \$90.00 per head the next Treaty Payment and that is how the surrender was made, through hook and crook, and we still claim that Reserve. Some day we might return to our Reserve. That is all I am going to say about my St. Peters Reserve this time.

Now the new Reserve.

At the beginning of my speech I said I did not believe I was living on a Reserve, since it was all surveyed and location tickets given to some people. As an Indian, believing that a location ticket has nothing to do with me.

In this Reserve there is no fish, no ducks, and fourteen miles from lake shores, and there is nothing else I can live on but to try and farm.

I say I include my people, saying there is nothing else but farming to live on. Now, can a man farm with no plough, no harrows, nothing to use if I take one of my member to the agency for help to get a wagon or a horse. The agent will pull out a form. He says, "Before I can give you the wagon or the horse you will have to sign your property over, your house, land, horses, cattle, implements, everything you have. Only then you will get your wagon or the horse." And this member intends to farm and after he gets the horse he cannot start farming because he handed the land over to the government. That is the kind of laws they are carrying in this Reserve where we are living now.

Signed: CHIEF ALEXANDER (X) WILLIAMS

X—his mark.

(SESSION 1947)



(SPECIAL JOINT COMMITTEE OF THE SENATE
AND THE HOUSE OF COMMONS)

(APPOINTED TO CONTINUE AND COMPLETE THE EXAMINATION
AND CONSIDERATION OF THE)

(INDIAN ACT)

MINUTES OF PROCEEDINGS AND EVIDENCE

No. 3

FRIDAY, March 14, 1947.

WITNESSES:

The Honourable Senator I. C. Fallis, (*Peterborough, Ontario*);
The Honourable Senator N. McL. Paterson, (*Thunder Bay, Ontario*);
Mr. W. Garfield Case, M.P. (*Grey North, Ontario*);
Mr. J. E. Matthews, M.P., (*Brandon, Manitoba*).

OTTAWA
EDMOND CLOUTIER, C.M.G., B.A., L.P.
KING'S PRINTER AND CONTROLLER OF STATIONERY
1947



ORDER OF REFERENCE

THE SENATE,

TUESDAY, 11th March, 1947.

Ordered: That the name of the Honourable Senator McKeen be substituted for that of the Honourable Senator Nicol on the Senate Section of the Joint Committee appointed to examine and consider the Indian Act.

Attest.

L. C. MOYER, .

Clerk of the Senate.

MINUTES OF PROCEEDINGS

THE SENATE,

FRIDAY, 14th March, 1947.

The Special Joint Committee of the Senate and the House of Commons appointed to continue and complete the examination and consideration of the Indian Act (Chapter 98, R.S.C., 1927), and all such other matters as have been referred to the said Committee, met this day at 11 o'clock a.m. Presiding: Mr. D. F. Brown, M.P., Joint Chairman.

Present:

The Senate: The Honourable Senators Blais, Fallis, Macdonald (*Cardigan*), McKeen, Paterson, Robicheau and Taylor—7.

The House of Commons: Messrs. Brown, Bryce, Blackmore, Case, Castleden, Charlton, Farquhar, Gibson (*Comox-Alberni*), Harkness, Little, MacLean, MacNicol, Matthews (*Brandon*), Raymond (*Wright*), Reid, Richard (*Gloucester*)—16.

In Attendance: Messrs. W. J. Ford Pratt; R. A. Hoey, Director; and H. M. Jones, B. F. Neary, George Patrick and A. G. Armstrong, of Indian Affairs Branch.

Mr. Reid filed a list of Bands who sent representatives to the meeting held by him at the Tzeachten Indian Reserve Community Hall, Sardis, B.C., on October 22, 1946. (Printed as Appendix BK); also list of chiefs and officials attending meeting held on Seabird Island (Printed as Appendix BL).

Mr. Raymond read a statement into the record with regard to the delay in printing the French version of our 1946 minutes of proceedings and evidence.

The Honourable Senator Taylor introduced the Honourable Senator McKeen who has been named to replace the Honourable Senator Nicol as a member of the Committee.

Mr. Reid asked if other members had received a letter signed by Mr. Jules Sioui. The Chairman announced that the matter had, like other submissions, been referred to the subcommittee for consideration.

The Honourable Senator Fallis reported her visit to Indian reserves in her Division (*Peterborough, Ontario*).

On motion of Mr. Blackmore, it was

Resolved: That members who have already made reports be granted a supplementary hearing and that, by unanimous consent, members yet to report may be granted an extension of the twenty minute limit placed on such reports. Carried on division.

Mr. W. Garfield Case, M.P., reported with regard to reserves in his constituency (*Grey North, Ontario*).

Reports were also presented by the Honourable Senator Paterson (*Thunder Bay*) and Mr. Matthews, M.P. (*Brandon, Manitoba*).

The Committee adjourned at 1.10 p.m., to meet again on Tuesday, 18th March next, at 11 o'clock a.m.

T. L. McEVOY,
Clerk of the Joint Committee.

MINUTES OF EVIDENCE

THE SENATE,

March 14, 1947.

The Special Joint Committee of the Senate and the House of Commons appointed to examine and consider the Indian Act, met this day at 11.00 a.m. Mr. D. F. Brown, M.P., (Joint Chairman) presided.

The CHAIRMAN: Ladies and gentlemen, will you please come to order. At the last meeting of the committee, a question was put as to whether Eskimos were Indians.

Mr. REID: Yes, I put that question.

The CHAIRMAN: I think, for the purpose of the record, we should tell you that matter has been decided by the Supreme Court and the citation is 1939 Supreme Court Reports, page 104.

Mr. REID: What was the citation?

The CHAIRMAN: I am giving it to you, it is 1939 Supreme Courts Reports, page 104. What it says we have not got before us, but those who are interested may look up the case and read it. It is decided there that Eskimos are considered to be Indians within the meaning of head 24 of section 91 of the B.N.A. Act.

Mr. REID: I think this committee should take note of that and bring that to the fore. Eskimos are, according to the judgment rendered, Indians, and not separate and apart from the Indian colony. If you do not mind there is one thing I should like to place on record and that is the names of the chiefs and the tribes who attended the meetings at which I was.

The CHAIRMAN: Would you just like to file them?

Mr. REID: I should like to file them. (See appendices BK and BL.) Naturally, these men would wonder why I did not place their names before the committee. I am passing around a photograph of the largest residential school in Canada. This picture was sent to me. It is the largest residential Roman Catholic school which I visited. I have no picture of the largest Protestant school which I visited.

The CHAIRMAN: Mr. Raymond has a statement with regard to the report of the subcommittee on agenda and procedure. It is in connection with the French version of our minutes for the 1946 session.

Mr. RAYMOND: I should like, Mr. Chairman, if you would permit me to refer the committee to the Votes and Proceedings of the House of Commons of Wednesday the 12th of March, 1947. I should like to mention here the first paragraph of a memorandum of the Honourable Secretary of State.

With regard to the complaints received by His Honour the Speaker of the House of Commons that French copies of parliamentary returns are not received in time, I imagine that a brief review of the situation with regard to all sessional documents is in order.

I should also like to refer to the fourth paragraph concerning the proceedings of committees:—

4. *Proceedings of the Committee:* For some years now, the House of Commons has been ordering the translation in French and publication in extenso of the proceedings of all its committees. Of course, the number of committees that may be set up at each session, and the amount of work and extent of their proceedings is unpredictable. For instance,

during the session 1946, we had the unprecedented number of 16 committees (8 committees of the House of Commons, 2 joint committees of both Houses, and 6 committees of the Senate) working at the same time. Together they produced 7,876 pages of proceedings, largely during the months of May, June, July and August, and with this enormous amount of work, added to other high priority translation jobs, such as the report of the Royal Commission on Official Secrets, and the proceedings of the Dominion Provincial Conference, piling on top of their daily tasks, our translators were overwhelmed.

In a memorandum dated June 4, 1946, addressed to the Hon. Paul Martin, then Secretary of State, and referring to similar complaints of delay in the publication of French sessional papers, my predecessor, Mr. D. T. Robichaud suggested the appointment of six additional translators so as to cope with the vastly increased sessional work and to produce the French translation in a reasonable time. As the Civil Service Commission has held an open competitive examination for translators in May, 1946, the results were awaited for the purpose of requesting new appointments. When they finally were published in December, we found out that they had not produced one single new Principal Translator. As soon as this disappointing result was known, I asked for and obtained authority to have translation done outside, so as to clear up the back-log of last session. I was able to secure the help of 16 competent translators who are now busy on this work and we are rapidly gaining ground. I hope that by the end of March we will have caught up with our arrears.

The attached statement shows that on February 25, 1947, out of a total of 7,876 pages of Committee proceedings, 2,533 pages have been printed and distributed, 2,035 pages are in the hands of the printers, while the balance, 3,217 pages is still in course of translation. The plain fact is that the sessional work of 1946 has been so heavy that the facilities both of the King's Printer and of the Bureau for Translations have been overtaxed.

So far, we have kept abreast with the work of the session of 1947, and should the amount of Committee work exceed the production capacity of our staff, I shall ask at once for authority to employ outside translators until such time as the Civil Service Commission is able to supply us with the competent translators we require and make the appointments we have been urgently requesting for quite a long time.

I might add that the same comments apply to the sessional work of the Senate.

This is signed by A. H. Beaubien, Superintendent of the Bureau for Translation.

I have had handed to me this morning a copy of a letter to the Chief Clerk of Committees signed by this same Mr. Beaubien and I wish to quote here the last paragraph of this letter:—

With particular reference to the proceedings of the committee on the Indian Act the translation of numbers 1, 2, 3, 4, 5, 6, 8, 10 and 16 were sent to the printing bureau on March 12, and I expect the balance will be in the hands of the printer before the end of this month.

I should just like to add this, Mr. Chairman, when I asked the subcommittee to consider the lack of copies in French of our reports, it was because I had received many requests for those copies. I hope that these French reports will soon be available. Thank you.

Hon. Mr. TAYLOR: Mr. Chairman, if you will permit me, I should like to introduce one of our new members from the Senate to this committee, Senator McKeen from Vancouver. He has just arrived and since he is a new member on this committee, I should like you to be acquainted with him.

The CHAIRMAN: We appreciate very much your attendance here, Senator, and hope that you will, I was going to say, contribute to the usual Senate attendance but I know it will be much better.

Now, if there is nothing else of a preliminary nature with which we have to deal, shall we proceed with the reports of the members of the committee?

Mr. REID: I do not suppose you are taking any serious note of a letter concerning the Indians taking back the country from us?

The CHAIRMAN: I have before me the document in question on the letter-head of Federal Parliament, House of Commons, Ottawa. I do not think, at the present time, the letter should be considered by the joint-committee. It could probably be referred to the subcommittee on agenda and procedure like other submissions.

Mr. CASE: I was inclined to interpret that in a different manner. I did not think they were talking about the Indians at all, it was the Indian problem.

Mr. REID: In British Columbia the Indians were really a little more generous because they lent the country, for the time being, to the provincial government.

The CHAIRMAN: Is it your wish we refer the letter to the subcommittee on procedure? Thank you.

Senator Fallis, would you give us your report, please?

Hon. Mrs. FALLIS: I was sorry, indeed, not to be present at the last meeting of the committee when Mr. Reid made his report. I was anxious to hear it, but I will have the privilege of reading it in the minutes of that meeting, which have not been published as yet.

My report will differ from that of Mr. Reid and from some of the other members in that, where they speak of the number of Indians on the reserves as being in the thousands, my report will speak of them in the hundreds, since I am dealing with smaller reserves. Some of the chiefs and their councils submitted briefs to me. I have not filed those briefs because they were practically a repetition of the brief which was submitted to this committee by the National Brotherhood of American Indians. It would be just covering ground which has already been covered, so I have not filed them. I will deal personally with the purely local conditions which I found on these different reserves.

In the district which I covered particularly, the Peterborough district, there are just three or four reserves. The first one is fairly close to Peterborough, the Mud Lake reserve, about two miles from our city. On this reserve there are perhaps five or six hundred people. When I went to make my visit of inspection on that reserve, I asked Mr. Gordon Fraser who is the federal member for Peterborough West, if he would accompany me on that trip. I did this for two reasons; Gordon knew the conditions personally, and I did not, and, secondly; and perhaps a stronger reason on my part, I thought they might resent a woman coming in as it would be an entirely new experience for them. Therefore, I sought the company of the stronger sex to make that tour.

The CHAIRMAN: Is that an admission, Mrs. Fallis?

Hon. Mrs. FALLIS: No, it is just a statement. We telephoned ahead to be sure the chiefs and council would be present on the day we visited them. It was in the hunting season and if we had not done so there would not have been any person available to give us the information we desired.

We found among all the Indians on that reserve with whom we came in contact, a very strong interest in our visit. This was a little bit of a surprise to us. These Indians knew all about the setting up of this committee. I had not sent them any advance notice of this committee at Ottawa, but they seemed to be perfectly well informed about the establishment of this committee and the purposes for which it was set up. They were extremely pleased that someone was at last taking an interest in what the Indians of the country felt and thought about their own living conditions.

In addition to the inspection of the reserve, a public meeting was held. It was held in a large hall, very comfortable, which was filled to capacity. A great many women and children were present as well as the men. I spoke to them in connection with the work of this committee, then afterwards asked for discussion of their problems and for comments, especially from the women. I felt, as the only woman member of this committee, I should like to get the sentiments of the women on the reserve. I thought there were sufficient men working on this committee to take care of the problems of the men.

After the meeting many of the women came up and talked to me. The impression I carried away from that meeting, the strongest impression, in so far as the reserves in our district are concerned, was that these men on the reserve fare very well. Situated as they are, they can go out from the reserve when necessary and, in these times of full employment they have been able to earn a great deal of money. With that, they supplement what they receive from grants and so on. It affords them a very comfortable living.

However, the women are in a slightly different position. Just to illustrate what I mean, I will cite one typical case of a young woman, probably in her early thirties, with three boys. She brought her three boys with her to talk to me. She is a widow and has been a widow for some years. The boys range in age from eight to twelve. Her husband died from tuberculosis. She said the chief difficulty of the women on the reserve was that they were not in the same position as the men. The women are not in a position to go out and earn any money with which to supplement any grant which they may receive. She said to me, "If I were living in a town, I could go into someone's kitchen and work while the children were at school; I would be glad to do it, but on the reservation there is no opportunity for that." I was informed the only money she was receiving at that time was the family allowance. She was spending all that on the children. The children had a long distance to walk to school and wore out a considerable number of shoes and were hard on clothing.

Because of the fact her husband had died of tuberculosis she was doing everything in her power to see that her boys got a proper diet. They were very strong, healthy, attractive children. I think that is something which should be encouraged. When one finds someone taking the initiative to see that the children are getting a proper diet, it should be encouraged. She is trying to obtain mother's allowance, but naturally that is a provincial matter and not available to her.

I think I should like to ask, because I am ignorant of it myself, if there is any special grant for widows on the reservation, any government grant or any special grant from the council. I do not know, myself, but I should like, when I have finished my report, to get that information from some person in the department. I should like to stress this point more than anything else. I should like to see something done for the Indian women, especially those who are left widows and have small families to look after.

Then, I went to the school and found it to be very satisfactory indeed. They have a fine day school on that reservation, the basement of which is being equipped now for manual training and domestic science. The two white girls teaching there are doing a splendid job with the 80 pupils. I do not think I have

ever seen 80 pupils so interested before; so many of them were attractive, well-mannered children. They are certainly being given good training by the teachers who are in charge.

At the close of the meeting, the Chief spoke and then there was a discussion period during which a number of requests, claims and so on were presented; things they thought should be done for them.

I may say, just in passing, in the broader fields of sanitation and diet, I suppose to a certain extent what has been said on that subject in this committee applies to this reservation as well as to all others. For the purely local needs, the first one stressed was the need of a proper road into the reservation. After travelling over the road, in and out, I told them I could heartily concur in their sentiments. The reserve is situated a few miles in from the highway. I have done a lot of driving over bad roads in Ontario in my time but I have never driven over anything to equal this road. It consists of a succession of deep bumps, principally rocky and jagged. Travelling over it is a body-shaking experience. The road is extremely narrow and very dangerous. There are only one or two places in the four miles where it is possible for cars to pass. Certainly there is a need in connection with this road. I asked about the money which had been spent in making this road, or if there had been any money spent on this road. I was informed there had been a considerable amount of money spent every spring, but they had not got down to the root of the difficulty and the money being spent was thrown away. Earth was brought and put over these little rocky places, and when the spring rains came they just washed it away again. Really, it needs to be levelled down and a real job of roadmaking done. Otherwise, it is just as well not to do anything because the money is just being lost.

Medical and dental care is sadly lacking on that reserve. There has been no doctor on the reserve for two years unless sent in for a emergency, and then it would be only a hurried trip to the patient and out again. There has been no examination of the children for defective eyesight, teeth or tonsils and this is badly needed. The one bright spot in the medical attention which the Indians on the reserve receive is in the story of a white nurse who married an Indian. She lives on the reserve and takes care of all cases of illness. This girl trained in the Peterborough hospital and she married a young Indian chap who has the store and carries the mail. This white girl has settled down on the reserve and has dedicated her life to the care of the Indians. The chief said at the end of the meeting, and there were quite a number of war veterans at the meeting, "I want to impress upon the committee, were it not for the good work this woman is doing on the reserve, there would not be any boys to go to the next war." She brings all the children on the reserve into the world and has done so for years. She is dedicating her whole life to the care of the elderly, the mothers and children on that reserve.

One other thing for which they asked on that reserve was some form of police protection or constable service. It seems they have requested it at different times, but to date nothing has been done about it.

The second reservation which I visited is one which they call the Rice Lake, or Hiawatha, Reserve. It is a smaller reserve, and while it is in the same locality, situated ten or eleven miles the other side of Peterborough, the problems of the Indians on that reserve are entirely different from those on the Mud Lake Reserve. These Indians run a flourishing tourist business, so all their difficulties and requests are tied up with their main source of revenue, the tourist business. In connection with this tourist industry, they claim that they could do very much better if they were given more power. They lease land to the tourists who build summer cottages. The length of time for which the Indians are allowed to lease it is five years and because of the shortness of the term, tourists object to building homes and making permanent residences there. If the term of that lease were extended to ten years or longer, the Indians could do very much better business. It would be well worth while.

The Indians also complained about the system of rent collection. The rent is paid into the Indian agent and sent to Ottawa. Then, they wait for months and months for this money to come back from Ottawa. It is claimed that this small reserve has \$11,000 of accumulated interest at Ottawa. They think that some of that should be spent to help enlarge the tourist industry which is their main source of revenue.

Another request was that an individual should be allowed to rent his own property to others. They have empty houses belonging to individual Indians but are not allowed by the agent to rent them. These houses are rapidly going to pieces but they could be rented to tourists who would keep the house in repair and give some revenue as well.

Medical and dental care: A doctor visits the reserve once a month but they have no dental examination.

In education, they have the system which I think we all believe is ideal for the Indians, if it could be worked out. That is, they will attend the public school which is also attended by the white children of the district and they will be mingling with the white children, and that contact is very beneficial to them and to the white children as well. It gives them a more tolerant attitude in later life. Many of the Indian children from this reserve attend the Peterborough collegiate, the vocational training school, or the business college. On this reserve they particularly ask for the right to vote and for all the privileges which the white man enjoys. I suppose that results from their close mingling with the white people in the district.

At a public meeting which I attended in Hiawatha many veterans of both wars were in attendance. The burden of their argument was that while they had fought for their country voluntarily they were not being given the privileges to which they were entitled. The veterans, of course, on the Indian reserve have a vote, but that has not been extended to their wives and families, and they ask particularly for that privilege, as well as that the franchise should be extended to the rest of the Indians on that reserve.

Also on that reserve they are very strong in their request for liquor permits and permission to enter the beverage rooms. I asked the chief, at a public meeting, to tell me what grounds they had for thinking it would be desirable for the members of the reserve to have these permits, and he said that the bootleggers, especially during the tourist season, visit the reserve all the time and they do a flourishing business and charge double the price, and make conditions very difficult for them. There is also the fact that an Indian can go from that reserve and live fifty yards outside the reserve and have that privilege of going to the beverage rooms and have liquor permits. I did not know that was the law. They said they could do it. For that reason those on the reserve resent the fact that their brothers who move a few yards outside the reserve can visit the beverage rooms and they cannot do so without getting in trouble with the police. The veterans who were present felt strongly about that matter. They said: "We were good enough to go and fight for our country and we are not trusted to enter a beverage room"; and they thought that that was unfair and unjust discrimination.

Then, on that reserve, they are not in favour of excluding white people from the reserve, and one instance is typical of what I met on different occasions. An elderly man said in the meeting that he owned a fine farm with good buildings. His wife had died and he himself was getting too old to work his farm. His daughter had married a white man who had been overseas for five years. He had returned and they wanted to live on this farm and work the farm and keep the aged father. The farm would provide a means of livelihood for the veteran and his wife, but because the husband was a white man that privilege was denied them. The soldier and his wife went into town to look for a job and the father is left stranded without any person to look after him. I wondered at the time that case was brought to my attention whether it is

absolutely essential that the rule in regard to white men going onto the reserve must be hard and inflexible, or could that matter be left to the discretion of the Indian agent in some cases? I asked then if there was a veteran of Indian descent who could take over that farm and they said there was no one available to do the work. This chap was anxious to work the farm, and he resented the fact that after fighting five years for his country he was not allowed to go in and work this farm.

The CHAIRMAN: In view of the twenty-minute rule which we adopted at our last meeting, is it the wish of the committee that Senator Fallis shall have permission to continue?

Hon. Mrs. FALLIS: I am afraid I have been a little too discursive on this matter, perhaps because I am so interested in it.

Mr. BLACKMORE: Mr. Chairman, would it not be wise since the committee has laid down this ruling to make it retroactive? Some of those who have already given their reports could have occupied our time profitably and probably we could extend them the privilege of continuing with their reports later on. For example, Mr. Reid and Mr. Bryce have given very interesting reports, but probably they curtailed their reports in keeping with the rule. I believe that everybody would enjoy hearing more from them. I believe that where members have gone to the trouble of getting information, as these members have, this committee ought to give them the privilege of extending their remarks regardless of the twenty-minute rule.

The CHAIRMAN: It was the committee who made the rule, not the chairman.

Mr. BLACKMORE: I am suggesting that that be borne in mind. I shall make that motion if it is so desired.

The CHAIRMAN: What is the motion again?

Mr. BLACKMORE: That the privilege of speaking beyond twenty minutes be made retroactive so that those members who have already given their reports may speak further to the committee if they so desire.

Mr. CASE: Mr. Chairman, may I say with regard to the motion that most of the people have filed briefs, and what they have said is a summary of the briefs, and I believe that if we can keep the time down to twenty minutes it will be much better.

The CHAIRMAN: I believe that what Mr. Blackmore has in mind is that Mr. Reid and Mr. Bryce or some other gentlemen who have already presented their briefs may have some further material that they would like to file; or there might be some questions they would want to answer.

Mr. BLACKMORE: I wish to open up the way so that a member who has made an investigation on a reserve may give us a more detailed accounting.

The CHAIRMAN: You have heard the motion. If there is no further discussion, shall the motion carry?

Carried.

Hon. Mrs. FALLIS: Perhaps I have been too long.

Mr. BLACKMORE: I believe that what Senator Fallis has been telling us is valuable to this committee and I think she should have the privilege of saying all she has to say.

The CHAIRMAN: I explained at the last meeting it was suggested that the reports should be boiled down as much as possible, and the limit of twenty minutes for presentations was placed at that time, because we have such a vast amount of work to cover. It has been our instruction from both Houses to "continue and complete" these investigations. To do this we shall have to meet three days a week regularly and get in any extra meetings we can.

Mr. BLACKMORE: I do not wish to use up the precious time of the committee, but it has been my observation that most of the reports which have been given to us by officials of one kind and another have all had to be carefully qualified, shall I say—I won't use the word "camouflaged", but it comes very near suggesting it—whereas the reports we are getting now are going to be straight from the shoulder, just exactly as these people saw conditions when they visited these reserves; and such reports and opinions are very valuable.

The CHAIRMAN: The committee will have to decide this matter.

Mr. BRYCE: Let us get on; do not waste any more time.

Hon. Mrs. FALLIS: I recognize that ignorance of the law is no excuse. I was not present at the previous meeting and I was not aware of the twenty minute limit.

The CHAIRMAN: What you have said is very interesting. We want to have your story.

Hon. Mrs. FALLIS: The third reserve to which I will refer is Alderville in Northumberland county. They submitted requests somewhat similar to those of the other reserves. Specifically, they would like to have more voice in the business matters of the reserve. There is a request that there be more agents and that the agent who lives a great distance from the reserve and has handled matters of local detail is not there when needed, and they would like the agent to be more accessible. An illustration is given in connection with the management of the schools. In the first reserve which I mentioned they have no board of education, and the agent has charge of that matter. They request that a board of education, composed of white people in the immediate vicinity, be established to whom they could go with their troubles, because the agent is not available when they need him. They said he is too far away most of the time. I felt it was a reasonable request and might bear fruit.

The fourth reserve I visited was the Mohawk reserve at Deseronto. They report road conditions and schools satisfactory. There was no demand for the franchise or for liquor permits, but in common with all the reserves I visited medical and dental care conditions are not satisfactory. There was practically no dental care at all and it was very difficult to secure medical attention.

In connection with the request for a police officer which had been put in, this reserve has a constable now and conditions are more satisfactory. They unite in asking that the Indian should receive the same privileges as white people and be punished for the abuse of those privileges just as if they were white people. Thank you very much.

The CHAIRMAN: Senator Fallis, the members of the committee thank you very much for the trouble you have gone to in your visits and in the preparation of this very fine report which you have given us this morning.

Now, shall we proceed with the next report, or are there some questions members would like to ask? Probably we can deal with some of these problems which Mrs. Fallis has brought up, such as mothers' allowances and roads. I do not want to take up the time of the committee, but probably we should look at section 47 of the Indian Act which reads: "Every band of Indians shall cause the roads, bridges, ditches and fences, within its reserve to be put and maintained in proper order, in accordance with the instructions received, from time to time, from the superintendent general (minister), or from the agent of the superintendent general (minister)."

That has to do with roads. Mr. Hoey, could you tell us anything about mothers' allowances?

Mr. HOEY: As to the payment of mothers' allowances to Indians, there is no special fund.

The CHAIRMAN: Do the Indians get the family allowance? Is that the only means of support they have?

Mr. HOEY: The family allowance; and on the recommendation of the Indian agent they are qualified for the regular relief schedule.

The CHAIRMAN: Does that woman get wood and clothing and would she get a house?

Mr. HOEY: Yes, she will likely own her own house on the reserve.

The CHAIRMAN: Does she have to pay taxes?

Mr. HOEY: Yes.

Hon. Mrs. FALLIS: This young woman told me she was not in receipt of any clothing allowance and had not had a dress for years apart from something that was given to her by people in Peterborough.

Mr. HOEY: I am surprised to hear that because Mrs. Fallis has been dealing with a reserve which is presided over by a man who, I think, is one of the most intelligent, one of the most capable and one of the most public spirited Indian agents anywhere in Canada. I would not like to tell the committee what we pay this outstanding man. We get very few complaints of that character from that reserve.

Hon. Mrs. FALLIS: All I am trying to arrive at is whether women in the position in which this young woman finds herself are legally entitled to any money or clothing. How is she looked after, or is that matter at the discretion of the agent there?

Mr. HOEY: Well, we have got to act, Senator Fallis, on the recommendation of the agent; you can readily appreciate that.

Hon. Mrs. FALLIS: Is there a fund available for things like that?

Mr. HOEY: Yes, a welfare vote. If a band have funds they might assist her either in whole or in part at their discretion. Now, perhaps I should not make this statement. If an Indian were not living on a reserve in Ontario she would qualify for mother's allowance. The Ontario government has been very generous in that respect in the treatment of Indians, and for a time paid mothers' allowances to Indians actually living on the reserve. That was discontinued about three or four years ago. They were under no obligation to do it, but they did it.

Hon. Mrs. FALLIS: Do you think if you took that matter up personally you could get a mother's allowance for her?

Mr. HOEY: Not while she resides on the reserve. The other point that an Indian living off the reserve has a right to enter a beer parlour—

Hon. Mrs. FALLIS: That is the claim they make; that they have that right, if they live off the reserve.

Mr. HOEY: No matter where they live, unless they are enfranchised. They have no right to do that under existing legislation.

Hon. Mrs. FALLIS: They may have been referring, without making it specific, to veterans who live outside the reserve; they have the franchise.

Mr. HOEY: They have not the right to enter a beer parlour unless they are enfranchised.

Hon. Mrs. FALLIS: They would be enfranchised.

Mr. HOEY: No, they are not.

Mr. CHARLTON: A member of the armed forces who lives on an Indian reserve is not enfranchised because he served in the forces. He has a vote, but he is not enfranchised.

Mr. BRYCE: He can enter a beer parlour if he has his uniform on, but if he has his plain clothes on he has no right to do it?

Mr. HOEY: I am not a lawyer, the chairman is; but I say no matter what uniform he wore, strictly speaking, while he resided in Canada he could not enter a beer parlour. That is a legal opinion expressed by a layman.

Mr. REID: Is not the law that an Indian cannot be served with liquor or strong drink?

Mr. HOEY: Yes.

Mr. REID: I think you should make it clear with regard to Mrs. Fallis' first case; those Indians were really entitled to relief?

Mr. HOEY: Yes.

Mr. REID: Although they might not be receiving it.

Mr. HOEY: For relief and medical care on the recommendation of the board.

The CHAIRMAN: Now, ladies and gentlemen, let us get along.

Mr. BRYCE: I would like to ask Senator Fallis a question. You visited three reserves?

Hon. Mrs. FALLIS: Yes.

Mr. BRYCE: Was there an agency building in each of those reserves?

Hon. Mrs. FALLIS: The agent lives in Peterborough.

Mr. BRYCE: How far does the agent live from the reserves?

Hon. Mrs. FALLIS: Twenty-six miles from one, about eleven or twelve from another, and I imagine about thirty miles from another.

Mr. BRYCE: There are not any agency buildings where the agent would live in looking after his flock?

Hon. Mrs. FALLIS: No.

The CHAIRMAN: What was the population of the reserve?

Hon. Mrs. FALLIS: I did not get the specific population; I thought that would be in the statistics of the department.

The CHAIRMAN: Yes, it is. I wondered if you knew.

Hon. Mrs. FALLIS: No, I do not know exactly.

Mr. CASTLEDEN: What would you estimate the average income of a family on the reserve to be, and could they earn that income on the reserve or would they have to go away to make their living?

Hon. Mrs. FALLIS: On this first reserve of which I spoke they had to go away from the reserve largely to make a living although they engage in fishing and hunting and guiding and that sort of thing; but they did leave the reserve to make their living. On the other one of which I spoke where they have a tourist industry they make their living right there because the tourists come to them.

Mr. CASTLEDEN: What would you estimate the income of the average family to be?

Hon. Mrs. FALLIS: I did not get that.

Mr. CASTLEDEN: Did the Indian seem to be fairly well nourished and taken care of?

Hon. Mrs. FALLIS: On the reserve where they had the tourist industry I thought they were fairly well nourished and looked after. I know there are lots of white people who are not living as well. On the other reserve, the first one, where there are 500 or 600 people conditions vary; but on the whole, there were no undernourished children. They had no appearance of being undernourished. They looked well, seemed to be fat and well fed.

If I might be permitted an observation—it would only take me a moment—one impression I did get, particularly in driving down to the Alderville Reserve was the good roads in the village. We drove down on a beautiful autumn afternoon and I was impressed by the number of people lying around in the sunshine not doing anything. I was wondering if there was any way of encouraging these people, or whether the government would supply materials if the people would make their homes more attractive, better sanitation, and so on. I suppose it has been tried, Mr. Hoey?

Mr. REID: From the Indian's point of view perhaps he thinks we are the unintelligent ones, working so hard, and maybe we are.

The CHAIRMAN: Mr. Case, would you like to go along with your brief, now?

Mr. BLACKMORE: I should like to ask a question, if I may. I wonder if there is any provision made for the granting of money from departmental funds with which to help the Indians build roads. Now, that stipulation which you read a moment ago, in the case of the Indians who had the rocky road would simply be idle. How could they raise the money to build a road unless they are assisted? Do I recall correctly that it simply says, "every band shall keep its roads in good order" without making any provision at all for obtaining the funds with which to do it? I think that is an absurdity.

The CHAIRMAN: Section 47 would have to speak for itself, Mr. Blackmore.

Every band of Indians shall cause the roads, bridges, ditches and fences within its reserve to be put and maintained in proper order—

Perhaps Mr. Hoey could give us information on that subject.

Mr. HOEY: We have a small appropriation for the construction and repair of roads which always has been, and still is in my judgment, wholly inadequate. We receive an annual vote which is a little more than the amount a province spends on the construction of an all-weather standard highway. We receive that for the entire Indian service. In addition to that, the Province of Ontario puts up 50 per cent of the cost of construction on certain roads and as high as 75 per cent of the cost of construction of bridges and provides engineering service. Our vote is one of the votes which ought to be increased in my judgment if we are going to operate schools effectively and provide transportation for pupils. We have to have more roads and more money for roads.

Mr. BLACKMORE: May I ask Mr. Hoey if the province makes such a grant for bridges which do not happen to be on provincial highways?

Mr. HOEY: I could not really answer that question. I would say no in the case of Ontario. You would have to persuade the provincial authorities that the bridge had some direct or indirect relationship to provincial traffic, Mr. Blackmore. However, we have never run into that because the bridges to which the province contributes are on roads which are used by the whites and Indians.

Mr. BLACKMORE: Mr. Chairman, I have an interesting case in mind about which, perhaps, the committee would care to hear. I had the privilege of visiting the Sarcee Indian Reserve out in Calgary and also the Blood Indian Reserve which is in my constituency. The Blood Indian Reservation, as I said before, is so situated there are provincial highways and provincial roads which cross part of the reserve. The Sarcee has no roads at all, so far as I could see. The people had to wind around through trails, bush and swamps. There was no provision at all for the making of roads over which the Indians could travel. Now, that is what caused me to raise the question. I think this is a serious matter which ought to be given a great deal of attention, as Mr. Hoey has recommended.

Mr. CASE: I think the committee should be reminded of one thing and that is the Indians have these reservations which are theirs by right. They pay no taxes. Surely, they should make some contribution to the roads. I was raised in a rural community and we not only built our roads, but paid our taxes as well. This condition has been general throughout the province of Ontario until lately, when the province made some contribution towards the township roads. If these people will develop a little initiative, they will build their roads as our rindparents did.

Mr. BLACKMORE: But we are now living in an age in which roads are built by a great many powerful machines. There are not a great many horses today. If our settlers were called upon to build as they did build seventy-five years ago—

The CHAIRMAN: Probably you could refer to the evidence given by Mr. Leslie of the department in connection with band funds on page 467 of the 1946 minutes of the proceedings of this committee where he says,

Payments are made to Indians from band revenue accounts for labour *re* improvements to roads on reserves and expenditures are made for the purchase of road building and maintenance equipment.

You will see that on page 467. Our job is to help the Indian help himself as much as possible.

Mr. REID: Senator Fallis did not make it clear, but there are two points, as I see it. I have visited reserves where there were good roads inside the Indian reserve, but the roads leading to the reserve are not good roads. People say, "Oh, that is a road going to the reservation, we are not going to build a road down there." You will find only a cow trail leading to the reserve but when you get into the reserve you will find good roads all around it.

Hon. Mrs. FALLIS: I think what Mr. Reid says is correct. I asked if the whole four mile stretch was under the control of the Indians and they said a good part of it was directly under their control and that part was in better shape than the other part.

Mr. CHARLTON: In regard to the Six Nations Reserve, I always had the impression those people looked after their own roads. I know the same condition exists there as Senator Fallis just mentioned, the roads within the reserve are actually better than the roads leading up to it. The main roads are gravelled and they are very well kept. I was wondering if the people did that themselves?

Mr. HOEY: Yes, they do that themselves. They employ a road engineer and pay his salary.

Mr. CHARLTON: Out of what funds?

Mr. HOEY: The band fund.

Mr. BLACKMORE: Since we are discussing this matter, it ought to be pointed out a good many bands are not possessed of good band funds. There are cases, due to causes over which the Indians have no control, which have seriously depleted the band funds which means grants could not be given from the band fund to build adequate roads. There are reserves on which the Indians are impoverished and to ask those people to build roads for themselves is to visit upon them an injustice.

The CHAIRMAN: All right, Mr. Case.

Mr. BLACKMORE: I should like to know from Senator Fallis what type of activity the Indians were engaged in in connection with the tourist trade. Is it the providing of tourist cabins or the selling of souvenirs or clothes, like moccasins, coats or what?

Hon. Mrs. FALLIS: I think it is principally renting the land upon which the tourists build their houses. The Indians acquire the rent from that house, the rent goes to Ottawa and then comes back to these people, am I correct?

Mr. HOEY: That is correct.

Hon. Mrs. FALLIS: The Indians guide these people, take them fishing and hunting and so on, in addition, but I think the largest income they receive is from the rental of these houses.

Mr. BLACKMORE: I wonder if I might ask Mr. Hoey a question in this connection. If my impression is correct, it is the policy of the department, progressively, to discontinue the leasing of reserves to white men. Now, to what extent would the tourist activity of those on the reserve be affected by that policy? Would they be required to discontinue this leasing to tourists?

Mr. HOEY: No, Mr. Blackmore, I would say that the present policy does not affect at all the leasing of land for the building and maintenance of summer homes. As a matter of fact, we have a tourist resort in the Saint Regis Agency, I just forget the name of it, a rather expensive resort. We feel where the land is unfit for agriculture but is adjoining the St. Lawrence, or another place like that, it is a good policy for the department and the Indians to encourage the building of tourist homes. We have been following that policy for the last two or three years. I think I am safe in saying we have been extending it. It is the only sensible thing to do.

Mr. BLACKMORE: The qualifying factor is that the land shall not be fit for agriculture?

Mr. HOEY: Well, I think I would be safe in saying that.

Mr. BLACKMORE: Would you be opposed to the renting—of course, I am thinking of terms of my own constituency—suppose the Indians of the Blood Reservation, having land valuable for agriculture, should decide to establish tourist homes. They would be rather prevented from doing so by that stipulation?

Mr. HOEY: I would hesitate to say they would be prevented. The band, first of all, would have to consider the matter as you know, and grant a surrender for leasing. Then, it would be reviewed by the department and if the Indians could make \$300 an acre or approximately so by leasing it for the establishment of a tourist home and only \$35 an acre or less by operating it for agricultural purposes, I think the chances of securing permission would be good.

Hon. Mrs. FALLIS: May I ask Mr. Hoey a question? I asked a question when I was giving my report, would it be within the discretion of the agent to allow, in the case which I mentioned, this young white veteran to work this farm or is the rule hard and fast in the department?

Mr. HOEY: I will tell you exactly, Senator Fallis, what might possibly be done. He could, first of all, discuss the matter of whether, as a returned veteran, it was more advantageous for him to establish himself on the reserve or establish himself off the reserve. In either case, he qualifies for the allowance under the Veterans' Land Act. If this young man put up a strong case because of family and other connections that he would like to establish himself on that reserve, the only way he could do it would be by persuading the band to surrender that land for leasing. He would lease it then the same as any other white man leases a farm.

Hon. Mrs. FALLIS: He would lease it from the father-in-law, the man who owns the farm?

Mr. HOEY: Yes, if the father-in-law has a location ticket. The matter would be submitted to the department and decided on its merits. There is no reason why he should not lease it if the band were willing to surrender it for leasing. He could not definitely establish residence on the reserve, being a white man.

Mr. BLACKMORE: May I ask just one more question, Senator Fallis, with respect to the appointment of that committee of white people to exercise supervision over the educational activities on the reserve. Did you gather any impression as to success of that device?

Hon. Mrs. FALLIS: I do not think it had been tried, but they were discussing the fact that it should be tried instead of having the agent direct the educational affairs since he was not there when needed.

Mr. BLACKMORE: It has occurred to me while Senator Fallis was reporting the incident, it might be a device which might be applied in respect to other reserves.

The CHAIRMAN: Do you not think we can discuss this when we discuss the revision of the sections of the Act dealing with education? If we go along in this manner we will not be through hearing the members before Christmas. Could we not find some more expeditious manner of getting through these matters? After all, it is your time that is being taken up; I have got lots of time.

Hon. Mrs. FALLIS: The only way we can find out the answers to these problems is by asking Mr. Hoey when he is here.

The CHAIRMAN: But at the proper time when the specific matter is under discussion. Probably if we first referred to the evidence which has already been given by the department officials it would assist us greatly in framing questions.

We will now ask Mr. Case to give his report.

Mr. CASE: I have filed a copy of this brief with the commission and I presume it will be available to the committee. (See Appendix BM.) Therefore, I will try to summarize it as best I can. I visited three Indian reservations. On November 21, 1946, I visited the Saugeen Reserve in Bruce County. I visited three schools. The teacher, Mrs. Logan, was at the first school. The enrolment there was 37 children. Mr. Sampson, an Indian, was teaching at the second school. He had an enrolment of 16. Mr. Wells was at the third school. There was a total enrolment on the reserve of 72, there being 19 at Mr. Wells' school. The teachers were all qualified teachers. Mr. Sampson had five years at Toronto University. While he is not a graduate from the University, he is now taking his course extramurally after having completed a number of years' service in the army. The schools were all in good condition and caretakers were provided. Homes were provided for the teachers, although Mr. Wells lives in Southampton some distance from the school. There is a home there which unfortunately has been allowed to get into a state of disrepair.

I spoke to the children in each school and stressed the advantages of an education. I was particularly well received by the teachers and was given an opportunity of observing their methods. I was quite impressed with the facilities which were provided for the children. After visiting the schools I visited a number of the homes on the reserve. I do not suppose I can speak of them as being exceptionally fine homes but they were tidy buildings and apparently quite comfortable. There appeared to be a propensity for home life among the Indian women and their children.

During our visit to the schools I was accompanied by Chief Kewaushig. Mr. A. E. Robinson, the Member of Parliament for Bruce, was also present during my visit to the Saugeen Reserve. This reserve is in his constituency.

In the afternoon we had a meeting at what is known as the Scotch Settlement. I presume that has some application to Indians generally from the references which were made to Scotch names by Mr. Bryce yesterday. These Indians appeared and addressed me with respect to their problems. The Chief led the discussion, and, as a matter of fact, acted as chairman of the meeting. He was supported by Mr. Sampson, this particularly well educated Indian teacher. A brief was also presented on their behalf which has been filed with the commission. (Included in Appendix BM.)

There is a sawmill on this reserve which is operated by an Indian.

There was a good response to the call to arms; 63 from the reserve enlisted, three made the supreme sacrifice and one was wounded.

They have a considerable area of land on the reserve known as Sauble Beach, on Lake Huron. Here, they have received approval of leasing a certain number of lots. It is usually a five year lease subject to renewal for a period of fifteen years. This is working out in a very satisfactory manner. It is certainly land which is not suitable for agricultural purposes but is certainly very suitable for resort purposes.

One Indian, Mr. Wabagona, who apparently had a very thorough grasp of Indian history, feels that the treaties the Indians made were bad bargains. He thinks we should give consideration to a revision of the treaties. However, he was very kind in his approach and did not find fault particularly, except that he felt the Indians would make a better bargain to-day if they had the opportunity.

Ex-Chief Andrew Ritchie complained that the treaty money or interest had been reduced to \$10 semi-annually instead of the \$15 originally granted and wanted to know when this would be reinstated. It was felt it should be reinstated at \$15 semi-annually retroactive to the time the decrease was made.

The principal occupation on this reserve is farming. There is no hunting or fishing now, but the Indians make a good living on the reserve. Some of them do assist other farmers in the nearby communities off the reserve in the busy season. They are recognized—I was going to say as good citizens. I am not using that in the sense of citizenship, but they are able to obtain fire insurance for their buildings without any question. They carry on much the same as white people would. There appeared to be no desire for the franchise, generally speaking, as that would mean giving up many of their present privileges. These Indians do feel they should receive the old age pension. They would be satisfied with \$20 a month or \$30 a month if it were recognized they are not subject to taxation or any other incidentals to which other recipients might be subjected. It is possible their standard of living is not as high as ours, but that should not necessarily weigh too heavily with us inasmuch as our desire should be to raise their standard of living.

Family allowances have improved the school attendance. These Indians feel they should have a liquor permit or the right to have a liquor permit. Another matter stressed by the chief was the feeling there should be a greater degree of self government on the reserve, that is, the council and chief should be able to govern the reserve, build roads, elect a member and make recommendations with respect to the appointment of an agent. The council should have maps showing the boundaries of the reserve.

Ex-chief Ritchie offered the suggestion that he thought the road to Sauble Beach should be surrendered, although there was no degree of unanimity with respect to this suggestion. His thought was that the road was heavily travelled largely on account of this resort and he did not feel the Indians should be required to keep it up to its present standard when there was this demand made upon it.

There was also a suggestion made they should have better machinery for their agricultural work. They recognized that machinery has not been in very great supply because of conditions attendant upon the war. I was inclined to encourage them to believe this was something in which they might expect improvement. A suggestion was also offered by one Indian present, Mr. Alfred Thompson, that votes should be given to women who were twenty-one years of age and who lived on the reserve. He suggested they should have the right to vote in the election for the Indian council and, in that sense, serve on the council if necessary.

Mr. Donald Robertson is the Indian agent and he has been there for many years, nineteen years as a matter of fact. There are 9,020 acres of land on the reserve, of which 4,000 acres have not been surveyed. These people can borrow

from the band funds to maintain their homes. They have a band loan system. They go to the bank for the loan and it has to be repaid at five per cent interest. The matter of relief is not very substantial. It is left to the discretion of the agent. \$5.35 per month is the presently stipulated ration allowance.

Mr. MacNICOL: Per person or per family?

Mr. CASE: Per person. The family allowance is paid directly to the recipient. I have already spoken of the leases and I have a list of the people leasing at Sauble Beach in my brief. The rents are paid to the Indians and they have a band fund of approximately \$250,000.

On November 22, I visited the Cape Croker Reserve and was received by Chief Thomas Jones. There, I visited three schools. Ninety pupils are attending the three schools. Two of the teachers are Indian women, very fine women, and seem to be well qualified for their job. There is also a white woman teacher teaching at the Catholic school. The two Indian women are teaching at the Protestant school. I might say, too, in that section of the reserve they are well equipped with churches and religious institutions. Many of them are Protestants but a few are Catholics. This is true on the Saugeen Reserve, but they have this new type of religion, too. It is not the Latter Day Saints, but it is here in my brief and it is something of that character. These people go into the town of Southampton and attend this particular church. They seem to be getting some good from it.

At Sidney Bay School, I was well received and greatly impressed by the brilliance of the children. As many of you may recall, Chief Thomas Jones addressed this committee last session. He based his whole appeal on the advantages of education for Indian children. The fact that he is on his third three-year term as Chief of the band speaks well for his leadership on the reserve.

This band goes in for fishing and farming. Their reserve is a very picturesque piece of ground consisting of about 16,000 acres. They have upwards of \$4,000 in their band fund.

Now, here are some of the statistics. Cape Croker made a valuable contribution to the war. Eighty-five enlisted, nine made the supreme sacrifice, two were wounded and of the total enlistments six were Indian girls. This compares very well with the contribution this reserve made in the first world war, when sixty volunteered, six were killed in action, twenty-three were wounded and one was severely gassed.

The agent there is Mr. Tuffnell. Unfortunately, he was away and I did not have an opportunity of interviewing him. I might have had an opportunity later if our winter season had not opened so soon. I was assured of his desire to meet me. I am going to read from the record with reference to the agent, rather than use my own words.

Chief Jones led the discussion which followed: "I do not know", said he, "why we have to have a detour by our Indian agent to get what we want. We lack authority. What we need is more authority and direct contact with the Department of Indian Affairs".

Mr. Oliver Johnson, Ex-Chief, then spoke: "I am in sympathy with what Chief Jones says. It seems as though the mistress of the household is really our agent. How did Mr. Tuffnell get the job when there are better qualified men for the position? We are leaderless without a man of education. As the agent goes so goes the reserve. We lack a spark plug. I was asked by a white man if there was any chance for him to get the agency and I said yes, if you are dumb enough. We are making no progress under the circumstances. Our agent is known as the 'Don't Know' agent. Everything he is asked he does not know".

Chief Jones then told of an Indian applying for a position as lighthouse keeper. He had the necessary qualifications but being an Indian he was refused. While the lighthouse is adjacent to the reserve it was felt that preference should be given to an Indian veteran.

The chief told me that the doctor is employed by the department and is a civil service appointee. He visits the reserve once a week in the winter and twice a week during the other seasons. The Indians have to report to the agent before they can secure a doctor if one is needed.

There was a sawmill on the reserve but it has fallen into disrepair and a sawmill is needed. However, I am assured that negotiations are underway to secure a sawmill for the Indian reserve at Cape Croker.

It is suggested here that a woman of twenty-one years of age should have a vote in the selection of the Indian council. As a matter of fact, the Indian who spoke about the right of Indian women to vote stated many of the Indian women are better qualified to govern than are many of the Indian men. It was felt the women should be encouraged to take part in the affairs on the reserve.

The veterans, and there are quite a number of them, complain the elder Indians have secured all the better land. It seems they have a location ticket in the first instance and they can acquire other location tickets. They feel the Department of Indian Affairs should cause them to give up some of this land in order that veterans could occupy it. I did not pursue this very far before I found there was a considerable division of opinion amongst the people on this question. It was felt by many there was land farther back which these veterans could occupy and where they could make bush homesteads.

Now these people felt they should have liquor permits. I might mention this because of a statement made by Mr. Nadjiwon. He said, "In the army I could get my liquor the same as the white boys. The day I put off the uniform it was refused me, I was an Indian again."

Mrs. Jones said, "I would rather see a man get liquor from the store than from the bootlegger." Mr. Jones went on to say, "I think the Indian should have the privilege of getting his liquor by permit and let him keep inside the law or take his punishment. I think there is more harm being done by refusing the permits than if the Indian was permitted to get the liquor the same as the white people."

It was said if an Indian was found with liquor on him he is subject to a very severe penalty whereas if he is only charged with being drunk the penalty is much lighter. Therefore, the Indian tries to have all the liquor in him as quickly as possible.

Mr. Alfred Jones, ex-councillor, felt that destitute children should be allowed to attend school and provision should be made for them. They are non-participants of the Indian Trust Funds. In further explanation Mr. Jones went on to say if an Indian woman marries a white man she forfeits entirely her Indian status and rights and so do her children. Yet, if an Indian woman becomes the common law wife of a white man, she is still recognized as an Indian. If the white man deserts her she can return to the reserve but her children are destitute. This provision should be revised, as at present "it encourages living in sin and tends to lower the moral standard of the band".

I believe without explanation, I can quite agree with the observations he made. It discourages proper marriage since the law contains the provisions to which he has referred.

On November 26 I visited the Christian Island Indian Reserve. I was accompanied by Mr. W. S. Arneil, Inspector for Ontario. As a matter of fact, it was through his good offices I was able to make the trip there. There are three beautiful islands in Georgian Bay but there is only one occupied. The others are well timbered.

I believe I did mention the fishing and farming in connection with the Cape Croker Reserve; that is their principal source of revenue. There are some very well kept farms there and some good live stock.

On this reserve there is one well kept Roman Catholic school and one two-room United Church day school. The total enrolment of children is 38. The separate school is particularly well conducted. I was greatly impressed by the sister in charge, but the day school has had difficulty in securing well qualified teachers. There is a young woman teaching a number of the grades and a man who is the principal. Neither of them has teaching certificates. They may be qualified in some respects but it is quite evident they were not succeeding very well. I know it was a matter of great concern to the agent. The discipline was simply shocking; as a matter of fact, there was no discipline at all. I asked the principal what his object was and he said he was trying to develop self expression. I said, "I imagine before long it will be out in the air because you will have no school left".

The chief on this reserve is Chief Robert Marsden. He is a very fine type of man and has the only store on the reserve. He apparently has the support of the Indians and their confidence. He has a very fine musical band and they are fond of music. They go in for sports such as football, baseball and so on. I am now trying to skip along so I shall not be too long.

The CHAIRMAN: I think you have now taken up your time, but with the unanimous consent of the committee you may continue.

Mr. CASE: I think it was ten past when I started and I think it is now right on the thirty dot.

The CHAIRMAN: It is all right, you have the unanimous consent of the committee.

Mr. CASE: I wanted to deal with the schools and I have told you about them. Here, we had hewn log buildings which made rather picturesque little homes. Practically all were whitewashed. Usually they contained one room, but were very clean. We had an open forum afterwards which was attended by the men and women. I rather enjoyed listening to their discussion. They complained very bitterly about the discipline in this United Church school. One Indian offered the observation that when he played hooky from school his dad took the rod to him and that is the reason he had an education, but to-day the children just leave school whenever they like and nothing is done. I think that is something the department is well aware of and they are doing their best to correct that situation. Mr. Arneil was quite upset about the situation. It is largely the result of not being able to obtain qualified teachers! There is a feeling that the salaries should be increased for the teachers and this might help in correcting the situation.

For the aged people there is no special plan. They receive \$3 every month from the band fund and \$6 per month from the Welfare Department of the Indian Affairs Department. The Indians felt this should be larger. Here again, they offered the same observation as they did on the second reserve with respect to old age pensions. It was believed the Indians should get \$20 for a single person and \$30 for a couple who were living together.

A location ticket entitles holders to 50 acres of land. Veterans, generally, are applying for \$2,320 rehabilitation grants and the grants are being approved. The department operates a boat from the mainland to the island. We went over on this very fine craft. The Indians do a lot of timber work and there is considerable farming on the reserve. They have a lot of good timber and harvest pulpwood and so on. It is cut during the winter and piled on the shore, put on booms or rafts and hauled across by this boat which is also a passenger boat.

Here again there was a reference to liquor permits. It was felt veterans should have liquor permits. Indians would not abuse it if privileged to obey

the law. The present restrictions leave a feeling of inferiority. Indians doing business, as these people do, with outside interests are looked upon as inferior when they are unable to join in having a glass of ale in a beverage room. Veterans enjoyed all these privileges during the war and feeling runs pretty high now that they are denied. However, I can see no advantage to granting this right to veterans alone—the other Indians would no doubt seek to prey upon their advantage. That is just an observation of my own.

Henry Gauthier is the agent. He was recently appointed. He is a veteran and apparently has won the confidence of these Indians. They appear to appreciate him very much. I have every reason to believe he will make good. This agent is living there with his wife. As a matter of fact, all the agents reside on the reserves I have visited and homes are provided for them. Mr. Gauthier has his wife and three small children there. The children are attending the Roman Catholic School.

A tonsil clinic was held on October 29 and 30 and the eyes of the residents of the reserve are examined periodically or whenever they make application. The chief difficulty is a doctor and the feeling is this could be corrected if they had a resident nurse. As you can understand, it being a considerable distance from the mainland, there is sometimes a good deal of difficulty getting over with medical aid. It was felt this condition could be alleviated if a trained nurse was on the reserve. The band fund amounts to about a quarter of a million dollars.

I hope that the observations I have made in this sketchy way will encourage you to read the complete report which is available.

The CHAIRMAN: Thank you very much for your very instructive report.

Could I have the consent of the committee that we proceed with the reports of individuals? If you have any questions, make a note of them now and later we will be able to come back and have those questions answered. The questions put by one member of the committee may be answered by another, so if it is your pleasure, we will proceed with the other members and save the questioning for later. Does that meet with your approval?

Senator Paterson would you give us your report now?

Hon. Mr. PATERSON: I think I will just stand up and give it. It is a rather short report as I boiled it down so it would not be too long. It starts off with a personal observation, but you will see the reason for it as we go along.

I was born in Portage la Prairie the year the Canadian Pacific Railway was built through that town and my early recollections are of Indians, fat squaws, papooses on carrying boards, dogs and ponies around the three principal stores, the Hudson Bay Company, Newmans and Garlands. Very few Indians spoke English but the store clerks talked Indian. We boys traded our father's old trousers for bows and arrows. Both Indians and squaws smoked Kinni Kenie. The Indians helped with the harvest and moved from place to place, living always in tents.

For the past fifty years, we have spent our summers on our island at the Lake of the Woods, where there are many Indians who live by fishing and hunting. Always during the summer, and almost daily an Indian or squaw would paddle to the dock and offer us out of season venison, moose or fish. This has not been done now for about ten years, perhaps due to better game guardianship or the Indians are better off and do not need money, or scarcity of game. The majority of Indians have motor boats.

After being appointed to this committee, I asked Mr. Benidickson, the member for Kenora, to give me the name of the Indian Agent at Kenora and when I was told it was Norman Paterson, I thought he was joking, it being my own name. I hunted the gentleman up and we became very good friends in our several trips to the different reserves and I admire his many fine qualities, his patience and understanding and the confidence the Indians have in him.

The water levels in the lake have been raised for power purposes, drowning out the wild rice and the Indians must travel far now to get it, not particularly for their own use as it being worth \$1.00 per pound it brings good revenue and the chief of one camp told me two Indians were able to gather a thousand pounds in about two weeks but, of course, it requires considerable processing before being ready for the table.

The department has done much to improve the lot of the Indians but teaching them hygiene is an uphill task. Lumber has been furnished for outside toilets but few Indians bother to build them; one community had one toilet for twenty houses. They are still children and need direction. They object to residential schools as their boys and girls are hard to manage on coming home but it is extremely difficult to get a suitable teacher who will have the patience and put up with the inconvenience required in a day school in an Indian reserve, but the greatest need stressed by all Agents is for better schooling.

The Kenora Agent had the greatest difficulty getting the Indians to sign the form to apply for family allowances. Some rumour had circulated they were signing their children away for future war purposes. However, the best thing that could happen would be to make it necessary that the child go to school in order for the parent to draw family allowances, of course where a school is available. This agency has approximately 1,500 Indians.

I took up residence in Fort William in 1908 where I came in contact with Indians again. There seemed to be a great number of Indians called MacVicar, which would indicate a prolific old timer of that name. About ten years ago, I leased from the band 2,500 acres, including Mount McKay, to be used for a ski club, using Indians to clear the grounds, build the ski tow and the buildings. These Indians are a better class than the Lake of the Woods Indians having the advantage of living near the city. About fifteen years ago, one band managed to trap a live pair of silver foxes and on selling them for several hundred dollars, the whole band spent the money travelling back and forth between Port Arthur and Nipigon. They had purchased gramophones, candies and chewing gum and bright coloured calico dresses for the squaws.

Indians are not naturally tillers of the soil but as it took the white man centuries to learn to do this to keep from starving, there is no doubt the Indian will learn, where the land offers a return. They joined the army in good numbers and quite a number found employment in the Canadian Car plant building aeroplanes.

While developing the ski grounds, I decided to rebuild a stone mission church up on Mount McKay which had fallen into decay and only the site was marked by a few stones. I used Indians altogether and to-day it is available by the local band for use by the priest. Probably few Presbyterians have the privilege of building a Roman Catholic shrine. The Indian Agent is Gerrie Burk, a serious, earnest, interested man well-liked by the band and who has a territory very scattered with about 2,500 Indians. He has developed boat building, snowshoe manufacturing, sawmill cutting, pulpwood production and is anxious to have an agricultural instructor to improve some of the farming attempts.

I did not meet Mr. G. Swartman, the Indian Agent at Sioux Lookout although I flew over his territory during July as far north as the Winnesk River and met some of the Indians from Landsdown House who had paddled fifty miles to act as guides to our fishing party.

To sum up, I cannot but compare the vast improvement in the present lot of the Indians to what I knew fifty years ago. The Agents I met are carrying out orders of the department in an efficient and interested manner, and while much is yet to be done mostly in education, it will take time but the Indian by sympathetic handling will be an increasingly useful citizen. In most cases he is by no means capable of handling his affairs at present. It is true he has lost his hunting grounds by advancing civilization but has gained in many ways a new

livelihood, pulp mills, tourists, construction and agriculture and many other opportunities. He has learned to talk English, a great many cases to read and write and to work with his hands on woodwork and machinery but, unfortunately, has also learned to drink whiskey. The many new Peterborough canoes costing \$60.00 to \$100.00 and outboard engines, as well as inboard gasoline boats, speak for the financial improvement of the Indians and the improvement in his standing of living. They have comfortable houses in many cases but will not grow vegetables, as they leave home during the berry season. They have not learned to put anything by and for this reason the department must continue to handle their trust funds. Very few in the three districts, if any, are on relief except the aged and infirm.

I should like to submit that report, Mr. Chairman. If you will excuse me, I will leave the meeting now as I left another important meeting to attend this committee this morning.

The CHAIRMAN: Thank you very much. Mr. Matthews, would you care to give us your report now?

Mr. MATTHEWS: I will do my best, Mr. Chairman. The problems existing in many reserves do not exist in connection with those with which I am familiar. As a matter of fact, we have just two schools and one reserve. This reserve is not an entity in itself, it is adjacent to the real reserve at Birtle.

We have a school at Elkhorn which, I think, is one of the farthest west. It is about eighty miles west of Brandon, near the Saskatchewan border. It is located just three or four hundred yards from the village and right near the highway. As a matter of fact, the question of roads does not enter into any of these cases which I have in mind. The Principal is the Reverend Dixon, a very capable man in my judgment. The school is a good building, airy, clean and comfortable, as far as I could see. I do not know how long it has been built but I do know it has been there more than forty years. It is still in good repair and rather a fine looking school.

I 'phoned there to say I would call. As a matter of fact, I have been calling in several of these centres for a good many years. I did not try to impress upon them that this was an official call for I think most of them know me so well, they would have laughed at me.

I found 123 pupils enrolled in the various grades; 98 were from The Pas, one from Churchill and the remainder from the surrounding district. They were studying up to and including grade nine. Five from The Pas of the year previous were in high school in the village, just a few hundred yards away. There were three in grade nine and one in grade ten and one in grade eleven. I believe I said they were taking studies up to grade nine, but they were only taking studies up to grade eight in the residential school.

Senator Fallis mentioned the matter of contact between these Indian pupils and the white pupils in the schools. I was asked the same question about a year ago and I was asked to get some information on that, which I did. I asked four or five teachers for their observations but they had not observed anything like that. Their unanimous verdict was that the Indian pupils were received splendidly by the white pupils in the schools and there was no discrimination with the exception of one or two cases where the Indian students absolutely refused to mingle with the others. It was just their temperament; they would get back in a corner and stay there no matter what attempts were made by the other pupils to be friendly.

The principal informed me in that school the pupils study a whole day and not a half day as in some places. All the Indian schools, I believe, are inspected by the provincial school inspector. It is inspected by the inspector in whose district the school is located and this inspector's report is sent to the department at Ottawa.

The general atmosphere of the school I would say was first class. The scholars were bright, sharp and intelligent looking, nicely clad and clean. Many of them were very attractive, intelligent, good-natured natives. The medical work in that school is looked after by the resident doctor, as I say, three or four hundred yards away. The pupils are well cared for in that regard.

There is a quarter section of land in connection with the school and, if I remember correctly, they farm another quarter section. I do not know all Mr. Dixon's qualifications, but I did find he is quite an expert gardener. In their garden around the school last fall the pupils harvested 3,500 pounds of carrots, 1,809 pounds of onions, 2,016 of cabbage, 4,084 pounds of turnips, 1,500 pounds of tomatoes, 3,249 pounds of beets. All this produce came from this fairly large garden surrounding the school. They also had 600 bushels of potatoes from the fields, 681 bushels of oats and barley, 103 loads of hay. I left the school with a very good impression of the work they were doing and the general atmosphere of the institution.

I then went to Griswold. It is the only reserve or partial reserve in the constituency. A highway runs right through the reserve. There is no Indian agent there, he resides at Birtle, the main reserve, some fifty miles distant. This has been the case for a good many years. There is a farming instructor at this point, W. J. Young. He, perhaps somewhat unfairly, had to assume more responsibility than a farm instructor should be asked to assume. He has not the prestige of an Indian agent but, at the same time, he is carrying on and doing a great work. I will give you a few more statistics here. And I may say at this point, in my judgment, this land is some of the best in the province. If there is any better land I have not seen it. There are 2,814 acres of cultivated land. I have the figures here for the 1946 yields. The figures are as follows: wheat, 699 acres, 16,301 bushels; oats, 591 acres, 20,405 bushels; barley, 351 acres, 10,200 bushels; flax and rye, 80 acres, 1,525 bushels.

I may say at this point I was there when they were just completing the combining of the flax. It was the best crop of flax I have ever seen and they got it combined and in the elevator just before the bad weather set in. Mr. Young told me about what it would net in cash, but I would not like to quote the amount because I may not have it exact. It was a very satisfactory amount, I know that. They have also a large tonnage of green feed and cereals and a good crop of potatoes. Two hundred and forty tons of wild hay were harvested. On the reserve they have 178 cattle and 299 horses. I was told that the average Indian did not care very much for looking after cattle or hogs because it keeps him home, but he is fond of horses.

At the same time, they had some very fine shorthorn cattle on the reserve. I was there when the cattle buyers came along to buy some of them and I would say these cattle would provide pretty good beefsteaks. For next year's crop they have 757 acres of summerfallow and 270 acres of newly broken land.

Someone mentioned the difficulty in some reserves in getting machinery and that, no doubt, is correct. Of course, it prevails everywhere. I did not hear any complaints about machinery. It is no doubt scarce. I did notice this, and I want to refer to it, the machinery which they had and which was not in use was being well looked after. It was either in sheds or in shade of some kind. It was not left scattered around to be broken by the stock or by other means of destruction. The barns appeared to be well kept, everything in its place. I venture to say, offhand, the department has no better farm instructor in Canada than that same W. J. Young.

Concerning the school, there were two women teachers when I was there, Miss Harrold and Miss Smears, both of whom, I believe, have gone elsewhere. This is a misfortune to the reserve. This school and the school at Elkhorn are both under the Anglican church. They had a harvest festival service the day

before I was there and they were having a dinner that night. The teachers took me over to the church, a short distance away, and I have some snapshots here which were taken of it. I want to tell you I never saw the inside of a church more tastefully decorated with the products of the harvest than I saw there on that reserve. In response to some remark I made one teacher said those girls had done the work themselves. The whole design and the use made of the various fruits was simply amazing.

I said, "Now, you need not tell me that these small girls designed this themselves?" "Well," she said, "the mothers of some of these girls were students some years ago in the residential school at Brandon. They are married now and living on the reserve so possibly they made the design, but I do know the girls completed all the details." To me, this was very striking proof of the value of the residential schools. These women could not have obtained that training elsewhere. These mothers are now back at home taking their part in bringing up their own families. I felt if we only had enough of that sort of thing it would not be very difficult to solve that problem.

Last year, that school, under the direction of these two women teachers, received from the sale of handicrafts, \$680. They received orders from all across Canada, from Victoria, British Columbia, to Nova Scotia. Last summer, at the Brandon Fair, these same girls won twenty-two prizes for their work in handicrafts.

I was impressed by a remark made by Senator Fallis with regard to giving these women special training. I think it is a splendid idea. At the same time I think it would have to be done rather tactfully—well, we all know what women are like.

Here again, the medical work is taken care of by a resident doctor who is five or six miles away and who has been doing it for five or six years. There is no problem so far as that is concerned.

The residential school at Brandon is an excellent institution, immediately west of Brandon situated on the north side of the Assiniboine River in one of the most beautiful locations on the whole river. Farming has been carried on most successfully down through the years at that school. Generally there is a herd of shorthorns there which are the envy of many good farmers. The Principal is the Reverend O. B. Stroppe who was formerly, I think, from somewhere near London, Ontario. I feel that the government is certainly fortunate in having men of the calibre of both Mr. Stroppe and Mr. Dixon. The first school was opened in 1892, 55 years ago and the present one in 1930. There are 174 pupils enrolled, 26 from Norway House. The grades taught are from one to ten inclusive. There are five students living in the industrial school and taking grade eleven in Brandon Collegiate. Sixteen in this school are in grades nine and ten. The per capita grant is \$170 each and for those five mentioned above an extra \$50 out of which come expenditures for clothing, board and transport. The department pays the collegiate fees.

Speaking to the principal, Mr. Stroppe, I was informed that full day instruction is given to all in grades nine and ten, and throughout the session instruction is given in needlework for the girls and technical instruction for the boys. I am informed also statistics are no longer kept particularly as to the percentage of attendance with reference to day schools and in residential schools, but it is generally realized that the percentage in the day schools is from 60 to 70 per cent and in the residential schools about 90 per cent. No doubt Mr. Hoey has all those facts before him.

As regards the desirability of day schools rather than residential schools, Mr. Stroppe is of the opinion, after many years' experience, that a desirable system would be keeping the children in day schools on the reserve up to and including grade six so that in their more tender years they would have some

home ties established. Then, they should go to residential schools for grades 7, 8, 9 and 10. It is also thought there should be two branches of advanced training in residential schools, one for those who show an ability for academic work looking towards their taking on professional duties of some kind, and the other branch would include those not given to academic training. Much of their instruction would consist of needlework, cooking, etc., for the girls and farm and technical work for the boys. The latter in many cases are well adapted for mechanics and could be given subsequent training under the Provincial Apprenticeship Act where they would receive financial assistance. Mr. Stroppe estimates that about 4 per cent would follow the academic work and 96 per cent the manual work. It is stated about 95 per cent of the collegiate graduates do not continue to university but enter industry or business of some kind.

I can quite imagine someone will ask me, "Did you find anything wrong?" Yes, I did. There is some general renovation needed at the school at Elkhorn. A new school is urgently needed at Griswold. The school which is there now is not suitable. In Brandon, some of the classrooms need new seats and from 75 to 100 chairs are needed. Some of the buildings are out of repair. I do not like to say too much about the principal's home because it might be inferred he was making complaints. He was not. I have been in his home several times. It is in a most dilapidated condition. The principal of the residential school in Brandon should not be asked to reside longer under these conditions. I believe the matter is now up for consideration and I hope no time will be lost in making a great deal of improvement.

At this point I just want to stress that, in my judgment, there should be more attention paid to the technical training for boys. I do not mean in the university, but the ordinary training they can get which will enable them to carry on repair work in machine shops, garages and that sort of thing. After they get that training, some assistance if possible, or if necessary, should be rendered to them to set them up if they desire it, in business for themselves. I think the sight of a number of these young men, capable, energetic chaps, entering their own business, no longer being employees, would be one of the finest object lessons which could be given to the people at home on the reserve and especially the young people.

I have some further remarks, Mr. Chairman, but I shall discontinue now, it being after one o'clock.

The CHAIRMAN: Thank you very much, Mr. Matthews, we appreciate your report very much.

Gentlemen, it is after one o'clock and we have two others on the list to be heard, Mr. MacNicol and Mr. Castleden. Are there any others?

Mr. RAYMOND: I do not know, Mr. Chairman, I was not on the list for to-day, but during the week-end I intend to visit a reserve near Maniwaki. It is only half a mile away.

The CHAIRMAN: Would you care to make a report.

Mr. RAYMOND: I do not know if I should be able to do so. I should like to know if the list is closed?

Mr. BLACKMORE: May we hear the remainder of Mr. Matthews' report the next time?

The CHAIRMAN: If it is your pleasure we will hear the rest of it on Tuesday.

Mr. HARKNESS: I have not put in my name to give a report, but I think perhaps I should say, I would like to make a few remarks about the three reserves immediately adjacent to Calgary.

The CHAIRMAN: The meeting on Tuesday next will be in room 368.

The committee adjourned at 1.00 p.m. to meet on Tuesday, March 18, 1947. at 11.00 a.m.

APPENDIX

List of Bands who had representatives at meeting held by Mr. Thomas Reid, M.P., at the Tzeachten Indian Reserve Community Hall, Sardis, B.C., on October 22, 1946:—

Aitchelitz
Skwah
Skway
Kwaw-Kwaw-Apilt
Squiala
Tzeachten
Yakweakwioose

Skulkayn
Soowahlie
Semiahmoo
Seabird Island
Scowlitz
Katz

APPENDIX BL

List of Indian chiefs and Indian Affairs officials who were present at meeting held by Mr. Thomas Reid, M.P., on Seabird Island: Chief Paul Dick, William Pascal, Secretary, from Pemberton Indian Reserve; Chief John Hall, Mr. Richard Malloway, from Sardis, B.C., and Mr. W. Coleman, Inspector of Indian Agencies.

APPENDIX BM

REPORT OF VISIT TO THE FOLLOWING INDIAN RESERVES

SAUGEEN — CAPE CROKER — CHRISTIAN ISLAND

*By W. Garfield Case, M.P., Member of Commission on Indian Affairs,
Member of Joint Committee of Senate and House of Commons
on Indian Affairs.*

Survey of Indian conditions at Chippewa Hill, Saugeen Reserve, made by W. Garfield Case, M.P., November 21, 1946.

The first interview took place in the morning at the Saugeen Village School where Mrs. Logan invited him to address the pupils.

Mr. Case complimented the children on their attendance and stressed at some length the advantages of education. He also explained the purpose of the visit referring to the setting up of the Parliamentary Joint Committee and the appointment of the Commission on Indian Affairs.

Mrs. Logan, interviewed reported as follows: There is an enrolment at the school of 37 with an average attendance of 32 to 34.

If the children are absent how do you account for them being away? They are usually absent due to colds.

What grades have you here? There are the grades from one to seven but I am qualified to teach grade eight.

What age is the eldest child? The eldest child is 16. The youngest child is what age? The youngest is six.

Are there any other schools on the reserve? Yes, there are two others, the Scotch Settlement School and the French Bay School.

Do these children respond to teaching? Yes, they do.

How long have you been here, Mrs. Logan? I came this fall and formerly taught in Owen Sound.

Do the children speak English very well? Yes, they do speak it well.

When the children have finished here is there an inclination to go on for higher education? Sometimes there is.

Is there anything you might suggest for the improvement of the school? Yes, I think a piano is needed very much. We have an organ at this time. Another thing is electric lights. On dull days the lighting is very poor.

Is the school comfortable? Yes, we have a very comfortable school. Have you a caretaker? Yes.

Is there anything else you might suggest? No, I don't think so except that I should like to see the Indians have a fair deal. I think there is too much difference in the treatment of the Whites and the Indians.

The children sang "Good King Wenceslas." Chief Paul Kewaushig spoke a few words to the class and they were granted a half holiday in commemoration of the visit. Mr. A. E. Robinson, M.P., from Kincardine was in attendance but had to return to Southampton for the morning.

The second visit was made to the French Bay school where Mr. L. A. Sampson, an Indian teacher, invited Mr. Case to speak to the children. Mr. Case addressed them along the same lines as at the previous school and explained carefully the purpose of the visit and the broad objectives in mind. Interviewed, the teacher replied as follows:—

How many children are there on the roll? Sixteen were reported with an average attendance of 13, varying a little throughout the year.

What excuse is generally given for absence? Usually it is sickness but sometimes it is the weather and distance. The attendance is usually good.

How long have you taught here, Mr. Sampson? I have been here since February. Where did you attend school? I went to Toronto University from 1925 to 1930. Did you graduate from the University? No, I didn't but I am following it up now at Western University. What did you do before you received your discharge from the army? I was in Christie Street Hospital in Toronto. Did you live here before? No, I came from Manitoulin Island. Did you have any previous experience before you came to this school? Yes, I was on a reserve in Northern Saskatchewan where I taught.

What is the age of the eldest child here? He is fifteen and the youngest is five. What grades are you teaching, Mr. Sampson? I am teaching from one to eight. What happens to the children after the eighth grade? Some go in Southampton but one hundred dollars supplied by the Government is insufficient for them to continue. Usually the children after eighth grade do not have an opportunity to go on.

Do you find that family allowance has improved the attendance? Yes, it has improved the attendance.

Are you married, Mr. Sampson? No, I am single and I live in the home here beside the school. Is it comfortable? Yes.

What age is this school? I do not know the age of it.

Is the school comfortable? Yes, it is. I was here last winter and found it satisfactory.

Are there any defects you would like to point out? There is a shortage of cupboard space. I would like to have a larger cupboard.

The children were invited to sing and with Mr. Sampson accompanying them on the organ sang "O Canada" and a children's hymn.

The outside of the building was inspected and it was found that the steps were in need of repair. Much of the brick work needed attention and the school is in need of eavestroughing.

A half holiday was declared in commemoration of the visit and Mr. Sampson thanked the speaker for his visit, and his speech impressing on the children their need for education.

Stopping at a returned man's home after leaving the school it was found that Jerry Onquette had spent four years in the first World War, two years overseas. In the war just past he served four months as a Veterans Guard. There were five children in the family. No allowance was being given for two not attending school. These two children had a skin disease which they wanted to have the doctor examine. Mr. Onquette has fifty acres of land and a nice home.

Chief Paul Kewaushig, on the return trip from the French Bay School, was left at his home to prepare for the meeting to be held in the afternoon at the Scotch Settlement Meeting House. The chief owns one hundred acres of land with fairly good buildings. He is a farmer. Besides his farm he has fifty acres on the Sauble Beach, leased for building cottages. He introduced his wife as the real chief.

The next farm home was that of Angus Naskawa. The father died a year ago. The young girl interviewed stated that an eighteen-year-old brother carried on with the farming. There is a family of nine. Naskawa owns one hundred acres of land with good buildings on this property.

Andrew Cook came from Cape Croker to the Saugeen in 1938, with his family of eight. They bought a house but do not know just how much land there is on the place as it has not been surveyed. Vegetables for their own use are grown.

One daughter, Alvina Cook, who is sixteen years of age, attended a Residential School at Brantford but had to leave because they could no longer accommodate her. She wished to get her entrance at the local school but was refused admission.

The mother stated that they like it at the Saugeen but the land was not so good as at Cape Croker. The United Church attendance is poor as the majority go to the Pentecostal meetings at Southampton. They enjoy more lively services there.

Other representative homes were visited at random and generally were considered comfortable except for minor repairs.

At the Scotch Settlement School the following information was obtained:—

Mr. Wells, the teacher, was ill and school was not in session. There are nineteen children enrolled and the records showed a good attendance. The school is a brick building with a good furnace. It is in good repair except for eaves-troughing and minor repairs to the roof.

There is a substantial dwelling adjacent to the school for the teacher. It is unoccupied. The teacher lives in Southampton and motors to work. This dwelling should have some attention—it is metal clad and shows signs of excessive rust. It is considered worth saving and it should be sprayed with aluminum paint, or something to stop the erosion.

This report accounts for three schools, two United churches, one Catholic church and two community halls in substantial repair.

The meeting held in the Scotch Settlement Meeting House on the afternoon of November 21, 1946, was opened with a religious ceremony. Chief Paul Kewashig welcomed the speaker. Mr. Case addressed the gathering and outlined fully and in detail the setting up of the Joint Committee on Indian Affairs and the appointment of a Commission in order that the work might be continued during the parliamentary recess. He also referred to his experience in the Maritimes and expressed his pleasure in noting the apparent progress made at Saugeen as compared with the Indians in New Brunswick, P.E.I., and Nova Scotia. He sought to encourage regular school attendance and urged the parents to see to it that their children had the benefit of an education. He stated the Government of Canada and employers generally would always find a place for well qualified applicants and in support of this noted that the counsel for the joint commission was an Indian and very highly regarded. He also noted that men in high public office and in positions of great trust were Indians and he referred to the large number who had taken up school teaching as a profession. He stressed that, while interested in purely local problems, even though they might be considered administrative, his real objective and the objective of the Committee was much broader, in fact in a word it could be said "we want to discover ways and means whereby we can help the Indians to help themselves".

A. E. Robinson, M.P. for Bruce, spoke briefly, complimented the Committee on its important work, expressed his regard for Mr. Case and assured the Indians of his continued and sincere interest.

The Indians were then requested to offer any suggestions which might assist in the bettering of their living conditions.

Chief Paul spoke in his own language with Mr. Louis A. Sampson, teacher of the French Bay School, acting as interpreter.

"The time has arrived when the government of the country has seen fit to review our cause," said Chief Paul. "They are doing it with the interest of the Indian at heart. Ever since the war ended we have seen certain movements afoot in which the Indian figures a great deal. We do not look for any immediate action in this case as it will probably take some time for the Government to start operation of the intended action. We want to know more of the motives of the Government and to have a better understanding of the business on hand at the present time.

The Indians on the reserve have no way of starting any enterprise and we think the returned soldier should have the first benefits of any steps taken in

this direction. We think he should have financial backing with which to buy tools and materials to set up farming or any other undertaking he might have in mind.

The reserve would receive benefits from this in more ways than one as the Indians who had not served in the armed forces would, through time, follow the example set by the returned soldier. It is very difficult to have a large gathering of Indians, as some work off the reserve but they will be informed of the proceedings in due course."

At the close of this speech by Chief Paul Kewausig the following discussion took place:—

Have you a doctor on the reserve? Yes, we have. Several complaints were lodged against the doctor not answering calls at all times. Where does the doctor live? He lives at 7 Brody Street, in Southampton. Do you have to report to the agent before seeing the doctor? Yes, we do. It was the general opinion that it would be much better to be able to go directly to the doctor.

Can you tell me anything of the general health of the reserve? Yes, it is fairly good.

Are the old people of the reserve well cared for? There is no one to look after them but they receive relief through the Indian Council. It was felt that the old age pension would be a great help.

How many families are there on the reserve? There are five hundred and one people altogether.

Do you know how many acres they have per family? Yes, they have fifty acres as a grant but they are allowed to buy more. On the land he owns does he get a location certificate? Yes, he does. Can he will the farm to his family? Yes.

How many acres are there on the reserve? I do not know.

Where do the Indians go to do business? They usually go to the store closest to the reserve and some go to Southampton. There are no stores on the reserve.

Is there a sawmill on this reserve? Yes, we have a sawmill operated by an Indian.

Where do most of the Indians make a living? Most Indians work on the reserve but some work outside cutting wood, and other jobs. Some of the girls work in hotels.

Do any of the Indians make their living by fishing? Not now, there is no fishing here. How is the hunting on this reserve? Not too good.

Is the land at Sauble Beach, which is owned by the reserve, leased? Yes, some people have leases on this land.

Do you know how much is in the band fund here? No, I do not know how much is in the fund.

Mr. Elizah Wabagona then addressed the group: "The Indian volunteered for service in the armed forces to fight for the principle namely of bettering the lot of the Indian. We feel we have played our part in assisting the British to overcome their enemies and we want a return of a spirit of trust. We did not join the army simply for ourselves in this generation but for the generations to come." The Saugeen enlisted sixty-three in the armed forces, three paid with their lives, and one was wounded.

"It is a well known fact that Canada possesses vast natural wealth," said Mr. Wabagona. "The white people become rich from it but the Indian gets nothing. We feel we have been wronged from the earliest time and have been deprived of things which are ours by natural heritage. While in the war of 1914-18 we were presented before the King and we were assured that justice would be done."

"I quite understand the situation and I am satisfied with your assurances that the white people are conscious of the bargaining of those days and that they will eventually see that the wrongs are set right."

Ex-chief Andrew Ritchie then brought up the matter of their interest money. During the war only ten dollars was paid semi-annually instead of fifteen. The Indians feel that the fifteen dollars, received formerly, should be reinstated by now and also made retroactive to the day the decrease was made.

On behalf of the Saugeen Reserve Indians, Mr. L. A. Sampson then presented their Brief (Attached, *see* Appendix B.N.) and the discussion continued:—

Is there any livestock on this reserve? Yes, there is livestock.

Chief Paul Kewausig thought there should be a loan set aside for home improvement as well as for agricultural purposes.

Do you have fire insurance? Yes, we have no difficulty in getting fire insurance.

What happens when an Indian moves off the reserve, can he take any band funds? Yes, he can get band funds for ten years and live off the reserve.

The ladies were then invited to speak but at this time none accepted the invitation.

Mr. Case then asked for an expression of opinion as to the franchise. The franchise does not seem to matter to the Indian if it means giving up any of his rights they now have.

Chief Paul then voiced the opinion that the Indians like the right to look after their own roads. He thinks there is not sufficient money being spent on them. Do you feel that the Indian Council should have greater authority in choosing their doctor, constable and looking after roads? Yes, Indians would make more interest in their own affairs than a white man. Have you a constable? Yes, we have one we do not care for him. Do you think you should have two constables? No, just one good one. How many have you on the council? There are four councillors and the chief.

The chief then stated: "I think the land at Sauble Beach is being appropriated by someone else poaching on the land." Have you any maps of the reserve? No, but I think we, each councillor and the chief should have a map showing the boundary lines.

Mrs. Cook, whose home had been visited in the morning, was then called upon to make any suggestions she might have to offer. Mrs. Cook thinks they should have a better doctor and also a new agent. "When we want to do business with the agent he is not available," she stated.

Ex-chief Andrew Ritchie again led the discussion and the matter of the roads was continued. Mr. Ritchie stated that he thought that consideration should be given to surrendering the Scotch Settlement Highway to the county to keep in repair because of the heavy traffic to Sauble Beach. He also thinks the government should provide better equipment for the farmers such as tractors and other farm implements, and better stables for animals.

Is there any gravel near here for the roads? Not very near.

"There are no dentists on the reserve and we think there should be," said Mr. Ritchie.

Mr. Alfred Thompson then declared that he thought the women, if twenty-one, should have a right to vote and to serve on the council of the band.

The following Brief was then read by Mr. Sampson.

On November 19, 1946, a meeting of the Saugeen Band of Indians was held at the Saugeen Indian Reserve with the purpose of discussing the basic problems facing the Indians of Canada, particularly as they affect the Saugeen Indian Band. This was done in anticipation of the visit of Mr. Garfield Case, M.P. for North Grey and a member of the Parliamentary Committee appointed to examine and consider the Indian act. It was moved by Mr. Elijah Wabagona and

seconded by Mr. Savage John that a man who is conversant with both the Indian and English languages be appointed to record the mind of the Saugeen Indian Band as revealed in the discussions regarding the present Indian situation, and to act as interpreter—Carried. Mr. Louis A. Sampson, teacher at French Bay, was unanimously chosen to fill this post and he willingly acceded to the request.

This is the records:—

We, the members of the Saugeen Indian Band, appreciate the action taken by the Parliament of Canada to study the position of the Canadian Indians, for we feel and trust that this move is undertaken with the view of improving the lot of the Indians in general, that is, economically, socially and morally, and of securing for them a just and proper place in the structure of this country's economy for all time.

1. Mr. Garfield Case has rightly said that "We must play our full part, constantly seeking to secure for our people that sense of security and freedom for which such terrific sacrifices have been made on our behalf." The world war, which ended last year and in which Canada was victorious, was waged by this Dominion for this very purpose and we feel that any government of Canada which ignores the manifest claim to justice of all sections of its people, however few in numbers some of those sections may be, is violating the principles of fair treatment of minorities upon which the Canadian federation is founded. It is noteworthy that a very large percentage of us Indians volunteered to serve in the armed forces of this country in the last two world wars. Since, as a nation, we no longer have any effectual voice in the direction of this country's destiny, it would perhaps not be too sweeping to state that we fought for a country which is no longer, in the actual sense of the word, our own. However, we are certain that our action was not amiss and that we did our duty to humanity. Therefore, we would suggest to the Parliament of Canada that the spirit of good faith in which the treaties were signed be revived and thus restore the morale of the Indians of Canada. It is recorded that the Indians of the treaty-making days had one thing uppermost in their minds, and that was, to safeguard their economic life such as it was. One treaty commission reported—"On being informed that their fears—were groundless as the present manner of making their livelihood would in no way be interfered with, the Indians talked the matter over among themselves—the meeting being again convened the chief spoke, stating that full consideration had been given the request to them to enter into treaty with His Majesty, and they were prepared to sign, as they believed nothing but good was intended." This is the good faith that should not have been and should not continue to be betrayed.

Obviously the Indians of those times lived solely by the hunt and if they had had other means of livelihood they would no doubt have made an attempt to safeguard those as well. Times, however, changed which the Indians in their unenlightened state, could not foresee, and soon in many parts of the country settlement by the foreigner expanded and the Indian found himself gradually being deprived of his livelihood, and there could be no recourse to law to restore his imagined rights, owing to the provisions of the treaties themselves.

The B.N.A. further complicated the issue by giving the provinces undisputed control over natural resources and the Dominion Government, which has charge of Indian affairs, found itself thwarted in its efforts to provide the means of livelihood as provided for in the treaties. Further by the Natural Resources agreement of 1930, the Dominion Government practically left the Indian at the mercy of the provincial game laws. The injustice of this is obvious when you consider the land area of the Dominion and that the total Indian population is only one per cent of the Dominion's and that only one-half of the Indians live

by trapping and hunting. The hunt is the Indian's Birthright but he was penalized none the less simply because the Whites were depleting this natural resource of the country.

To all intents and purposes, the treaties have gradually become worthless in so far as the Indian's immediate economy is concerned, and these treaties have been authoritatively described as having been "legislated almost out of existence." We learn with satisfaction that the Dominion and Provincial Governments have devised a fur conservation program which is of benefit to the bands living in those areas where the hunt is still the normal pursuit of the Indian. We, however, who live in the farming and industrial areas have other problems to face. It would seem that we have very little or nothing that we can retrieve from the treaties for our economic rehabilitation. Lacking the necessary foresight and finesse characteristic of hard-bargaining business men, our forbears who signed the treaties gave away untold millions in natural wealth. We refer to the mines and timber. The Dominion and the provinces saw fit to co-operate in devising a scheme relative to only one of the natural resources, whereby the Indians of the northland retrieved a substitute for their lost rights, and which apparently has proven satisfactory, namely fur conservation. Our loss in respect of the other natural resources has become the white man's gain, and millionaires have been made while the Indian of today can only lament the condition of his forbears, who made no reservations respecting the natural wealth of the country. However, we feel that the people of Canada are aware and conscious of this wrong. Parliament, which is the voice of the people, can make amends and legislate benefits for the Indian, which, if they cannot be got to commensurate the actual wealth of the country, could at least be much greater than those which exist at present.

2. Many deserving Indians are unable to raise capital for any enterprise. By careful examination, many Indians, particularly from the younger generation, could be found, who, if given the opportunity to make a beginning anywhere through financial backing, would be successful. In this way, those who wish to become citizens would find a more constructive way of becoming so than the present machinery of enfranchisement of Indians.

3. Owing to the great diversity of avocations and habits of living followed by the Indians in different parts of the Dominion and to their varying degrees of cultural attainment, we feel that a blanket program for the Indian cannot work satisfactorily.

4. The Indian war veterans are desirous of acquiring the rights of citizenship without qualification. They exercised them during their periods of service and we believe that they have earned these privileges.

5. We believe that Indians of ability should be engaged in the administration of Indian affairs. This is particularly desirable in the case of Indian Agencies. It is natural for a man of Indian blood to take greater interest in the progress of his people than a man of another race.

The meeting closed with the singing of God Save the King.

The interview closed with a visit to Mr. Donald Robertson, Indian Agent of the Saugeen, who supplied the following information:

How many acres are there on the reserve? There are about 9,020 acres; 2,200 acres being north of Sauble Beach at Chief's Point.

Are there any families living there? Yes, there are two.

How does the population divide here as to religion? Mostly Pentecostal and United Church members, but there are some Catholic. There are three United Churches and one Catholic on the reserve.

Do most of the Indians farm? Yes, mostly, although some work off the reserve.

Is most of the land surveyed? There are about 4,000 acres not surveyed.

What way have the Indians of maintaining their homes? They have a band loan system. They come to the bank for the loan and it has to be repaid with five per cent interest.

Will the interest money of the Indians be raised from ten dollars to fifteen again? Yes, I think so.

What about the doctor situation? He is paid by the Department of Indian Affairs, one hundred dollars per month.

Do you think he answers calls? So far as I know he does.

There is a family who cannot go to school because of skin disease; is that right? That family is hard to get along with. The doctor has been there and says it is poison ivy they have. Do they take the children to the doctor? No, they do not. Would they be paid if they did? No. How old is the doctor? He is about 55. Do you know him fairly well? Yes, I do.

Have you very many elderly people on the reserve? Not very many. What is done for them? They get a relief ration of about \$5.35 per month. If, in your opinion they needed more, have you the authority to give it to them? Yes, I can in clothing, fuel, etc.

How many Indians are there on the reserve? There should be five hundred and seven. Some are working away. Are they here on pay day? I send their money to them.

How long have you been here, Mr. Robertson? I have been here nineteen years on the 16th of November. Was this your first agency? Yes.

Of these five hundred and seven people could you tell me how many families there are? Yes, there are approximately four hundred and one, with only one in some families.

In the matter of family allowance, do they receive their cheques direct? Yes, they do. I believe they should do some of their own business in order to become more self-reliant.

Are the Indians supposed to report to you before seeing the doctor? Yes, but they can call the doctor from the store if I am away and he would answer their call.

Has R. Walker most of the leases on the land at the Sauble? No, he has only three. Has the Department knowledge of the other leases? Yes, they are approved by the Department. Is there any band land at Sauble? Yes, but it is not surveyed, and none of it is leased. How long does a lease run for? A lease runs for five years and after that time is renewable. Do you know how many leases are direct with the Department? Yes, they are all direct with the Department.

The following names were given of the people leasing land at the Sauble:

R. Walker, No. 21 Allenford.

W. L. Renton, deceased.

Henry Carson, No. 21.

J. Geotz, No. 99.

Stanley Brown, No. 21.

N. S. Schultz, Brantford.

Robert McFall.

Harold A. Meggs.

Normon Rusk, Lot No. 21.

Harry Parker.

Thomas Carson, Lot No. 17.

Alfred Smith.

Orval G. Stewart.

William Morrison.

R. B. Curry.

Robert C. McFall, No. 21.

William Baxter, 1 ordinary lot.

Clifford Bunt.

James Emmett, Lot No. 21.

D. MacDonnell.

Robert Walker, Lot No. 18

(can sublease).

D. MacDonnell.

L. W. Ingles.

Walter R. Menzies.

Howard McNeil.

Joseph M. Potter.

Orval Wain.

Do the Indians receive the amount of rent that the leasee pays? Yes. Is it paid directly to them? Yes, it is. How quick is Ottawa in sending the cheque to them? They are not very fast in returning the cheques.

Would the old age pension be an advantage? The old people are cared for fairly well. Is there any place for an old Indian to go who is unable to care for himself? There is practically no place for them to go.

Does the Department of Indian Affairs give anything for the upkeep of roads? No. Some of the money comes from the band funds.

Why is Mrs. Logan opposed to the Cook girl attending school here?

Up until the family allowance came it was impossible to keep that family in school. They would come one day and be absent the next. It was the same at Brantford where she attended school.

Is there much live stock raised on this reserve? Yes, quite an amount is raised.

How do you find the liquor situation? A great number are getting liquor that should not be. The veterans think they should continue to get it the same as they did while in the army.

Have you a police on the reserve? We have our own reserve constable. He has been here since 1914. Could it be improved? We have been trying to get an assistant. Could you not get a veteran? We have not decided on who we could get yet. In the main is the reserve fairly well behaved? Yes, there are a few fights among themselves.

Are there any fruit trees on the reserve? Yes, there are some.

Can the Indians cut timber and sell it off their own lots? They can cut it for their own use.

Can they shoot game out of season? Yes, for their own use. Can they hunt off the reserve in hunting season without a permit? No.

Is there any fishing done here? There is no fishing here at all.

Have you any questions you would like to ask? No, I think things have been discussed fairly well.

There is no electricity on the reserve? No, but there is some talk of getting it next year.

Inspection of Indian Conditions at the Cape Croker Reserve, made by W. Garfield Case, M.P., November 22, 1946.

In company with Chief Thomas Jones, the schools of Cape Croker reserve were visited. The first was Little Port Elgin, No. 2 School. Chief Jones explained the purpose of the visit, and introduced the speaker. The speaker impressed upon his listeners the importance of an education. The children sang "Grandfather's Clock", accompanied on the organ by their teacher, Mrs. LaVallee. The children were dismissed for the day in commemoration of the visit. An interview with the teacher followed.

Mr. Case asked: "What is the enrolment here, Mrs. LaVallee?" The roll shows thirty-six children with an average attendance of about thirty.

Do you live in the village, Mrs. LaVallee? No, I live at Sidney Bay.

If the children are absent what excuse do they usually offer? It is usually sickness.

Do you think family allowance makes any difference in the attendance? Yes, I think it makes a great deal of difference.

How long have you been at this school? Just since Easter.

What qualifications have you, Mrs. LaVallee? I have completed my second class and have part of my first.

Do you like teaching? Yes, I do.

Have you any family? No, I have no family.

Is the school comfortable? Yes, it is comfortable but I think it needs redecorating.

Is the outside of the school in good repair? Yes, it is.

Have you a caretaker? No, we haven't. I do it myself.

Do they pay you for this? Yes, I get five dollars a month. Would you like a caretaker, Mrs. LaVallee? Yes, I would.

Do you find that the children respond to teaching? Yes. Would you agree that education is important? Yes, it is really most important. Do any of the children seek higher education? Yes. How many grades have you? I have all eight grades. How many have you in the entrance class? I have four. One in this grade is thirteen years of age. How old is your eldest pupil? He is fourteen, and the youngest is six.

Where do the children attend high school? At Wiarton, if possible. Do you think a high school on the reserve would be an improvement? Yes, it would be. Parents have a difficult time dressing their children properly to attend outside schools.

Are there any other suggestions that you wish to make. No, except that supplies from Ottawa are very slow coming through.

Upon inspection of the school a bad scar was noted at the rear of the school, as evidence of a fire at some time.

At Sidney Bay School, No. 2, Chief Jones introduced the speaker, as a friend of the Indians. Mr. Case explained the purpose of the visit and outlined the objective. The importance of an education was stressed. Mrs. Akeqenzie then led the children in singing the "Cradel Song", and "O, Canada." The speaker complimented the children on the best singing heard in a two day tour. Chief Thomas Jones then suggested that there should be an organ in the school. School was dismissed to commemorate the visit and an interview with the teacher followed:—

What is the enrolment of the school? There are 11 pupils on the roll, the average attendance is 10.5.

What grades are you teaching? Just up to seventh grade.

Does the family allowance make any difference in the attendance? Yes, it makes a great deal of difference.

Is the school comfortable? It is quite drafty at times.

Do you get good co-operation from the agent? Yes, we do.

Are your living quarters comfortable? Yes.

Have you a family? Yes, I have five children, two have passed their entrance and one is going on to school. I had three pupils in the entrance last year and all passed. Two of these went to Wiarton to high school.

Does the Department help pay for the education of these pupils? We asked for \$300 and got \$250. We paid the rest ourselves.

Did you ever have an organ here? There was one here in 1943. I would like a piano. Can you play? Yes.

How long have you been teaching? I taught 1943-44 and last year. Have you a certificate? No, I had three years of high school.

Are there any other suggestions you might offer? Material requisitions are very slow in coming through from Ottawa. Goods asked for in April last year had not arrived by September.

The final school visited was Cape Croker, No. 1. After the introduction by Chief Jones and the purpose of the meeting explained by the speaker, the children responded with applause. Led by their teacher, Miss Burke, they sang the "Sweet Bells of Christmas," "Beautiful Isle of Somewhere," and at the request of Mr. Case sang "O, Canada". The children were dismissed with the Lord's Prayer and left for a half holiday to commemorate the visit. It was noted that all schools were well conducted. Miss Burke was then interviewed.

What is the attendance average of the school? The average is 38.65, with an enrolment of 43.

If the children are absent what excuse do they usually offer? It is usually illness or skin disease. The children are very punctual.

What grades have you here? I have from one to seven. How many are there in grade seven? There are four.

What age is your oldest student? The oldest is 16 and the youngest six.

Does family allowance help the attendance? Yes, the children are better dressed.

I see evidence of manual training, do you teach it? Not at present, there is a shortage of lumber but I am qualified to teach it.

How long have you been here? I was here from 1933-1939 and then came back here this summer. How long have you been teaching? I have been teaching 30 years. Do you like teaching the Indians? Yes.

Is the school comfortable? Yes, but it needs some repairs. It leaks. I should also like to have the walls scrubbed and painted.

Have you a basement and furnace? Yes.

Is there a caretaker for this school? No, I get \$5 but I would rather have a caretaker. Chief Jones suggested that the salary paid was too small for the service.

Where do you live? I live in the living quarters here at the school.

Do children respond to teaching? Yes, very well.

Have you any suggestions? I think new books would be a help.

Miss Burke finds that the fifth readers are far in advance of the pupils, and also feels that the Social Study text books are not suitable. The basement was inspected and found to be in good condition.

This report covers three schools and two churches, one Catholic and one United. There are three halls; one town hall, St. Mary's hall and a community hall at Little Port Elgin.

At the time of the visit to Cape Croker, Mr. Fred Tuffnell, Indian Agent, was absent on a hunting trip. Chief Jones supplied the information concerning Mr. Tuffnell.

How long has the agent been here? About eight years.

What is his education background? He has a very limited education. Is he married? Yes. Has he any family? No. What did he do before becoming agent? He was a labourer.

Are there any leases on the reserve? Yes, there are some leases. The shore line is sub-divided. Our members can buy these lots and lease to anyone. Are the leases approved by the Department of Indian Affairs? Yes. Do you pay taxes on this land? No, it is still Indian property.

Is there a band fund here? Yes, there is with about \$385,000 annuity. If a member of the band withdraws he gets anywhere from \$800 to a \$1,000.

How many acres are there on the reserve? There are close to 16,000 acres.

What is the population of the reserve? There are 430 here. How many families are there? I do not know.

How long have you been Chief, Mr. Jones? I have been Chief six years and this is my third three-year term. How many are there on the council? There are four councillors and one secretary.

Do the Indians have location tickets? Yes, for 25-acre lots. Location tickets are only for the men, the widow can inherit the land. Can you buy more land? Yes. Is some of the reserve not surveyed? It is all surveyed into 25-acre lots, with road allowance. There is a Marine reserve of about 75 acres where the lighthouse is situated.

Who keeps up the roads of the reserve? We have a grant of 80% from the department for the maintenance of the roads and 20% from the band fund. The work is done by the Indians with a white supervisor.

How do the Indians make a living? The ones brought up on the farms carry on there and the rest go in for fishing. Is there any trapping? The trapping is very limited. How about hunting? The hunting is fairly good, but the fishing is the main industry.

How many stores are there on the reserve? There are two stores, both general.

How are the conditions in the homes? I couldn't say the conditions of the homes are fair.

Who is responsible for the upkeep of homes? The people living in them are largely responsible for them.

Who aids financially in building the house? The band will loan the money. The money is borrowed and paid back with interest.

Are veterans able to get their grants without any trouble? I do not know.

Have you any police on the reserve? We have a new one and a deputy. Are police paid by the Department? Yes.

Are there many old people on the reserve? Not so many. How are they provided for? We have a sick relief of eight dollars per month. If they are unable to cut wood they get five loads on relief. The old people, unable to support themselves are given twenty dollars per month. In turn they assign their holdings to the band.

Who pays the relief? The department. The chief makes out a statement of what is bought. The statement is sent to Ottawa and the chief receives the cheque.

Is the family allowance paid direct? The family allowance goes direct to the recipient. Some of the Indians think the family allowance is a gross income. We have been trying to tell them they must stop work on account of receiving this allowance.

The following farms were visited:

Ex-chief Oliver Johnson is a veteran who had one son in the army.

Mrs. John Taylor.

Mr. Francis Nadjiwon lives on a farm and has a splendid herd of cattle and hogs. They have a nice home and family. Mr. Nadjiwon is a returned man.

Other representative homes were visited at random, all were clean and considered fair, many are in need of minor repairs and other improvements.

In the afternoon a fairly representative crowd gathered in the Cape Croker Town Hall. Chief Thomas Jones addressed the gathering, introducing the speaker as a personal friend and saying how favoured they were by having a member of the royal commission on Indian Affairs so near their own reserve. Mr. Case addressed the meeting at some length along similar lines as at "Saugeen". He outlined the broad objectives, stressed the advantages of education, urging parents to see to it that their children get the best possible education. He again pointed to the opportunities for those who are qualified. He also complimented the Indians on the general appearance of the Reserve and noted the very fine contribution made in response to the Nation's call during the Great War. The two honour rolls displayed gave the following: For World War Two: 85 enlisted, 9 paid the supreme sacrifice, 2 were wounded—the total enlistments included 6 Indian girls, a most commendable contribution from such a small population, commented the speaker. The second Honour Roll, World War One gave the following: 60 joined the forces, 6 were killed in action, 23 were wounded and one severely gassed. Certainly, this high sense of loyalty and devotion is traditional with Cape Croker. The people of Canada, indeed freedom loving people everywhere, owe a great deal to you and now may I venture to hope that the fruits of victory and the sacrifice you have made may bring tangible evidence of our regard and appreciation. We want you to feel free to discuss your problems, keeping ever in mind the broad approach.

Chief Jones led the discussion which followed.

"I do not know", said he, "why we have to have a detour by our Indian agent to get what we want. We lack authority. What we need is more authority and direct contact with the Department of Indian Affairs."

Mr. Oliver Johnson, ex-chief then spoke: "I am in sympathy with what Chief Jones says. It seem as though the mistress of the household is really our agent. How did Mr. Tuffnell get the job when there are better qualified men for

the position? We are leaderless without a man of education. As the agent goes so goes the reserve. We lack sparkplug. I was asked by a white man if there was any chance for him to get the agency and I said "yes, if you are dumb enough." We are making no progress under the circumstances. Our agent is known as the "Don't know agent". Everything he is asked he does not know.

Chief Jones then told of an Indian applying for a position as lighthouse keeper. He had the necessary qualifications but being an Indian he was refused. Where the lighthouse is adjacent to the reserve it was felt that preference should be given to an Indian veteran.

After the thought was expressed, that consideration should be given to increasing of teachers' salaries, Chief Jones requested the returned veterans to speak.

Wilmer Nadjiwon responded to this invitation. When asked by the Commissioner if the veterans were able to get their grant his answer was "not unless they were property owners." "I wanted a tourist camp when I came back but that didn't comply with rules so I applied for nets. It took so long for them to come through the fishing season was ended. I then applied for a course. Word came through I could start one in November and then it was postponed until January."

Are you working? No, but I will have to find work. Have you had any out of work pay? I received one cheque.

Does your agent know anything about this? He does not know anything about the Veterans' Act and doesn't want to.

The Chief and the visitor continued: Is the Doctor employed by the Department? His is a civil service appointment. How often does he visit here? Once a week in winter and twice a week during the other seasons. Do you have to go to the agent before seeing the Doctor? Yes, we do.

Is there a sawmill on the reserve? No, we had one but the buildings were in poor condition and the inspector ordered it sold. We have been unable to find a mill since. We think we should have a sawmill.

Alfred Jones said the mill had been repaired once but did not last long and they had not had a mill since 1939. Through not having the mill he lost fifty logs through rot.

Is there a good deal of timber on the reserve? Yes, there is plenty of timber but it is not commercialized.

The ladies were invited to speak and Mrs. Akewenzie, teacher of Sidney Bay school thought the women should have a say in the council of the band Mrs. LaVallee, of the Little Port Elgin school suggested the old age pension for the Indians, and Mrs. Johnson was of the opinion that widows with a family should have the mothers' allowance.

Mr. Walter Johnson again spoke: "Loans can only be given toward farm equipment, cattle, etc. Sometimes we would like loans for other ventures. The loans we now get exclude any tourist industry. We have no means of building cottages on lots. We think the loan act should be introduced."

Another thing I should like to ask is that some act be made to retain our old fishing grounds.

"Have any of your grounds been taken away?" "No, not yet. The Indians should be not asked to give up their grounds."

The veteran, Mr. Wilmer Nadjiwon, then expressed his opinion that the older Indians were the ones owning the best homesteads. Unless a veteran wishes to settle in the bush lands there is no chance for him to start farming. He suggested that some plan be started whereby the land, without any improvements put on them, could be recalled for the veteran to settle on.

Mr. Akewenzie stated that you could not purchase land for farming and answered these questions: Have you made an offer for land? Yes, I have. They

are not interested in selling. How much land do they own where you made the offer? They own one hundred acres. He would not put a price on the land? "No, he wants the land for his son. I think they should sell the land for fair compensation," declared Mr. Akewenzie.

"There is another side to the picture," said Chief Jones. "We are too far from the market to make a success of farming. Supposing you do stay on the land for the next ten years and do not make any improvements will you be willing to sell your land as you are asking the older people to do now?"

Mr. Walter Johnson then suggested that the council be given the authority to see that anyone receiving a pension assign his land to the band and that any land being misused be taken and rented to veterans to help solve the land problem.

Chief Jones then suggested that a contingent fund be established to start the operation of the tractor and threshing machine but that the amount be paid back to the fund after operations had commenced.

Is there any expression of opinion as to whether or not you should have the franchise? Mr. Walter Johnson replied: "To become a white man it is not the taxation that hurts it is giving up our treaty rights."

Mr. Johnson then brought up the liquor question. "I think we should have a permit." "We can always find a bootlegger."

Mr. Nadiwon: "While in the army I could get my liquor the same as the white boys. The day I put off the uniform it was refused me. I was an Indian again."

The speaker then asked the ladies what they thought about the men having liquor permits. Mrs. Arthur Jones: "I would rather see the men get their liquor from the store than from the bootlegger."

Mr. Jones: "I think the Indian should have the privileges of getting his liquor by permit and let him keep inside the law or take his punishment. I think there is more harm being done by refusing the permits than if the Indian were permitted to get the liquor the same as the white people."

Mr. Walter Johnson thought the women should have a vote. "We are advanced to a stage where the women are better educated than the men", he said.

Dowry rights of women should also be recognized—an Indian should not be allowed to dispose of his holdings without his wife enjoying the right to object, or to protect her interest and future.

Community farming would be a help here too.

Mrs. C. Jones thinks provisions should be made for an ambulance instead of the individual having to pay for it. Could the ambulance be paid from the relief fund? No. It would come under the head of the welfare.

Chief Jones again spoke: "In the times past, provision was made by the band that twenty dollars be paid for a casket. This grant was discontinued. In my opinion this grant should come from the bank fund, instead of the individual having to pay for it. If a member of the band dies within two days' time of when the pay sheet is made up he does not receive six months' benefit from the fund. They should be given a decent burial."

A worthwhile suggestion was made by Mrs. Akewenzie that a grant be made to all Indian children desiring to continue their education which would help them as far as they cared to go in school.

Mr. Walter Johnson again expressed his opinion that the members of the band should determine who would be in the band instead of it being decided by the Council or the Department.

Mr. Arthur Jones, ex-councillor, felt that destitute children should be allowed to attend school and provisions be made for them. They are non-participants of the Indian trust funds. In further explanation, Mr. Jones went

on—if an Indian woman marries a white man she forfeits entirely her Indian Status and rights, so do her children, yet if an Indian woman becomes the common law wife of a white man, she is still recognized as an Indian. If the white man deserts her, she can return to the Reserve, but her children are the destitute, I am referring to. This Act should even be revised, as at present it encourages living in sin and tends to lower the moral standards of the Band.

Mr. Case expressed his regrets that A. E. Robinson, M.P., for Bruce was unable to accompany him on his visit.

Chief Thomas Jones suggested a vote of thanks to Mr. Case for his visit on such a stormy day. This was moved by Mrs. Akewenzie and seconded by Mr. John Johnson and was unanimously endorsed. The meeting closed with the singing of "God Save the King."

TUESDAY, November 26, 1946.

Survey of Christian Island, Indian Reserve made this day by W. Garfield Case, M.P., as a former member of the Joint Committee on Indian Affairs.

In company with Mr. W. S. Arneil, Inspector of Indian Agents, the reserve was reached at 2.00 p.m. and the schools were visited.

The first interview took place at the Roman Catholic School, the teacher is Sister Ann Marie. Also at this school, conducted by St. Francis Xavier Church, was Sister Daley—both resided in comfortable quarters at the school.

Mr. Case talked to the children, stressing the advantages of education and urging the children to take advantage of every opportunity to improve their minds that they in turn might make the best possible contribution to the welfare of their people in the years to come. He also explained the setting up of the joint committee on Indian Affairs which later resulted in the appointment of the Royal Commission. After the children sang "Beautiful Isle of Somewhere" and "O Canada" they were dismissed for a half day in honour of the occasion.

Sister Ann Marie was then interviewed:—

How many are there enrolled here? There are seventeen, including the Agent's three children. The average attendance is from fifteen to sixteen. The family allowance helps to promote regular attendance. The discipline is good. How many grades are there here? There are grades from one to seven.

The teacher has been here since September, 1946, but has twelve years' teaching experience and holds first Class Normal Certificate. Very few children go on to High School and response to teaching is only fair. The school is comfortable and they have a caretaker. There is a piano in the school which Sister Marie plays. They also have a Sewing Club for the women on the reserve. There are ten girls and seven boys attending school. The girls are generally more receptive to education. I understand that Sister Daley gives some instruction in handicrafts.

The second interview took place at the United Church Day School. This is a two-room school in charge of Mr. Frank Showler, principal, and Miss Isabelle Alexander. Here Mr. Case addressed the children along the same lines as at the other school, except that he laid great stress upon discipline—this appeared to be at a very low ebb—and Mr. Case urged the children to appreciate the great opportunity they were enjoying and how much it would mean to them later on. The children were dismissed in honour of the occasion for a half holiday. Miss Isabelle Alexander was now interviewed:—

Miss Alexander came to teach here on September 17, 1946, and is teaching grades one to four. She has twenty on the roll with an average attendance of ninety per cent. The usual excuse for absenteeism is illness. The younger children have a limited knowledge of English which restricts their progress, "They do well in arithmetic" but in other subjects appear dull. The Standard Ontario Department of Education Curriculum is used. The teacher has no certificate, she is an Occupational Therapist, and her knowledge is very limited.

There appears to be little or no discipline whatever, the children doing about as they please. This could be attributed to another condition. However, it is understood that great difficulty was experienced in securing teachers. The school is comfortable with living quarters occupied by the male teacher but is shared all day and evening—she takes and prepares all her meals here and sleeps at the agent's house. A furnace at the school is in good condition. They have a caretaker. There is a piano which no one plays. Miss Alexander enjoys teaching and believes family allowance has helped the attendance.

The third interview was with Mr. Frank Showler, the principal, who teaches grades from five to eight. The children range in age from nine to fourteen. Their response to teaching is fair. There are twenty-one pupils on the roll and the attendance average is ninety per cent. Excuse for absence is usually illness. The discipline is very poor. Mr. Showler says he wants to develop "greater self expression" and I believe he is getting it if he can keep the school house nailed down. He has no teaching certificate, but had one and one-half years at the University of Toronto. The only previous experience was one year teaching the Japanese. He does some work as a Missionary on the Island and takes Sunday Services. He commenced teaching here on September 17, 1946. He occupies the living quarters which he shares in the daytime with Miss Alexander who prepares the meals. He is also organizing a Young People's Club. The situation is not the best, it would be better to have two male teachers, or two female teachers if possible—in my opinion—or if possible a man and his wife. Certainly it is unfortunate that neither teacher at this school is qualified to teach. There is a Women's Institute on the Island and they are quite active at this school.

A number of the homes were now visited. These are, in the main, hewed log dwellings—whitewashed both outside and inside and very clean and warm. There are some needed repairs but this is receiving attention as fast as material is available. The settlement is pretty well located within site of the shore line while the farms are further back on the reserve. There is a very fine reforestation project in evidence on the light sandy land. The spirit of the Indians appears good and the home dwellers made very few complaints. Mostly one-room dwellings, with a loft or attic were in evidence, with cook stoves and limited other furnishings. Homes were picked at random and while the natives appeared to have a limited knowledge of English they were friendly. Christian Island is some distance from the mainland and I take it the women have little opportunity to mingle with the whites—the men are better qualified with English and particularly the veterans, of whom there are quite a number. There were thirty enlisted, three were killed in action and one was wounded. There were three women also enlisted.

The island is beautifully located and two other islands, well timbered, belong to this reserve, but are not occupied. However, timbering is carried on. There is a sawmill and a shingle mill, also a tractor for farm work and for the mill. Fishing is a substantial occupation and is good. There is no hunting or trapping. Farm produce is consumed on the island. There are about thirty-five head of cattle, forty-four horses, one hundred hogs, no sheep and very little poultry. Farming is of mixed variety.

There is one store on the island operated by the Chief. The Indians do business in three neighbouring towns: Lafontaine, Penetang and Midland. A substantial motor boat, capable of hauling a sizeable tug, operates regularly from and to the island to the mainland. This is the property of the reserve and the boat is operated by an Indian. Their supplies are transported by this conveyance when navigation is open, and likewise they transport their pulpwood to the mainland. In the winter time a winter road is maintained across the ice. A taxi service is operated from Cedar Point, the launch landing wharf, to various centres. No automobiles are operated on the island: "they would have no place to go if they had cars."

An Open Forum or Band Meeting was held in their very fine solid brick Community Hall and was well attended by both men and women with a number of children present.

Here Mr. Case described fully the setting up of the Joint Committee and the appointment of a Royal Commission whose object was to study the problems of the Indians with a view to revising the Indian Act, in the hope that something could be done to help the Indians and to make it possible for them to be better equipped to help themselves. The objective has a broad application and is not necessarily concerned with purely administrative problems, but rather than the whole Indian problem.

Discussion was invited and the following took part: Dan Monague, Councillor and member of North American Indian Brotherhood; Bert Monague, Mrs. Ben Monague and others. Unfortunately Chief Robert Marsden was absent getting supplies for his store. However I met the chief twice, first on my way in and again on my way out. It is understood that he will have a meeting of his council and further representations may be forthcoming by way of a prepared brief.

The meeting was conducted in the best of good spirit and the following points discussed:

Doctor—He can come almost any time during summer but very difficult for him to get here in the winter. They would like a qualified resident nurse for winter months, and should also have a small emergency hospital on the reserve. The nurse could reside here. They think the Indian Agent should be well skilled in first aid.

Dentist—They have had no dental clinic since 1939; should hold clinic twice a year.

They have had a clinic in Midland for chest X-ray, and also one for nose and throat. A number of the Indians have had their tonsils removed. It was felt that the nose and throat clinic should be held more often.

Eyes—Quite a number should have glasses.

There are two schools, two churches, one United and one Roman Catholic, an Agricultural Hall. The chief and council are elected. The Indian Department is being blamed for doing away with the band secretary; they want permission to revive this office, to keep the records of the band, etc.

The present agent was appointed in June and has apparently won their confidence—"he is the best agent we have had," and is always prompt and interested and dependable.

A complaint was made that there was a terrible lack of discipline at the United Church school. The children just walk out whenever they feel like it. They feel that the children should be punished and encouraged to respect their teachers more.

There are two policemen on the reserve and the conduct generally is good, but they should have a truant officer or someone should be delegated to round up the children who play truant.

School—The school should have a cement foundation.

Family Allowance—The family allowance is being paid direct; there are no problems connected with it.

Aged People—There is no special plan in effect; they get \$3 every three months from the band funds and \$6 per month from the welfare department of Indian Affairs. This should be larger. They believe Indians should be eligible for a reasonable old age pension, i.e., \$20 monthly for a single person and \$30 (or \$15) for a couple living together. They admitted standard of living, with tax exemption, would not require as much as white people.

Location ticket entitles holders to fifty acres of land. Veterans generally are applying for \$2,320 rehabilitation grant and the grants are being approved. Willis Copegog, with four years' service, complains that approval is slow in coming through.

They have a softball team and hope to revive soccer now that the young men have returned. There is a small brass band and all are fond of music.

The fishing has been pretty fair. They should have an edger and a planer for their sawmill, and more power. The tractor should have rubber tires on account of the sand.

The band feel that they should have more self-government on the reserves and that their recommendations should be respected. The homes should be improved and made more comfortable as soon as material is available.

Dock—The dock should be improved, particularly in lieu of prospective tourist business, which this reserve has decided to try and cultivate.

Liquor Permits—They feel veterans should have liquor permits. Indians will not abuse it if privileged to obey the law. The present restrictions leave a feeling of inferiority. Indians doing business, as these people do, with outside interests are looked upon as inferior when they are unable to join in having a glass of ale in a beverage room. Veterans enjoyed all these privileges during the war and feeling runs pretty high now that they are denied. However, I can see no advantage in granting this right to veterans alone—the other Indians would on doubt seek to prey upon their advantage.

Henry Gauthier is the Agent. Recently appointed, he resides, with his wife and four small children, in the residence provided. He had two years at high school and was a crane operator in a shipyard previously. He is also a veteran. He feels that the drinking problem would improve if restrictions were removed from the Indians. In any event they are getting the liquor now and drinking it too rapidly, as it is a serious offence for an Indian to be caught with liquor; not so serious if he has consumed it all. He endorses the feeling of "inferiority" referred to by the Indians and says the veterans resent it very much.

The Agent is thirty-four years of age and served in the army thirty months. His children are all small, three of school age attending the Roman Catholic school.

A pension of \$3 for three months is provided for the aged and infirm, plus \$6 monthly relief, wood fuel for winter, and clothing if necessary where they have no income whatsoever.

Mr. Gauthier held a tonsil clinic on October 29 and 30. All school children were examined by Dr. Tanner of Midland. Eight children have been operated on since. He expects to hold a dental clinic at an early date. Arrangements are being made for it and the clinic has been authorized by the department, by Dr. Moore. Eyes were examined where required and a chest clinic was held recently. The health on the reserve is good.

Conduct on the reserve is also good—there are two constables (acting) pending permanent arrangements. Mr. Gauthier is anxious about the discipline at the United Church school and feels handicapped by lack of the teachers coming to close grips with the situation. He is also concerned about the school attendance and will check more closely on this. I was personally quite impressed with the apparent sincerity of this young man.

All in all, I am satisfied that no great problems exist here. The Indians are being encouraged and, with the education improved, I look for continued improvement in the days to come. I enjoyed very much Mr. Arneil, who gave me so much valuable information—but who absented himself from the interviews. However, he was the soul of courtesy and I feel he is indeed a most valuable man. Greatly interested, he is possessed with a wealth of knowledge and I am sure is doing his very best for the Indians and is anxious to improve the quality of the agents.

*Canada. Indian Act. Special Jt.
Committee on the, 1947*

SESSION 1947



SPECIAL JOINT COMMITTEE OF THE SENATE
AND THE HOUSE OF COMMONS

APPOINTED TO CONTINUE AND COMPLETE THE EXAMINATION
AND CONSIDERATION OF THE

INDIAN ACT

MINUTES OF PROCEEDINGS AND EVIDENCE

No. 4

TUESDAY, MARCH 18, 1947

WITNESSES:

Mr. G. H. Castleden, M.P. (Yorkton, Saskatchewan).
Mr. D. S. Harkness, M.P. (Calgary East, Alberta).
Mr. L. J. Raymond, M.P. (Wright, Quebec).
Mr. T. Farquhar, M.P. (Algoma East, Ontario).
Mr. J. R. MacNicol, M.P. (Davenport-Toronto, Ontario).

OTTAWA
EDMOND CLOUTIER, C.M.G., B.A., L.Ph.
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CONTROLLER OF STATIONERY
1947



MINUTES OF PROCEEDINGS

THE SENATE,

TUESDAY, 18th March, 1947.

The Special Joint Committee of the Senate and the House of Commons appointed to continue and complete the examination and consideration of the Indian Act (Chapter 98, R.S.C., 1927), and all such other matters as have been referred to the said Committee, met this day at 11 o'clock a.m.

Presiding: Mr. D. F. Brown, M.P., Joint Chairman.

Present:

The Senate: The Honourable Senators Blais, Fallis, Macdonald (*Cardigan*), McKeen, Paterson and Taylor, 6.

The House of Commons: Messrs. Brown, Bryce, Blackmore, Case, Castleden, Charlton, Farquhar, Gibson (*Comox-Alberni*), Harkness, Little, MacLean, MacNicol, Matthews (*Brandon*), Raymond (*Wright*), Reid, 15.

In attendance: Messrs. R. A. Hoey, Director; B. F. Neary, Superintendent, Welfare and Training; G. Patrick, Veterans' Land Act Section; C. Roberts, Welfare Section, Indian Affairs Branch.

Continuation of reports from members of the Committee who visited Indian Reserves during the last Recess of Parliament.

Reports were presented by Messrs. Castleden (*Yorkton, Sask.*), Harkness (*Calgary East, Alberta*), Raymond (*Wright*), Farquhar (*Algoma East*), MacNicol (*Davenport*).

There are no reserves actually within the constituency of Davenport, but Mr. MacNicol did visit some reserves in the Maritime Provinces and in Ontario.

The Committee adjourned at 1.00 p.m., to meet again on Thursday, 20th March next, at 11 o'clock a.m.

T. L. McEVOY

Clerk of the Joint Committee.

MINUTES OF EVIDENCE

THE SENATE,

March 18, 1947.

The Special Joint Committee of the Senate and the House of Commons appointed to examine and consider the Indian Act, met this day at 11 a.m. Mr. D. F. Brown, M.P., (Joint Chairman) presided.

The CHAIRMAN: Gentlemen, during the last meeting we were dealing with reports of individual members of the committee on their inspections of Indian reserves. Mr. Matthews had not completed his presentation, I believe, and I would ask him to proceed now.

Mr. MATTHEWS: There is nothing left to be said, Mr. Chairman, that some of the other members will not cover in their reports, and you can forget me for the present and go ahead.

The CHAIRMAN: Mr. MacNicol is next on the list but he will not be here until later.

As you know, gentlemen, we adopted a policy at the last meeting that we would have these reports presented without questioning. At the termination of each presentation if there were important questions to be asked on points which were not answered to your satisfaction we would then ask that the member reporting be permitted to answer questions put by other members of the committee. Now, Mr. MacNicol not being here, I will ask Mr. Castleden to proceed.

Mr. CASTLEDEN: Mr. Chairman, I have a short report. I visited various Indian reserves throughout my constituency. I may say that I first took an interest in these Indians some years ago when several bands and their chiefs and councillors came to see me about conditions on the reservations. Whenever an Indian finds that anyone is interested in his condition, he is very anxious to present his case. As a result of several years of experience I find that the Indian generally is a very sick man. I think Dr. Tisdall was right the other day when he said that the majority of Indians in Canada are sick people.

The second point I wish to make is that the Indians will not be able to make a proper livelihood for several reasons. In many cases the opportunity does not exist on the reservations for them to obtain sufficient to live properly and produce the food that they require or secure clothing in order to carry on the ordinary business of living so that they can make a proper contribution to their band or even keep themselves. The Indian seems to be kept down; he is kept in ignorance; and he is kept in poverty. I am talking about the western Indians in Saskatchewan—the ones I have visited on the reserve and the ones who have come to me. I speak as the result of several years of service. The training they are receiving does not fit them for the life which they are to lead.

One of the big objections the Indian had when he came to me was that when he made a complaint about his condition he was not given a proper hearing; and that at any rate if he was heard there was no redress. Several Indians might be quoted. There is the case which occurred some years ago on an Indian reserve where an Indian boy left the school and ran away one Friday, I believe, and through a mistake of some kind he got lost and was found frozen to death.

The CHAIRMAN: When was that?

Mr. CASTLEDEN: About 1939. And the Indians complained about the situation and nothing seemed to be done about it. The Indians also complain that in many cases their agents treat them with a sort of superiority. The Indians feel that they should be allowed more say in their own affairs. The Indian is not allowed to handle his own income. His trust funds are operated from Ottawa. I found very few cases where copies of the statement on the trust funds was ever given to the Indians concerned. I believe where the Indians asked for a copy the authorities gave it to them after some time; but in most cases the Indian did not even know he had the right to have a copy of this statement, and when he got the statement there was a great deal in it he did not understand because of his lack of education.

He finds when he gets these statements that a great deal of relief which is paid to the Indians on the reserve is taken from his own trust funds, and whereas certain standards of relief are set out in the Act and by the department as to what he should receive he finds that these are very niggardly given; in most cases they do not meet the standards that are set up by the department, and he finds in most cases he has had this deducted from the band fund.

The Indian has no proper voice in his own affairs. The voice of the band and the chief and his councillors is often completely disregarded and in many cases the agent himself is there when the meeting of the band is held.

Another complaint was that when he sold some of his produce from the reserve as a result of his farming operations that money was kept by the agent and doled out to him periodically.

Mr. CHAIRMAN: Mr. Castleden, I do not want to interrupt you, but let us try to be fair in this matter. It was understood that we would give reports of what we actually found.

Mr. CASTLEDEN: This is what I found.

The CHAIRMAN: Is that what you found?

Mr. CASTLEDEN: Yes, that is what I found.

The CHAIRMAN: Don't you think you should give us precise places and names?

Mr. CASTLEDEN: This is the Gordon reserve at Punnichy.

Mr. CASE: You say they are asking for a greater voice in their own affairs?

Mr. CASTLEDEN: Yes.

Mr. CASE: You are saying that they do not have that voice now and are asking for it?

Mr. CASTLEDEN: Yes. The Indian bands complained to me also—I refer to the band I met last year at Muskowekwan reserve at Listock. I found also that their treaty rights have not been lived up to. After the treaties were signed by the Indians and the white men following the Riel rebellion in 1883 concerning the areas covered by the treaties, these people were promised that when they were put on the reserves they would be properly cared for and that proper living opportunities would be given.

The CHAIRMAN: Again, Mr. Castleden, I do not want to appear to be a nuisance in this matter, but in fairness to the other members of the committee may I say that the members of the committee who have spoken so far have said: "I went to such and such a place, and I talked to so and so, and he told me so and so." Now, what you are giving us is your own opinion.

Mr. CASTLEDEN: No, this is what the Indian himself has told me.

The CHAIRMAN: Tell us just that. You went to so and so and talked to so and so and you got certain evidence. Now, that is what we want. So far we have not got that from you. Give us that kind of information.

Mr. CASTLEDEN: I am giving you evidence of what they told me.

The CHAIRMAN: Who told you?

Mr. CASTLEDEN: The chief I met at Muskowekwan reserve.

The CHAIRMAN: Who is he?

Mr. CASTLEDEN: Chief Poor Man.

The CHAIRMAN: You talked to Chief Poor Man at a certain place; what is the name?

Mr. CASTLEDEN: At Listock.

The CHAIRMAN: And who were present with him?

Mr. CASTLEDEN: A number of his band.

The CHAIRMAN: Do you know the names of the others?

Mr. CASTLEDEN: No.

The CHAIRMAN: How many were there present?

Mr. CASTLEDEN: About eight.

The CHAIRMAN: And he told you what?

Mr. CASTLEDEN: This is what he told me; these are the complaints he had to make.

The CHAIRMAN: That is all right; that is fine.

Mr. CASTLEDEN: He also complained that under the treaty they were told that they were to be given a school on the reserve and they have not got this school yet. They complained about the type of education they get. They said a good deal of the time of the children in the residential school was spent in working and that as soon as the children became proficient at some job around the school they were left in that position. The complaint made to me was that the white man had not lived up to the treaties he had signed, and he had been told that the provisions of these treaties must be carried out with the utmost good faith and the nicest exactness, to use the words used by Governor Morris at that time. The Indian complained that he had no redress under the existing administration.

The CHAIRMAN: Is that this chief you are now referring to?

Mr. CASTLEDEN: Yes.

The CHAIRMAN: He said that?

Mr. CASTLEDEN: Parts of their reserve had been taken from them, and he had no copy of any agreement that the Indian band had signed saying that they had surrendered this part of the reserve. They had no representative to whom they could complain and from whom they might get redress. The Indians generally expressed their desire to help in working out some actual form of alteration of the Act and the changing of the administration. The Indian wants to be treated with equality and he wants to be given the opportunity to be trained so he can exercise his democracy.

The CHAIRMAN: Is that what this chief stated?

Mr. CASTLEDEN: Yes, he said that.

The CHAIRMAN: Say then that so and so said he wanted to be treated in a democratic way.

Mr. CASTLEDEN: Well, I am outlining the result of the conversation.

The CHAIRMAN: We are fact finding on these things. We come to a conclusion in our own mind and give our recommendation, but in the first instance we will want to find as a fact what are your facts. Give us your facts as Mr. Bryce did and as Mr. Matthews did.

Mr. CASTLEDEN: That is exactly what I am doing.

The CHAIRMAN: That is what we want. Those gentlemen told us what they saw and what they did.

Mr. CASTLEDEN: I asked the Indians there for some actual cases where they had not been properly treated, and they gave me some certificates, and there was a document signed by three Indians with regard to the treatment they had received on their reserve last July. They told me some stories and I said that I would like to have some facts about them, and this is the certification that they gave me. This was signed at Listock on July 28 last. I shall read it:

This is to certify that I have made an investigation on the very actual condition of old Frank Wolfe, who was supposed to be sick all summer and now getting worse and more or less starved to death. I have inspected their grub boxes and found nothing but hard bannock and beef fat.

The Indian doctor or the doctor for the Indians rather was supposed to have been called three times and came only once, but did not make any examination and was supposed to have come again but made no show-up to this date. The condition of old Wolfe is very critical. We also had a case—

The CHAIRMAN: Mr. Castleden, I think if you will look into the notes you will find that that case is already in. What you have told us about old Wolfe is already in our files.

Mr. CASTLEDEN: As of July 28, 1946?

The CHAIRMAN: I think it was before that.

Mr. CASTLEDEN: You are asking for evidence.

The CHAIRMAN: Yes.

Mr. CASTLEDEN:

We also had a case last winter of the late Mrs. Frank Wolfe. Her case is quite similar to the above mentioned. The doctor was also called there at least three times and never came, and all he sent was a bottle of green liniment. The poor old lady died without the use of her liniment and without the doctor's visit.

The doctor is a very busy man and has to cover several of these reserves in that agency. There are several other things.

The CHAIRMAN: By whom is that signed?

Mr. CASTLEDEN: This is signed by Lucien Bruce, Andrew Albert and Mrs. John Albert.

The CHAIRMAN: They are on the same reservation, are they?

Mr. CASTLEDEN: Yes, it would be the same reservation.

The CHAIRMAN: Of Chief Poor Man?

Mr. CASTLEDEN: Muskowekwan reserve.

Mr. REID: Mr. Chairman, I took up fourteen individual cases which I gave to the Indian agents; but if we are to bring before the committee these individual cases I am going to ask for permission to bring in individual cases also. If we are going to investigate cases like that I am going to bring up my fourteen.

The CHAIRMAN: We have now got this on the record for whatever it is worth.

Mr. CASTLEDEN: I gave that as an instance of a case. I wanted an actual incident where a complaint could be substantiated.

The CHAIRMAN: Mr. Castleden, could you tell us in a chronological way what reserves you visited and what you found at each reserve? That is what we are really interested in.

Mr. CASTLEDEN: Well, those are briefly the reserves I visited last year, but I have been visiting these reserves and I have been in contact with the chiefs and the councillors over a period of years.

The Indians in the province of Saskatchewan have formed themselves into an organization and they will attempt as best they can with their limited capacity to present their case, and I believe that when they present briefs to this committee they will outline most of the things which the Indians of our province have to say with regard to conditions, together with the recommendations which they wish to make with regard to remedying defects.

Mr. CASE: May I ask Mr. Castleden if there is any particular name for that organization?

Mr. CASTLEDEN: It is called "The Union of Saskatchewan Indians." They have their officers and they have met the last two years.

The CHAIRMAN: Yes, that is all.

Hon. Mr. PATERSON: Where is Chief Poor Man's reserve?

Mr. CASTLEDEN: It is north of Quinton. It is the Muskowekwan Indian reserve at Listock, Saskatchewan.

The CHAIRMAN: I will now call on Mr. Harkness for his report.

Mr. HARKNESS: I have not written out anything and I hope my remarks will not be disjointed. There are three reserves in the vicinity of Calgary which I visited during the recess. Working from west to east the reserves are first: the Stony reserve, which is about half-way between Calgary and Banff. It is quite a large reserve of probably 150,000 acres. Unfortunately, the land is poor. I said at one time that it would have been impossible for the Indians to have chosen a worse piece of land in all Alberta. It is in that area where the mountains begin and it is largely made up of steep gravelly hills and extremely sparse grass, and the result is that the Indians in this reserve have a great deal of difficulty making a living for themselves. That has now been corrected to a considerable extent by the purchase of two ranches which are adjacent to the reserve at the eastern end, and with those ranches the Indians will now have several thousand acres of land on which to grow hay and fodder crops and vegetables and so on. One of the difficulties on the Stony reserve is that in twenty years in only two years their vegetables and potatoes have come to maturity, and it has been impossible, practically speaking to develop any farming. They have a considerable number of horses—a far larger number than they need as far as horses are concerned—and the department has very wisely, I think, been trying to get them to reduce the number of horses and increase the number of cattle. That has been more or less impossible because they could not get sufficient feed to carry the cattle over the winter.

This past winter the acquisition of these two ranches, which the Indians actually do not take over until the end of this month, has been responsible for saving about 1,000 head of cattle. Otherwise they probably would have died because it has been a very bad winter in that area. Although they are not to take these ranches over until the end of this month they did get a lot of the hay on this land which carried the cattle through. There are about 700 to 800 Stonys in this band. There are two other band of Stonys, one at Nordegg about 100 miles north of there in the mountains, and another one some thirty or forty miles south at Pekisko in the area where the Prince of Wales ranch is. The Indians at Nordegg have lived largely by trapping, hunting, and so forth. They are now trying to get the department to provide a reserve for them. They have been more or less squatting there. I understand that is now under way. It is hoped that a reserve will be secured for these Indians west of Nordegg.

The Indians to the south in the Pekisko area have been making a living by working for ranchers, and so forth. They are more or less just squatting on various peoples' land. They live in tents to a considerable extent. There is also a move on foot to buy a ranch down there as a reserve and settle them on it.

If those two reserves are provided then the situation of the Stonys will be very much improved over what it has been in the past. The houses on the Stony reserve are chiefly log shacks and are very poor. Housing accommodation needs to be very greatly improved. There is a residential school on the reserve. The difficulty is that it is not big enough. As a result I think some 50 Indian children are not able to be accommodated and therefore are not getting any education. The Indians there are to some extent still nomadic in their habits, and they rather favour the retention of the Indian residential school and would like to have it increased in size or else have a day school established for these children who cannot now get an education so that they would be accommodated.

Schools would also be needed if these reserves are established to the north and south for the children of those two bands who at the present time to my knowledge are not getting any education except in some cases where they attend the white schools which happen to be in the neighbourhood. I do not think that takes in very many of them so that the educational situation of the Stony band is not very good.

There is on the reserve a nursing station which is quite well equipped and appeared to me as though it would be quite satisfactory. A doctor in Calgary has the contract to look after those Indians. He goes out there twice a week and can also be called out in case of emergency.

As I say the reserve is very hilly, and one thing that I think is needed is a jeep ambulance such as we used overseas which would be able to bring in Indians who were sick when the roads were bad. They have had considerable difficulty in the past in getting sick Indians into the nursing station.

The Stonys are quite a good type of Indian. They are divided into three bands, the Wesley, the Chenequay and the Bearspaw bands. Each of those bands has a chief. There does not seem to be any sort of paramount chief over the whole tribe. There is a considerable amount of jealousy among these bands. Perhaps jealousy is not the right word but there is a certain amount of feeling between these bands.

The CHAIRMAN: Competitive spirit.

Mr. HARKNESS: The Wesley band is in the poorest part of the reserve. They are also the most numerous. They feel they have had a rather bad deal. The distribution of the resources of the reserve has not been very good. There are three Indians each of whom have 100 to 150 head of cattle apiece. Most of the rest of the Indians have only 1, 2 or 3 apiece, and some of them none. As you can see you have a tremendous range between poverty and comparative affluence on the reserve. I think the new ranches which have been secured are going to be utilized on a much fairer basis than the original reserve of the Indians has been utilized in the past.

I met one extremely interesting character. At one time he was chief of one of the bands. He was an old chap of 73 whose name was George McLean. He is an orator probably not inferior to R. B. Bennett at his best. He would put most of us around this institution to shame. I might say he delivered a very inspiring oration to Mr. Smith and myself, included in which was a lecture on temperance, which, of course, we did not need. He is a good example of the fact that many of these Indians are at least equal to the more intelligent of the white people. Certainly there was nothing wrong with his brain or his ability to express himself or anything else. A considerable number of the other Indians on that reserve are very similar.

The second reserve I visited is the Sarcee reserve which is on the outskirts of Calgary. The city limits are almost at the eastern end of the reserve. It is also a good reserve and has rich land. There are only about 175 Indians in this band, and I suppose they hold around 150,000 acres of land, possibly more.

They have done a fair amount of farming, and farming is increasing amongst them. However, they see all their neighbours using tractors and power machinery, and they are full of complaints that they cannot carry on farming with horses of which they have all kinds. They want power machinery. The Indians estimate there are, as a matter of fact, about 3,000 wild horses on the western end of this reserve. They are running on the reserve and the adjacent forest reserve. I think they could probably get a fair income if they organized a hunt, herded those horses together and got rid of them because, of course, they are of absolutely no value to the Indians at the present time. This reserve could support a large number of cattle. With some improvement in their farming methods, equipment, and so forth, there would be an increase in the herds and the Indians on the Sarcee reserve should be exceptionally well off. They had a complaint in connection with their school. At the present time the school is at the very eastern end of the reserve where the reserve buildings are. Most of the Indians live several miles away from there towards the interior of the reserve, and the children have a long distance to go to school. It is a day school. There was a residential school there which was closed up. They now have a day school. They want the school in a more central location so that the children will not have to take such a long time going to and coming from school, which I thought was a reasonable request.

The third reserve is the Blackfoot reserve, which is the second largest reserve in Alberta. I do not know the area of it, but it must be between 200,000 and 300,000 acres. Most of it is very good land, and some of the land is irrigated. I should think the Indians there are the best off in Canada. They have a trust fund amounting to \$2,000,000 to \$3,000,000. Out of their band fund they have built quite a fine hospital. They employ their own doctor, pay him, and so on. It is a very good institution. They have quite a bit of their land leased to white farmers around the edges the reserve. Some of it is leased for grazing purposes. From those leases they receive quite an income as well as the interest on their trust fund.

Generally speaking their houses are quite good. They were built some twenty odd years ago and are quite decent little houses. There is very little complaint from that point of view. On the reserve there are two residential schools, one operated by the Roman Catholic and one by the Anglican church. There is sufficient accommodation there for all their children. From what I could gather I think there is a feeling that possibly if day schools could be established in certain parts of the reserve the Indians would be better pleased with that than to continue entirely with the residential school system.

These Indians receive a daily ration of a pound of meat, a pound of flour and various other things.

The CHAIRMAN: Per capita?

Mr. HARKNESS: Yes. They receive these rations because their reserve at one time was considerably larger than it is now. The Blackfeet were the most warlike and perhaps the most important band of Indians in western Canada at the time of the Riel rebellion, and later the Northwest rebellion. They got an extremely good treaty and good treatment because the government was very anxious to see that they did not go on the warpath.

As I say, their reserve at one time was much larger. They surrendered a part of the reserve in return for which they received this pound of meat and pound of flour, etcetera, in perpetuity. The result of receiving as much food as they need daily and of having a large trust fund is that no Indian on that reserve has to do a stroke of work if he does not want to. He has his living provided for him. I presume his cash and land assets combined are probably the greatest of any group of people anywhere in Canada, taking one community.

Mr. CASE: Might I ask if the land is held by individual Indians or by the band as a whole?

Mr. HARKNESS: It all belongs to the band, but a large number of Indians are settled on quarter-section plots, in some cases half-sections, and in some cases less than quarter-sections. With present power farming methods—and they have a considerable amount of power machinery on this reserve—they are finding that these smaller holdings are not too satisfactory, and they are now planning to increase the size of these holdings. They have all kinds of land with which to do that. They have quite large herds of both horses and cattle. As a matter of fact, this pound of meat which they get per day is supplied from their own cattle. In other words, they sell the cattle to the government, they are slaughtered there and the Indians get their meat.

Mr. REID: Where does the pound of flour come from?

Mr. HARKNESS: I have no idea what firm the flour comes from.

Mr. CASTLEDEN: He means where does the money come from? Is it a grant from the department?

Mr. HARKNESS: It really comes from the department as a result of the fact the Indians surrendered this land. It was over 10,000 acres of land. They surrendered that and in return they got this ration which they were to receive more or less in perpetuity, as I understand it.

Mr. BRYCE: Did Mr. McLean make that deal?

Mr. HARKNESS: Mr. McLean does not belong to that band at all.

Mr. CASE: There must have been some Scotch blood in whoever made it.

Mr. HARKNESS: As a matter of fact, these Indians were led by Chief Crowfoot who made what is known as the Blackfoot treaty at Blackfoot crossing on the river which is in the reserve at the present time. He was a very outstanding Indian. I think that and their very serious war potential at the time was responsible for the extremely good deal they received. In addition to everything else they have large coal deposits on the reserve and they have a coal mine which they work themselves. There is only one white man has anything to do with it. He is a sort of mine superintendent but, for example, the accounting work is done by a chap named Teddy Yellowfly, and all the mining is done by the Indians themselves. They have been working this mine for quite a number of years now. They sell the coal to all the adjacent farmers and, in fact, they were shipping it quite a distance at one time. There were complaints from the miners in the Drumheller area during the depression years about the amount of coal that the Indians were selling and they were forced to cut down their sales of coal because they were competing too much with the white miners in the Drumheller valley.

The amount of coal there is very considerable. If they wanted to I presume they could operate a dozen or more mines. The coal is also very easily secured. It is not very far below the surface. They go in off the river bank, and it is more or less a straight shaft. They do not have to go down very deep. Quite a number of Indians work at this mine in the winter time. There are quite a number of them who are good miners, just as good miners as anybody else. In some cases they have left the reserve and gone off to coal mines at Drumheller and other places and have been able to get good jobs as miners. At the place where they mine they have constructed a sort of mine village. They have two rows of houses. These particular houses are made out of logs, but they are quite comfortable little log cabins. They have a restaurant, a community hall, a church, and so forth. There is a little village there all by itself. In the

summer time when mining is not going on to any extent it is practically deserted. but when the mining season comes around these houses are all filled up. I imagine that the exploitation of their coal land will keep them more or less forever quite apart from their other land.

There is just one point I should like to mention. On this reserve I think the good situation it is in, the very economic way in which their land has been developed, the leases that have been made, the way the coal mine has been developed, and so forth, was to a large extent due to good management on the part of the agent. There is a rather remarkable thing in connection with the agents there. The original agent was a man named Gooderham. He was succeeded by his son, George Gooderham. They have one of the longest records of service with one government department of any two men. Just a few months ago Mr. Gooderham was appointed inspector of agencies for Alberta. I think the good situation there is to quite an extent due to the excellent way in which the present Mr. Gooderham and his father before him carried out their duties and managed the agency. I think that is all I have to say.

Mr. REID: There is one question I should like to ask. Perhaps Mr. Hoey could answer it. I was rather interested in the rations provided these Indians, one pound of flour and one pound of meat.

Mr. HARKNESS: I may say that as far as I know this is the only band in Canada that has that arrangement. It is entirely due to the fact they surrendered this land in exchange for it.

Mr. REID: I wonder if Mr. Hoey could tell us as to that arrangement. I have the ration before me and it is twenty-four pounds of flour per month which is less than one pound per day.

Mr. HOEY: When the Blackfeet surrendered the members of the band assumed certain duties and responsibilities. One of the responsibilities they assumed was to provide for the aged and destitute. With the single exception of the Indian agent I think they also paid the salaries of the members of the Indian Affairs staff on the reserve.

Mr. HARKNESS: That is correct. I forgot to mention that.

Mr. HOEY: They have approximately \$3,000,000 on which the government pays 5 per cent interest. The point I should like to make clear is that it is out of that interest that payments for the rations are provided. At one time they received seven pounds of meat per week per Indian. I think it is down to about five.

Mr. HARKNESS: The only reason it is down is because of meat rationing. They were not really required to come under meat rationing, but they were persuaded to do so as a part of the war effort. The ones I talked to were going to insist on having their meat ration brought up to a pound a day again almost immediately.

The CHAIRMAN: Before passing on I might answer Mr. Bryce here. He asked if McLean had negotiated this treaty. If he looks at treaty No. 7 he will see that as to the Blackfoot Treaty of September 22, 1877, the treaty commissioners were David Laird and James F. McLeod.

Mr. RAYMOND: Last week after listening to the different reports presented here by some members of this committee I felt it my duty to make some comments concerning the Indian situation in my constituency, and I wish to submit the following observations with particular reference to my district.

Although there are two Indian bands in my constituency, the River Desert band and the La Barriere band, I understand that there is only one official or legal reserve, that of Maniwaki where the Indians of the River Desert band live. Those of La Barriere band have been grouped for many years at Lake

Barriere at the Hudson's Bay post and do not legally own any territory. Owing to the dissimilarity between these two bands I intend to deal with them separately but before doing so I should like to mention that owing to the lack of official information before me some of the figures mentioned in the following remarks will necessarily be only approximate. However, the difference which may exist between the official figures and mine will not be so great as to change the facts.

First let us take up the most important of the two groups of Indians in my constituency, those of the Maniwaki reserve. This reserve is located on the outskirts of the town of Maniwaki, Quebec, some 85 miles north of the cities of Hull and Ottawa. The provincial highway from Hull to Maniwaki traverses it for about five miles. I am given to understand that this reserve comprises 77,000 acres of land.

The River Desert band which owns this reserve is composed of some 600 Algonquins. About 100 other Indians and half-breeds or metis who do not belong to the band also live on this reserve. The council of the band is composed of a chief and four councillors elected for three years by the members of the band. The present chief is John Baptiste Chabot. Perhaps I might mention here that 20 members of this band enlisted during the last war and that two of them were killed in action. With the exception of two or three families these Indians are all Catholic. The Rev. Oblate Fathers are in charge of the Catholic church. On the boundary of the reserve but outside its limits a Catholic chapel and the residence of the missionaries are to be found.

All these Indians speak Indian, the language which most of them use amongst themselves. Ninety-five per cent of them speak both Indian and English, and 50 per cent speak Indian, English and French.

There are two schools each having one class room, the Maniwaki Indian day school and the Congo Bridge day school. The Maniwaki Indian day school is situated on the Hull-Maniwaki highway about one mile from the town of Maniwaki. Miss Mary Brennan is in charge of this school. The school house is good and well built with living quarters for the teacher. Fifty-six pupils are registered for the present year. I was there yesterday, and I am told that the average attendance is about 40 to 42. When I visited this school I found 32 boys and girls. Absenteeism was due to distance and sickness, more especially skin disease. Although the program includes grades as high as grade 9 the highest grade taught for many years is grade 7.

There is no electricity in the school although the neighbour nearby enjoys it. There is no running water or well, the water being carried a distance of a quarter of a mile. There is no sewage or inside toilets. I believe all this could be easily organized if we consider the location of the school.

I have never visited the other school known as the Congo Bridge school. It is situated about four miles from the highway. However, I am aware of the following facts. This is an old building without a cement foundation but clean. There are no living quarters for the teacher and as no suitable accommodation is to be found in the neighbourhood the teacher, Miss Geraldine Hogan, has to walk four miles morning and afternoon when she cannot use her bicycle or find other means of transportation. I wish to add, however, that an extra amount of money has been granted to this teacher for transportation expenses during a certain period of the year, but in my estimation the amount granted is insufficient. I understand that the department plans to build an addition to this school to be used as a teacher's residence. May I say it might prove more profitable to rebuild the whole school with a residence for the teacher. The construction of this school, however, will not solve the whole school problem on this reserve taking into consideration the fact that there are at the present time 12 to 15 children living in a part of the reserve called

Lake Bitobig, children who do not go to school on account of the distance, and where the department was requested some years ago to build a school or provide for means of transportation for the children. Then, too, there is also the fact that the number of children at the Maniwaki Indian day school is 56 with the population of that section increasing.

Looking now at the means of living of these Indians I might classify them roughly as follows:—

	per cent
Lumber business on and off the reserve	40
Tourist guiding on and off the reserve	25
Trapping on and off the reserve	10
Farming on and off the reserve	10
Handicrafts on and off the reserve	10
Miscellaneous on and off the reserve	5

Concerning the lumber business I wish to point out that there is still a fine timber limit on this reserve. This industry, however, has never been promoted in a proper way and to the advantage of the Indians. In the past as well as now these Indians instead of making merely wages out of their own timber could have made and could make good money if organized. Some time ago a plan or scheme was submitted to the department for the establishment of a sawmill on this reserve and the development of the timber limit by the Indians under a cooperative scheme, which is too long to explain here, but which was accepted by the band and which would have been financed out of the capital fund of this band. I do not know what became of this project, but I feel it is the duty of the department to study it carefully and to decide upon it.

As to farming I am told that there are about 5,000 acres of broken land on this reserve. The soil is good, and it is estimated roughly that there are some 30,000 acres of tillable land.

There is a capital band fund of approximately \$85,000. Interest at 5 per cent is being paid yearly by the department to the band. The annual budget of the band is about \$8,000. Ordinarily there is a surplus at the end of the year which increases the capital fund. Many are of the opinion that a good part of this capital fund should be used as working capital.

A while ago I heard Mr. Castleden say that the Indians generally had insufficient earnings. As to this reserve, which I know very well, as it is only about a mile from my home, I may say that the Indians earn a fair living. In tourist guiding some of them earn as high as \$15 a day, but I wish to point out also that some of them spend a lot of this money, and some of it very foolishly. They spend it on liquor. I know quite well that they pay a very high price for their liquor. At the present time if you drive through this reserve on the highway from Ottawa to Maniwaki it may appear to you to be a very poor settlement. Many of the homes are old and in need of paint, but many of them, in my estimation, look worse than they are. However, it must be considered that at least one-third of them are shacks.

Mr. Castleden also said a moment ago that the Indian generally is a sick man.

MR. CASTLEDEN: I was referring to Saskatchewan.

MR. RAYMOND: From what I have seen on the reserve, and also from what I have been told by the medical doctor in charge of the reserve, I would say that these Indians do not have the physical resistance of the white man. However, the present percentage of T.B. on the reserve is low as is the percentage of venereal disease.

If I say they have less physical resistance it is because they have a lot of grippe and colds and skin diseases and scabies and so on. When I heard Mr. Harkness speaking about the nursing station on the reserve he visited I realized that it would be necessary to have a nursing station on this reserve—I mean a nurse there who would visit the Indian families. They have nothing like that.

Relief: Perhaps my hearing was bad, but I think I was told that the amount paid for relief to old men was from \$4 to \$5 per person per month for food.

The homemakers' club: There were three homemakers' clubs on this reserve. They have done very well in the past, but lately they have not been doing so well because they have no community hall and they have had to meet in private homes. They used to hold meetings in the big rooms of the Indian school, but they cannot use those rooms any longer. I have been told also that within the last year the department has been much more generous about supplying materials for these homemakers' clubs. I suggest that it is very important that some kind of community hall be built on this reserve because they have nothing of that kind at the present time. They have only the old school, and I do not believe it is a very good one.

I should like to say one word more about the other reserve situated to the north of Maniwaki and called La Barriere. This is no man's land. They have no territory there, and I understand that the department at the present time is trying to get them some territory from the provincial government. This is what I call a very miserable band. There are about 200 of them—about 40 families. I do not know whether these Indians can be called Algonquins although they are of the same family and they speak the same language. Around Maniwaki they are called Tete de Boule. They are all Catholics. They speak the Indian language among themselves, but about 50 per cent of them speak English and 10 per cent speak French. They have no organization whatsoever. As a matter of fact, the houses are hardly fit for human beings; they are only shacks and they are very miserable. They have no school. I wish to offer my congratulations to the Hudson's Bay post there because I do not know what those Indians would do without that post. This reserve is about 120 miles north of Maniwaki. We have to travel 90 miles by road now, but before the new road from Montreal to Abitibi had been opened we had to travel 130 miles by water and during the winter time we had to use dogs and sleighs. You can imagine the condition of those people there in the winter time when they have no nurse and they are 120 miles from a medical doctor.

At the present time they have asked for 400 acres of land as a reserve. I do not think it is enough. They should have asked for more. They live by trapping and working as tourist guides. They are doing only a very limited amount of bush work. As I said a moment ago, this tribe should receive special attention from the department. On this reserve there is more sickness than there is on the other one of which I have spoken. There is considerable T.B. there. If I speak of sickness on this reserve it is because I have had an opportunity to speak with the medical doctor in charge. He is a friend of mine and my neighbour. There is considerable T.B. and considerable syphilis. As a matter of fact I have not been there very much since three years ago, but their living conditions are very bad. Their chief is elected for life. May I say that they should have some kind of first aid post or some institution of that kind up near Hudson bay. I am told that they are very clever with handicraft and they sell their work to the Hudson's Bay post, and when the roads are open they come down to Maniwaki.

The agent for these two bands is a man named Joseph E. Gendron and I consider him a very good man. He is a very particular agent. I have no

hesitation in saying that a full-time agent should be appointed there and a full-time agent should be paid what he is worth, because in my estimation the agent is the key to the good administration of Indian affairs.

If I put aside the conditions at La Barriere and look only at the Maniwaki reserve, which is a normal reserve, I should say that nothing is much wrong and nothing is much good. In my opinion there is a considerable lack in the whole affair there and a few dollars should be spent on the roads and on the houses.

Then there is the matter of education of our Indians and the organization of our Indians; and to properly handle these matters it will be necessary, in my opinion, to have a man at the head there—not only there but elsewhere too; and that man is the agent. The agent should be a well paid man and a good man. I thank you.

The CHAIRMAN: We thank you, Mr. Raymond.

Mr. REID: Might I ask Mr. Raymond whether the Indians in his district have the same traits and characteristics as the Indians on the Pacific coast? That is, do they move around in the summer time?

Mr. RAYMOND: No, on the Maniwaki reserve that group stay there. They go into the bush during the winter time and work most of the time for the C.I.P. company. They also go up near Lake Victoria on the Ottawa river for trapping, but they always come back. They are not nomads as some Indians are. As to the other group farther north, I do not know much about them. They are a queer group; they are more nomadic.

Mr. REID: Are they agriculturists?

Mr. RAYMOND: They have a few crops there. I said they have 5,000 acres of open land. I could not say whether they like farming very much, but I was told by an old priest during a week-end there many years ago that 40 or 50 years ago the farming there was much better than it is now.

The CHAIRMAN: Mr. Farquhar?

Mr. FARQUHAR: Mr. Chairman and members of the committee, I have not a detailed report of the Indian reserves in my constituency of Algoma East, as a detailed report of the twelve Indian reserves in my constituency would take a great deal more time than is allotted to me, so I am just going to give you an over-all picture of these reserves.

As I have stated, there are twelve reserves in Algoma East constituency. These reserves are scattered over a great deal of territory—some of them four or five hundred miles apart.

On the largest reserve, Wikwemikong, there are 1,520 Indians. Some of the reserves are small, but in all there are 4,327 Indians in my riding.

On seven of these reserves the Indians make a living by mixed farming, which includes growing grain, vegetables, raising hogs, cattle, horses, sheep and poultry. These Indians are self-supporting, with the exception of those who are unable to work through illness or old age, or possibly a widow with small children. Some of these Indians who are farming are advanced money by the department for the purpose of buying farm stock, but this money is repaid by the Indians out of their annuity payments.

On the Wikwemikong reserve, the Indians have held their own fall fair for some years and much good stock and farm produce is exhibited. They have their own organized plowing matches and they compete with the white men and very often carry off the prizes. Some of these Indians are excellent plowmen. These Indians are an example of what Indians will do if given the proper instruction, some encouragement and a little financial assistance.

The Indians living on the other five reserves are not in such a happy position. I often wonder just how they do make a living. They work off the reserves, when they can get work. Some of them do a little fishing and trapping. Some make a little money picking blueberries, and some of the younger men do bush work in the winter. Indians living on these poorer reserves are providing nothing for the future, but what money is earned is spent from day to day. Their children are poorly clothed and judging from the appearance, they are greatly undernourished. Unless something is done by the department to teach and encourage these Indians to do something to help themselves, I can see no future for them but to remain wards of the government for all time to come.

I have a long letter which was written to me by a teacher who has spent some years teaching on one of these reserves. I am not going to take up the time of the committee in reading it. I just wish to read two or three paragraphs. He is stating how difficult it is to keep teachers on the reserve.

In the case of the urban or rural (white) teacher it is so vastly different from that of the teacher on an Indian reserve. The teacher in the white community or city need concern himself solely with his duties pertaining to his class room. The teacher on an Indian reserve who enters the work with that impression is in grave error. To the teacher on an Indian reserve, as in my own case, comes the responsibility of dispensing drugs and medical supplies, frequently at all hours of the day or night. He must be ever ready to render first aid, to give advice on many problems, and be the driving force in the entire Indian community. Teaching of academic subjects is by no means the be-all and end-all for the teacher on an Indian reserve as it so often is for the teacher in a white community.

Then he speaks of the training of Indians:—

In the realm of vocational training much requires to be done. That vocational training is essential is evidenced by the large and growing number of technical and vocational schools in the cities and larger towns. If such vocational training is vitally necessary amongst those who enjoy all the advantages of language and environment is it not much more essential to the isolated located Indians, most of whom, by the vast majority, have to live by the work of their hands? Trade training and trade training alone will enable them to earn a decent livelihood.

For my own information I made a survey on this reserve and found that not one young man or woman on this reserve has received any trade training. The only man of this reserve who ever received a proper trade training did receive it some years ago while serving a term in Kingston penitentiary! He now holds a decent job somewhere at the head of the lakes. I have found at my own expense that the Indians are willing to learn and are quick to learn. But training in crafts that are "traditionally Indian" is not enough. Such crafts, while productive of luxury items that are bought by tourists are slow, laborious, and not too profitable. Progress has come to the white man because he learned new skills. So it will come to the Canadian Indian if we, the people of Canada, through our representative government, give to the Indian the same opportunities that we provide for the lowliest immigrant and his children in the city and town schools.

Using my own meagre funds I have conducted experiments that prove that the Indian can and wants to learn such crafts as carpentry, wood carving, silversmithing and even gem cutting. Given the proper encouragement and equipment much can be done by teachers like myself

who are willing to work beyond the duties pertaining to the schoolroom in bringing to the Indian economic self-sufficiency. As Churchill said, "Give us the tools and we'll finish the job."

I greatly admire the courage of this teacher and I fully agree with him that, if Indians are given the proper training, much can be done to make them much more self-supporting than they are at the present time.

That is the reason why I am so interested in the Centralization Plan undertaken by the Department of Indian Affairs in the province of Nova Scotia, where the Indians are encouraged to come from the poorer reserves, such as I have described, where there is no possibility of improving their standards of living, no possibility, in many cases, of giving them an education or proper medical care, and to settling at a central point such as Eskasoni or Shubenacadie.

Under the Centralization Plan, the rising generation of Indians will receive equal opportunities with the children of the white population. They will have the opportunity of receiving a good education, and proper medical care. They will be taught and encouraged to do work which will help to fit them to compete successfully with the boys and girls of the white population, in farming, professional work, as tradesmen, mechanics and other lines of work.

I know that some members of this committee do not see as I do in regard to the Centralization Plan. They say that there is not sufficient land on the central reserves for the Indians to carry out farming operations successfully. That may be true, but there is sufficient farming land on these reserves to teach the Indians mixed farming and when the rising generation learn the value of farming and doing other classes of work, they will be in a position, with some financial assistance, to move off their reserves and secure a farm of their own and become independent full-fledged Canadian citizens and get away from this idea of depending on the government for a living, as many of the Indians living in my constituency have done. For the reasons stated, I commend the Indian Affairs Branch for the undertaking of this Centralization Plan which it has put into effect.

Getting back to my own constituency, I wish to say there are three full-time agents in charge of the reserves. One of the agents lives at Manitowaning, close to the large reserve of Mikwemikong. He has the supervision of five reserves on the Manitoulin Island and one reserve on Birch Island, close to the Manitoulin. One agent lives at Chapeau, central point of the reserves in that section. The other lives at Sault Ste. Marie. He has the supervision of three reserves in Algoma East, on the Soo line, as well as some reserves in Algoma West. These men, so far as I know, are doing a good job. They were all appointed during my time here at Ottawa and received their appointments through the Civil Service Commission.

There are six part-time doctors giving medical service to the Indians on the various reserves. I understand that one of these doctors is now being appointed a full-time doctor. These doctors were all appointed during my time as member, and some years ago, before these agencies were established as a Civil Service agency, I had the recommending of these doctors and just to let you know that they are not political appointments, on the Manitoulin, where I live, three of these doctors are Conservatives and only one is a Liberal. However, they are all giving splendid service, so far as I know.

We have two industrial schools. One at Spanish River, with an attendance of 250, and one at Chapeau with an attendance of 100. The school at Spanish River is conducted by the Catholic Church and the one at Chapeau by the Anglican Church.

We have a fifteen-bed T.B. hospital at Manitowaning, close to the large Mikwemikong reserve. This hospital was opened in the year of 1941 and it is operated under the supervision of Dr. Simpson of Manitowaning.

In visiting the reserves in my constituency, there is one complaint which I wish to make and I find this complaint in every one of the twelve reserves in Algoma East.

The complaint is that there are three classes of Indians who are not being properly cared for:—

- (1) Men and women who are unable to work on account of old age.
- (2) Men and women who are unable to work on account of illness.
- (3) Widows with a family of small children.

I am not so much interested in men and women who are able to work, but I maintain that Indians who are unable to work for any reason should be properly cared for.

I do not know who is responsible for this state of affairs, but I would ask the department to look into this matter in an effort to see that greater care be given to those who are unable to earn a livelihood for themselves.

This is a question which should receive the immediate attention of the Indian Affairs Branch.

The CHAIRMAN: Thank you, Mr. Farquhar. Now, we have Mr. MacNicol with us.

Mr. MACNICOL: Mr. Chairman, I am sorry I was not here earlier, but I had to attend a very important committee. It is perhaps the most important committee sitting at the moment because it deals with seats represented by the members who are present here, and perhaps they should thank me for looking after their interests while they are sitting here.

The CHAIRMAN: Are you referring to the senators also?

Mr. MACNICOL: Now, sir, I am going to refer to two reservations which I know that you and certain members of the committee visited during your tour of the maritime provinces. I look forward with interest to the report of your maritime commission which I know will be more exhaustive than anything I can give you this morning.

Restigouche Indian Reservation. During a motor trip through the maritime provinces in September, 1946, I took occasion to call at several Indian reservations.

I may say that I was on a trip down in the maritimes and it was during that trip, as I passed by the Indian reserves, that I thought it my duty to take a day off and inspect them.

I believe it was on Saturday, September 20, that I had the pleasure of visiting the Restigouche Indian reservation at Mission Point, Quebec, across the Restigouche river from Campbellton, New Brunswick. This reservation has a splendid location.

I interviewed Chief Dan Basque. The chief answered all the questions I asked as he escorted me over the reservation adjacent to the village. The chief and indeed all the folks I talked to, and that was quite a number, were quite vigorous in protesting against the constant and dangerous dust that envelopes the homes, store, church and school along the reservation main street, caused by trucks rushing to and from the ferry dock and the boat to or from Campbellton.

I may say that I saw these trucks flying past on the street, going back and forth, and I was amazed to see how they got by without hurting children.

It was pointed out that the roadway was a reservation roadway, not a public highway, but it is apparently now used as a public highway.

If the Indian department is aware of the danger to the lives of children from fast trucks, and to the health of all the residents from dust, the people felt their safety is not being safeguarded.

Their main street is used as a public highway. There should be some protection given the people, and particularly the children, in that reservation. I might say that I found the men and women to be a fine outstanding body of people of whom every Canadian should be proud, and the children were very fine indeed.

The CHAIRMAN: Did you see George Isaacs down there?

Mr. MACNICOL: I do not know. I only wrote down the chief's name.

The CHAIRMAN: You are speaking of a fine able-bodied body of people, and I wondered if you had met Mr. Isaacs who has charge of the building of the roads and bridges?

Mr. MACNICOL: No, I do not think I met him.

It being Saturday I was unable to visit the school—I always like to go to the schools, as I was a teacher myself at one time—so I could not check on the chief's reply to my question, as to how the children progressed in studies to fit them for the business of making their living when the time came for them to leave school, when he replied, "The children do not attend school anything like we wish them to." And to my next question as to why they did not attend school as they should, the chief answered, "Too much hymn singing and not enough education." As I said a moment ago, I could not check on this complaint. Personally, I like to hear singing and it should have its proper place on a school curriculum, and I merely report the chief's opinion to bring this complaint to the committee's attention. Education is so all important that "reading, writing and arithmetic" should hold a high place.

Another complaint the chief made was that a big piece of land, that the band gave to the church some years ago, was now being used by a private lumber company and the major percentage—approximately 90 per cent of the employees—are white and not Indian.

I went over the piece of land and found a large pile of lumber there and some lumbering equipment and I did look over what staff were there, but there were not many there on Saturday. However, I saw a number and there was only one Indian. The Indians object to the employees being white when there are Indians round about.

The chief also complained that the Indians needed a new graveyard, and that the graveyard should come off the land they gave the church some years ago, and not off other lands belonging to the band. I understand that the opinion of the chief and council in this regard was over-ruled by a representative from the department. I do not know whether or not that is so, but the department sent someone down there to inquire as to whether the land should come off the block of land the band had given to the church or off other land belonging to the band. Presumably a report was sent in. The opinion of the council should have some weight, particularly since the chief stated that the council does not receive any of the revenue paid for the use of the land used by the private lumber company.

I had a pleasant visit at the church. Those in charge were most courteous. I was shown around. They have a museum. In that museum I saw the very well preserved remains of a French warship, the *Marquis de Malauze*, which fought in the Seven Years war. It was a real tourist attraction. The church authorities were very proud of that relic, and naturally so. They deserve credit for the preservation of it.

The CHAIRMAN: Would you tell how they resurrected it from the bottom of the river?

Mr. MACNICOL: They got it out of the bottom of the river. The chief also talked about the lack of a hospital, medical facilities and relief. He said that the agent cuts off the family allowance of the children who stay out of school on account of too much singing. Finally he said the agent was unsatisfactory and,

I understand, a petition has been sent in asking his removal. I called at the agent's residence to check up on these complaints but he must have been away as I got no answer at the office. I am not passing any comment on that. I merely listened to what was said. I check on it if I can. If I cannot I report it. I am not finding fault with the agent himself. I did not meet him. He may be a first class agent, but apparently the chief and his council and the Indians generally want him removed. I do not know for what reason.

I desire to thank Mr. Clarence Rosenhek, B.A., B.C.L., of Montreal, who I believe is solicitor for several Indian reservations in that vicinity, for the help he was to me during my visit to that community. Mr. Rosenhek's father is a pioneer of Campbellton. I believe Mr. Clarence Rosenhek has presented to the department a novel scheme to organize a manufacturing business near the reservation in which many of the young men and women of the reservation would find employment. I examined Mr. Rosenhek's scheme, and recommend that the department inquire into Mr. Rosenhek's proposal. If it is as sound as Mr. Rosenhek believes it to be it would be a great boon to Indian youth employment.

As an aside I should like to compliment him or any one else who proposes employment for Indian boys and girls. I am very much in favour of a light manufacturing business or anything of that nature that will give employment to Indian youth and girls on any reservation.

My next stop was at the Tobique Indian reservation where I know the commission called later on. It is six miles north of Perth, New Brunswick. The Indian village on this reservation has a beautiful location lying between the Tobique and St. John rivers. I spent several hours here and made the best survey possible in that time. Chief William Saulis and a number of others conducted me everywhere through the main centre of the reservation.

I found the school, which has two rooms on the main floor and one in the basement, apparently operating satisfactorily, and indeed it should if it is inspected by the New Brunswick school authorities and if the teachers in charge use the New Brunswick curriculum. I might say that I talked to quite a number of the children. They were nice looking kiddies. Anyone would be proud of them as citizens of this country. They were clean; they were well dressed.

The CHAIRMAN: Did they show you how they had advanced their musical education, piano and singing?

Mr. MacNICOL: Yes, and also in the basement where they taught them all sorts of handicrafts. That is very creditable.

Mr. HARKNESS: I suppose it also struck you that they were very white.

Mr. MacNICOL: Speaking as an aside I have been on a great many reservations from one end of Canada to the other and I can say that many of these Indians in the eastern provinces apparently are not full-blooded Indians.

Mr. BRYCE: Did you see the red-headed Indian?

Mr. MacNICOL: Yes, I saw some red-headed Indians. There is a hospital on the reservation. The staff are doing the best possible with the equipment at hand. A number of small repairs are necessary. The engineering equipment of the hospital required urgent attention. I would suggest that the department inquire as to why the agent did not have these necessary repairs attended to immediately. Being an engineer myself I saw that end of it very rapidly, and it struck me that one part of the equipment was in a rather dangerous condition. Later on I spoke to the agent about that when I saw him, but the hospital itself was well kept, well conducted, and the sisters in charge of it deserve credit for the job they are doing considering what they are up against in their work.

I found general complaint against the way firewood required by the householders on the reservation is provided. Perhaps you heard the same complaint. The agent generally was criticized for this.

The water supply for the reservation is indifferent. It is piped from a spring but neither the spring itself nor the pipes leading from it were in a satisfactory state. The water, when it is available, is piped to four barrels. I might add that it is not always available because the works around the spring are in bad condition and the water is not conserved. When it is available it is piped to four barrels. The people go to these barrels for their water. One can just picture what it must be like in the winter time getting water from a frozen barrel, and particularly where the barrel may be only half full. The barrels are not in good condition. The water keeps running away from them. The system is unsatisfactory. If a fire broke out the barrels in their poor condition would be of little service.

I forget the name of the reverend gentleman in charge of the church. I called to see him. He was very courteous. He has his hands full looking after the problems of the reservation. He took me outside to show me the barrel near his residence not far from the river, and pointed out very plainly that it was in an unsatisfactory condition.

The chief's own two sons served in the war, and 33 other young Indians from that reservation went overseas, of whom 4 were killed. I might add as an aside that everywhere I went I found that the Indian boys had volunteered. They were heroic, and according to their numbers of that age of the male population I think they stand up well with the whites anywhere, and perhaps better in some cases.

The Indians lacked encouragement. They told me if they had horses and wagons—and I suppose they told you the same story—they could cut all the wood required for their homes. I found little or no farming. I went over quite a lot of the reservation. The land looked to me to be good for farming, but there was not very much of it cultivated. I presume most of their revenue was obtained from working in Maine. Properly handled that reservation could raise a lot of produce of various sorts.

The state of the reservation did not measure up to several others I have visited, and on inquiring as to why the state of the reservation is in such a condition as it is I learned that the agent is only a part-time official. I visited his store in Perth. He was quite frank in his replies. I want to say that I have no doubt whatever that if the agent were a full-time agent with an adequate salary that conditions on the reservation would be much better.

Hon. Mr. TAYLOR: Pardon me, but I believe that agent was at Perth.

Mr. MacNICOL: Yes, Perth. I may say that in talking with the agent I could plainly see that anyone on a part-time basis who was operating a store or business could not run away from it as he perhaps would like to do. You likely heard many pleas that if the agent were a full-time agent and paid adequately he would do a much better job.

Mr. CASE: I always think there should be added to that, "Well qualified".

Mr. MacNICOL: Yes, that may be added, too.

The CHAIRMAN: You found this agent quite well qualified, did you not?

Mr. MacNICOL: He is quite well educated.

The CHAIRMAN: A high type of man.

Mr. MacNICOL: He has been there quite a long time. I repeat that if the agent gave his full time to it and was paid accordingly it would be his business to bring the reservation up to a high standard. I believe that Mr. Hoey recommended that some time ago. If they did that and promoted one agent or another I think the whole programme of administration would improve.

I found one serious example of wholly inadequate control of a dangerous disease on that reservation that afflicted a young returned Indian soldier. Perhaps you came in contact with the same case. I am not going to rehearse the case

at this time, but the department should make full inquiry as to why that young returned soldier was allowed to wander around the reservation, a menace to himself and to all those with whom he came in contact, without the necessary medical treatment. The hospital folks were not in any way to blame. I talked to them about this case and realized they had done all they could do. It was not their problem. It was the problem of the doctor.

Mr. BRYCE: May I ask if you visited the hospital?

Mr. MacNICOL: Yes, I found the hospital well conducted.

Mr. HARKNESS: Inadequate in size, though.

Mr. MacNICOL: Well, it should be added to, but with the equipment they have I thought that the sisters in charge were doing a very good job.

Mr. HARKNESS: But the number of rooms available was quite inadequate.

Mr. MacNICOL: Yes, that is very true.

Mr. BRYCE: It was a large hospital for four beds.

Mr. MacNICOL: Yes. It was not full the day I was there. I believe they recommended an addition to it. I think the main trouble is that the medical practitioner who serves the reservation lives over on the other side of the river some distance away. I am not sure whether he is a part-time practitioner or a full-time practitioner. Perhaps you know that, but certainly I find the same trouble everywhere on these reservations, that part-time agents and part-time doctors cannot do what they would like to do. Therefore I endorse what the department itself recognizes, that wherever possible we have full-time agents and full-time doctors.

Mr. HARKNESS: The complaint we got was that most of the space of the hospital was really being used as living quarters for the sisters rather than being used as a hospital.

Mr. MacNICOL: They have got to live somewhere.

Mr. CASE: And that they should build a nurses' residence.

Mr. MacNICOL: The day I was there there was just one sick person in the hospital. They could have made room for two or three more.

Mr. FARQUHAR: It is only four rooms.

The CHAIRMAN: Four beds.

Mr. MacNICOL: You will go to many reservations where they have not got even one room. It did have something, and I give them credit for what they did have and how they looked after it. I think the complaint is that the doctor cannot come as often as he would like to. If you examine the case of the young soldier to whom I referred you know just why he was not given the attention he should have been given. He was a menace both to himself and everybody else on the reservation.

I next visited the Indian reservation on the St. John river a few miles south of Woodstock of which Patrick Polches is chief, I believe. I might say, Mr. Chairman, I could give a much fuller report, but knowing that yourself and your commission visited these reserves I thought that it was not necessary for me to report more fully. I was accompanied by one of the greatest friends of Indian welfare I have met anywhere, Mr. E. Tappan Adney. He is an elderly man, highly educated, and is a direct descendant of people who lived near the Mad river in Ohio near where the great Chief Tecumseh was born. As I am an amateur historian of Tecumseh's history myself I enjoyed talking to him.

Hon. Mr. TAYLOR: Did you visit his home?

Mr. MacNICOL: Yes, I did, a very humble but well taken care of and well conducted home.

Hon. Mr. TAYLOR: Are you serious?

Mr. MacNICOL: I strongly recommend that this really highly capable man, and one well posted on Indian treaties and Indian welfare, be invited to come before this committee. On the reservation I am now referring to I found considerable complaint. That is the little reservation south of Woodstock. Medical attention is lacking as was evidenced in the case of a sadly crippled Indian girl. Perhaps you saw her yourself. It shocked me to see that child with her feet wobbling from one side to the other moving around her home. No human should receive such treatment as that. I suggest to the department that if they are not familiar with the case that they send their chief medical officer to that reservation to see why that child has been allowed to suffer as she has been suffering for years and to send her to some place where she can be adequately treated to be a benefit to herself and her parents. The agent of that reservation must know all about that case. It is incredible to me, if the department knows about that case, likely an example of many such here and there and one which that agent should have notified to the Indian Affairs branch, why hasn't that crippled girl been given adequate hospital treatment.

I found so much to speak of in connection with that small reservation it would take up too much time for me to read. You have heard particularly of the sale of a part of the reservation some years ago which never should have been tolerated. I do not understand how anyone could sell Indian lands without the consent of the department. I suggest that the committee summon Mr. Adney and the chiefs of these three reservations before this committee, as well as the agents concerned, and obtain information about the selling of Indian lands belonging to this latter reservation, and the lack of medical attention and other matters pertaining to those three reservations that may be helpful in arriving at a conclusion. I must say I am not making any criticism of anyone concerned with it but merely reporting these facts so that the committee will have them before them and know what steps to take.

Later on I visited the Moraviantown band with which the committee knows I am thoroughly well acquainted. I am not going to be long about this at all. After my return home from the east I visited the Moraviantown band of Delawares in Kent county, Ontario. I met Chief Walker Stonefish, councillors Gilbert Stonefish, Barney Logan, Fred Stonefish and other members of the council and committeemen, and quite a few of the men and women of the band in the council hall on the reservation.

Fifty-five young Indian heroes of this band went overseas out of a total population of 325 on the reservation. Mr. Chairman, that is a remarkable record because there could not have been many more than 55 able-bodied young men on the reservation. If we should ever give decorations for enlistment that would be a place that would easily be entitled to a decoration.

The Indian population of this reservation has advanced remarkably well. For this I give credit to their fine school and the clergy and teachers they have had. The present teacher, Mr. F. J. Dodson, has done a splendid job in that reservation school as also did his predecessors. Quite a number of the young folks graduating from the school have gone out in to the world and made real successes, some of them in the professions, and some of them as nurses.

The council felt the Indians should have old age pensions, as I heard on other reservations.

Their medical attention can be improved. The doctor is three or four miles away at the town of Thamesville. They use much patent medicine because the medical officer is several miles away.

The agricultural land would produce much more if it were drained and strengthened with fertilizer, but as far as I heard little effort is made to assist the band in getting the best out of it.

They would like the reservation equipped with electricity and the hydro wires are not far away. Mr. Dodson strongly recommends that on a reservation like that where they have a fine school, and where they have an auditorium, that the school should be provided with a moving picture projector. He rightly states that it would very materially help in educating the Indian children although he does a mighty good job without it.

The chief and council of the Moraviantown band are capable men. I am sure that if Chief Walker Stonefish and former chief Barney Logan were invited to appear before this committee their answers to committee questions would be helpful. I might say I was greatly helped by the questions asked by Barney Logan. He has a keen insight into Indian administration and would be a capable man to bring before this committee. He could give some illuminating answers to questions.

The women on the reservation are a credit to the country. They hold a high place in social and church activities. The local Indian choir is well worth hearing.

It was on this reservation that the Battle of the Thames was fought on October 5, 1813, in which battle the great Indian chief and warrior Tecumseh died.

In the summer of 1950 it is expected an international commemoration service will be held on the reservation celebrating the founding of Fairfield in 1792 by the famous Moravian missionary, Reverend David Zeisberger, one of the world's great missionaries.

In conclusion I might add that in previous years I have visited the following reservations but shall not take time to say anything of my observations at this time: the Six Nations in Brant county; the Muncey in Middlesex county; the reservation near Sault Ste. Marie; the Nipigon lake bands at Whitesand and Gull bay; the Fairfield band in Manitoba; The Pas band and the Chemahawin band, the latter on the Saskatchewan river east of The Pas; the Moose lake band in northern Manitoba; the Norway House Indians and the Grand Rapids Indians in northern Manitoba; the Chippewyan, Good Hope, Arctic Red river and McPherson bands on the Mackenzie river, Hudson Hope band on the Peace river, the Blood reservation in Alberta and many other bands here and there.

I recognize the problems of the Indian Affairs Branch. I compliment the Branch for what good work it has done. It has a big problem.

I am not out to criticize. I am happy to be on this committee which has been set up to make the lot of this fine race of people happier, healthier and more prosperous and to right the wrongs which down the years since the white man came have been inflicted on them. It is a big job—it will take the best wisdom of all the committee. I hope it will be done.

Mr. Chairman, I might add that you will raise yourself and the members of this committee in the estimation of the people of Canada if this committee brings in a report which will alleviate the troubles of the Indians and result in raising the living conditions of the Indian tribes throughout this country. I want to help you all I can. I may not be able to attend many of your meetings on Tuesdays because, as I said before, I shall be attending another important committee and looking after your interests there.

The CHAIRMAN: Thank you very much.

Mr. CASE: I have one question as a matter of record. Mr. MacNicol, have you any Indian reserves in or adjacent to your riding at Davenport?

Mr. MACNICOL: That is a fair question but, as my hon. friend knows, I have never confined myself to my riding of Davenport. If I have to come down to Ottawa to represent Davenport riding alone then I will resign my seat in the

House of Commons because with my long business experience surely I have more capacity than to represent merely one riding. Therefore I try to go out all over the country to the best of my ability.

Mr. CASE: There is no reserve near your riding?

Mr. MACNICOL: Not nearer than where I was born and raised near Lake Simcoe, where as a boy I often played with Indian children, when they came into the village.

The CHAIRMAN: Thank you very much. Are there any other reports to be received from any other member? If there are no further reports to come we will proceed at the next meeting, which will be on Thursday of this week in this room, with departmental officials.

Mr. CASTLEDEN: During the presentation of my report you interrupted to say that the case of Mr. Wolf was already on the record. I have been searching for it. Can you tell me on what page it is?

The CHAIRMAN: Either a brief or a letter came in to us and it is on the file some place. You remember it, Mr. Hoey?

Mr. CASTLEDEN: I did not know where it was on the printed record. I could not find it.

The CHAIRMAN: It is some place. At the moment I cannot refer it to you, but if it is not on the record it is on the file. We had a letter, and it has been brought before the steering committee, if I am not mistaken, and referred to Mr. Hoey for report back to us.

Mr. CASE: I should like one minute to put on the record a letter I have received from Chippawa Hill, Ontario, signed by Henry Ritchie, appealing on behalf of the Indians for the old age pension. Mr. Ritchie says he is 86 years old, having been born on February 28, 1861 on the Saugeen reserve. He was for nineteen years and four months an Indian agent in the United States and was retired when he was 70 years of age and has now returned to his native land to end his days. He is making a very strong appeal and says that the Indians would appreciate it very much if this committee will recommend that consideration be given that they should receive the old age pension.

The CHAIRMAN: Is there anything further?

Mr. MATTHEWS: A suggestion was made as to having a meeting in camera before the report is finally made. I think it would be well for your steering committee to take that matter under consideration and see what you think of it.

The CHAIRMAN: The matter will be considered by the subcommittee this afternoon.

Hon. Mrs. FALLIS: I should like to support that suggestion. I think there are some things that the members would like to discuss off the record.

The CHAIRMAN: Let me understand. Do you mean before this committee makes its final report or before we now leave this matter of reporting on visits to Indian reserves?

Hon. Mrs. FALLIS: I would think that it should be before we leave this matter of reporting on the Indian reserves, while they are still fresh in our minds.

The CHAIRMAN: If you will leave that with the subcommittee we may consider and recommend holding our next meeting in camera.

Mr. CASE: When is the next meeting?

The CHAIRMAN: Thursday next in this room at the same hour, unless otherwise ordered.

The committee adjourned at 1.00 p.m. to meet again on Thursday, March 20, 1947, at 11 o'clock a.m.

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*Canada Indian Act, Special
J. H. Allen on the 15*

(SESSION 1947)



(SPECIAL JOINT COMMITTEE OF THE SENATE
AND THE HOUSE OF COMMONS

(APPOINTED TO CONTINUE AND COMPLETE THE EXAMINATION
AND CONSIDERATION OF THE

(INDIAN ACT)

MINUTES OF PROCEEDINGS AND EVIDENCE

No. 5

THURSDAY, MARCH 20, 1947

WITNESS:

Mrs. M. V. Thornton, Vancouver, British Columbia.

APPENDICES

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1947



MINUTES OF PROCEEDINGS

THE SENATE,

THURSDAY, 20th March, 1947.

The Special Joint Committee of the Senate and the House of Commons appointed to continue and complete the examination and consideration of the Indian Act (Chapter 98, R.S.C., 1927), and all such other matters as have been referred to the said Committee met this day at 10.30 o'clock a.m.

Presiding: Mr. D. F. Brown, M.P., Joint Chairman.

Present:

The Senate: The Honourable Senators Fallis, Macdonald (*Cardigan*), McKeen, Robicheau, Stevenson and Taylor.—6.

The House of Commons: Messrs. Brown, Brunelle, Bryce, Blackmore, Case, Castleden, Charlton, Farquhar, Gariepy, Gibson (*Comox-Alberni*), MacLean, MacNicol, Matthews (*Brandon*), Raymond (*Wright*), Reid, Richard (*Gloucester*).—16.

In attendance: Messrs. W. J. Ford Pratt; R. A. Hoey, Director, Indian Affairs Branch.

The Chairman, Mr. Brown, read into the record correspondence with regard to a complaint mentioned to the Committee at its previous meeting.

Consideration of second report of subcommittee on agenda and procedure. (For text of report, see Minutes of Evidence).

Paragraph 1, sessional program, adopted.

Paragraph 2, Hearing of representatives of Indian organizations, referred back to subcommittee for further consideration and report.

Paragraph 3, Employment of counsel, same as paragraph 2.

Paragraph 4, Subcommittees, adopted, with following amendments: Mr. Church replaces Mr. Charlton on the subcommittee on revision of the Indian Act; Mr. Charlton replaces Mr. Church on the subcommittee on Education of Indians. Mr. Brunelle is added to the latter subcommittee.

At 11.20 a.m. the Committee met in closed session.

At 12.00 noon the Committee heard Mrs. Mildred Valley Thornton deliver an illustrated talk on Indians she had met during 18 years in Western Canada.

On motion of Mr. Case, it was

Resolved: That the Committee express a very hearty vote of thanks to Mrs. Thornton for her very interesting address.

The Chairman thanked Mrs. Thornton for giving the Committee the opportunity to see the kodachrome reproductions of her portraits of Western Indians.

The Committee adjourned at 1.20 p.m., to meet again on Friday, 21st March next, at 11 o'clock a.m.

T. L. McEVOY,
Clerk of the Joint Committee.

MINUTES OF EVIDENCE

THE SENATE,

March 20, 1947.

The Special Joint Committee of the Senate and the House of Commons appointed to examine and consider the Indian Act, met this day at 10.30 a.m. Mr. D. F. Brown, M.P., (Joint Chairman) presided.

The CHAIRMAN: Senator Fallis, gentlemen, we will come to order. First I would like to refer to the matter about Old Wolfe which Mr. Castleden mentioned at our last meeting.

Mr. CASTLEDEN: This part of the meeting is not in camera, is it?

The CHAIRMAN: I want to make an answer to you on this matter.

Mr. CASTLEDEN: This will be on the record?

The CHAIRMAN: Yes. Later we will go into closed session.

The following letter came to me addressed to the Joint Chairman of the committee. It is dated the 28th of July, 1946, at Muskowekwan Reserve, Lestock, Saskatchewan.

This is to certify that I was appointed by my band to be their spokesman. I was also appointed by His Honour the Lieutenant Governor in Council, as a Commissioner for Oaths in and for Saskatchewan, under the provisions of the Commissioners for Oaths Act, 1945.

My appointment has been made for the purpose only to enable me to obtain evidence to be presented at the legislative Committee recently appointed by the Dominion Parliament to inquire into Indian affairs.

Please find hereto annexed a copy of some valuable information. This is the kind of treatment we get.

LUCIEN BRUCE,
Spokesman for the Band.

My appointment for Oaths expires September 4, 1946.

July 28, 1946.

This is to certify that I have made an investigation on the very actual condition of old Frank Wolfe, who is supposed to be sick all summer and now getting worse and more or less starved to death. I have inspected their grub boxes and found nothing but hard bannock and beef fat.

The Indian doctor or the doctor for the Indians rather was supposed to have been called three times and only came only once but did not make no examination and was supposed to have come again but made no show up to this date, July 28, 1946.

The condition of old Wolfe is very critical. He makes his water right on his bed and his bowels move right on his bed too.

We also had a case last winter of the late Mrs. Frank Wolfe. Her case is quite similar to the above mentioned. The doctor was also called then at least three times and never came. All he sent was a bottle of green liniment and the poor old lady died without the use of her liniment and without the doctor's visit.

Lucien Bruce, Spokesman.
Andrew Albert, Witness
Mrs. John Albert; X., her mark.
L.B. Witness.
Mrs. Charlie Albert.

This was referred to the subcommittee on agenda and procedure and a letter was addressed to Lucien Bruce of the Muskowekwan Indian reserve at Lestock, Saskatchewan. This letter is dated Ottawa, August 8, 1946, and reads as follows:—

DEAR MR. BRUCE,—The subcommittee on procedure considered your letter of July 28 and agreed that this is a departmental matter. I have taken the matter up with the proper officials and hope to be able to let you know their decision in due course.

That is signed by myself.

On August 8, 1946, a letter was addressed from Ottawa to Mr. R. A. Hoey, Director of Indian Affairs Branch, Department of Mines and Resources, as follows:—

At the last subcommittee meeting we considered the attached letter. It was agreed that we should advise Mr. Bruce that this was a departmental matter and, in due course, we would advise him of the decision arrived at.

It would be appreciated if you would let me have something that I can tell Mr. Bruce in due course.

That is also signed by myself. The reply from Mr. Hoey, dated August 9, is as follows:—

DEAR MR. BROWN,—Receipt is acknowledged of your letter dated August 8, having reference to the complaint made by Lucien Bruce, Spokesman for the Muskowekwan band of Indians at Lestock, Saskatchewan (Touchwood Agency).

This has been referred to Inspector J. P. B. Ostrander, at Regina, for investigation, and you will be advised further just as soon as a reply is received.

And a further letter from Mr. Hoey on August 28, as follows:

DEAR MR. BROWN,—Further reference is made to your letter of August 8, regarding a complaint submitted by one Lucien Bruce, "Spokesman" for the Muskowekwan band of Indians at Lestock, Saskatchewan, (Touchwood Agency).

As stated in my letter of August 9, Bruce's complaint was referred to Inspector J. P. B. Ostrander at Regina, for investigation, and a copy of the latter's report, together with a copy of a report on the same subject submitted by Mr. Indian Agent R. S. Davis, is attached hereto.

From the information contained in these two reports it would appear that the case in question has received adequate attention since it was first brought to Mr. Davis' attention.

And this is the letter forwarded by the Indian Affairs Branch, signed by R. S. Davis, Indian Agent at Punnichy, Saskatchewan, to Mr. J. P. B. Ostrander, dated August 17, 1946:—

With reference to department letter No. 64-121 dated August 9, 1946, enclosing copy of letter sent by Lucien Bruce to the Special Joint Committee of the Senate in the House of Commons, I beg to report:

The first I heard of Frank Wolf being sick was when the Reverend de Varennes, Principal of Muskowekwan Indian residential school phoned me. I asked him to try and get Wolf to go to the hospital in Lestock and also arrange to get him any food that he considered necessary.

A few days later Dr. Golfman spoke to me about this man and I told him I had made arrangements with Fr. de Varennes to see that he was taken care of.

At the end of July I received an account from Dr. J. W. Long, Lestock, in which he charged for two visits to Frank Wolf, one on July 5, the other on July 6. I did not authorize these visits at the time they were made but voucher No. 289 covering these was forwarded for payment August 3 last. Also on the account of the Lestock Drug Store for July there was an item of \$1.15 for prescription for F. Wolf. This account was paid by voucher 287.

Fr. de Varennes advised me over the phone this morning that he gave this man a sick order and tried to get him to go to hospital but he refused. Fr. de Varennes was going over again this morning to see if he could persuade him to go to hospital.

No Indian has ever been refused a sick order any time I felt he needed it, or the doctor has asked for it and I have told the doctor that at any time he thought it necessary for an Indian to have sick relief, to give him an order on the store for what he considered necessary.

We have been somewhat handicapped on this reserve as we have not had a farming instructor there for practically a year, Mr. Hunt being sick.

As you are quite aware, the medical services have not been satisfactory, and the matter has been taken up with the department and a doctor has been promised for full time work at this agency, but no action has been taken as yet.

I notice that Lucien Bruce calls himself the "Spokesman" for the band. This is apparently some title he has invented as the chief recently told me he is not the spokesman for the band, but most likely appointed by himself and Alex Wolf, one of the councillors. This man is not reliable and has a jail record. Last time he was sentenced in Regina jail was April, 1943, for theft, and I am very surprised that the provincial government appointed a man like him, as a Commissioner for Oaths.

And a letter dated August 21, 1946, from the Indian Affairs Branch, at Regina, to the department at Ottawa:—

With reference to department letter No. 64-121 dated August 9, 1946, asking for investigation of a complaint by Lucien Bruce, Indian of the Muskowekwan band, Touchwood Agency, regarding the medical treatment the Indians of his band are receiving, I am attaching copy of a letter received from Indian Agent R. S. Davis stating what action has been taken in the matter of the illness of Frank Wolfe.

You will note by Mr. Davis' letter that Reverend Father V. de Varennes, principal of the Muskowekwan school, contacted Mr. Davis and Mr. Davis states the Reverend Father was given authority to furnish whatever rations he deemed necessary and also try and persuade the father, Frank Wolfe, to go to hospital at Lestock. He refused to go to hospital so no further action was taken, the matter being left in the hands of Father V. de Varennes to do as he thought best. Dr. J. W. Long, of Lestock, made two visits to Frank Wolfe on July 5 and 6 last and prescribed medicine which was vouchered for under Touchwood Agency vouchers Nos. 289 and 287 respectively.

On the 16th instant this office asked Mr. Davis for a full investigation of the matter and on August 17 he contacted Father V. de Varennes by telephone. The Reverend Father promised to make another attempt to persuade Frank Wolfe to go to the hospital. As Mr. Davis states, the medical services in his agency are not all that we would like them to be. However, I am satisfied that Mr. Davis will do his utmost to see that medical attention is obtained for any Indians of his agency who need it.

You will note the last paragraph of Mr. Davis' letter regarding the character of Lucien Bruce. At the same time I am satisfied that Mr. Davis has done all that he could be expected to do to obtain medical assistance for Frank Wolfe.

H. F. SCOVILL,

for J. P. B. OSTRANDER,

*Inspector of Indian Agencies,
Saskatchewan.*

Now, when this matter came before the committee I said that it was already on the record. That was not correct. I knew that the matter had been dealt with, but it was not on the printed record; now, I have put it on that record.

Mr. CASTLEDEN: Thank you very much, Mr. Chairman, for your long report. I wish to draw your attention to the fact that I had been interrupted several times during my presentation at our last meeting, and I just want to point out that when you said that this matter was already on the record I did not think it was there; so I completed giving my statement as I had it. The point is this, that it appeared to me that I might as well have been permitted to complete my statement and I could have given the report as you wanted it. It seems to me that you could have given that report after I had finished rather than interrupt me at that time. I think I was interrupted five times.

The CHAIRMAN: Mr. Castleden, if I was unfair to you I want to apologize.

Mr. CASTLEDEN: That is all right; I am prepared to have the matter come out here.

The CHAIRMAN: As far as the complaint is concerned, I knew that the matter had been dealt with, and I was under the impression that it had been put on the printed record which, apparently it was not. It was considered in the subcommittee, and referred to the Department for investigation and report, and that was the action that was taken. If there is anything irregular about my conduct in this matter I am apologizing.

Mr. REID: Mr. Chairman, I wish to raise a point right here. Mr. Castleden has been allowed to place this case on the record and that places me and other members in a very invidious position. I said before that had I known that a member was going to bring particular cases before this committee that I had at least fourteen cases to bring. Now, when I go back to British Columbia I am going to be accused of not placing these cases on the record: because here is a member who has placed a case on the record while Tom Reid had fourteen cases and they are not on the record. These Indians are all reading these reports, and I am going to be accused of being derelict in my duty. I am going to ask that, if others are allowed to bring individual cases before the committee, I be allowed to bring my individual cases before this committee also. I went through my constituency and heard complaints of Indians in special cases where administration was at fault. I took those cases to the Indian agent, and I knew that Mr. Hoey would try to get the grievances rectified. Apparently I was wrong; I should have brought those cases here.

Mr. CASTLEDEN: Since my name has been brought into this matter, may I point out that in connection with my report I gave this case as an instance of what happened. I could have given fifty such cases. There is no ruling of the committee in this regard as to giving reports; we were asked to report the conditions as we found them, and that was one of the cases which I met, and I said that I was giving that case as an instance. I think there were instances given with regard to different homes and with regard to the chiefs who were visited and the people who were seen. I did not present half the cases I had.

Mr. REID: Neither did I.

Mr. CASTLEDEN: I gave that as an instance.

Mr. REID: These reports are going out to Indians in my constituency, and they can accuse me of not doing my duty. They can say, "Mr. Reid, you came to us and we gave you those complaints, but when you went before the committee you kept silent with regard to them." I did not think we were to hear all individual complaints or put any on the record. I thought we were to hear general complaints and we would place those complaints before the committee; but there were many individual wrongs which I heard which I took up with the department, and I hope that they will be rectified.

Mr. CASE: Does Mr. Reid not feel that because of what he has mentioned now that he took the cases to the agent and to Mr. Hoey seeking to get redress and adjustment that the Indians will be satisfied that he has dealt with those cases on their behalf?

Br. BRYCE: I think we all had dozens of complaints. You cannot travel a thousand miles without getting a lot of complaints. The only thing to do is to turn them over to Mr. Hoey and ask for redress. We should not take up the time of the committee bringing these individual cases here or we would be here for six years rather than a couple of years.

Mr. REID: I could have taken a whole day in this committee with my cases, because I went into the homes and the barns, and I went into every phase, and I saw everything the Indians had to show me. I saw the good and the bad.

Mr. BRYCE: I think we all did.

The CHAIRMAN: Ladies and gentlemen, the reason I have put this matter on the record is that the complaint was put on the record, and when that complaint was put on the record I thought it was only fair to members of this committee and to the Indian Affairs branch, and to the people of Canada generally, that we have the complete answer to that particular complaint put on the record. That is my reason that this individual case has been brought up. As far as I am personally concerned the matter has now been terminated. If any other individual case has been put on the record I think we should have an answer to it—if there has been an erroneous statement. Shall we proceed now with our meeting in camera?

Mr. REID: Mr. Chairman, I think before we proceed in camera that we should deal with the second report of the subcommittee on agenda and procedure.

The CHAIRMAN: Ladies and gentlemen, we now have before us the second report of the subcommittee on agenda and procedure. Before considering the report (which is set out below) I might point out that in the copy which has been distributed to the members there is an amendment. In paragraph 3 you will notice the words, "Your subcommittee recommend. ." There should be inserted the words, "that the committee considered the following matter." after the word "recommend."

SECOND REPORT OF SUBCOMMITTEE ON AGENDA AND PROCEDURE

THURSDAY, 20th March, 1947

1. *Sessional Program.*

The following meetings are scheduled:—

March 20—10.30-11.45, in camera; 12.00-1.00, Mrs. M. V. Thornton.

March 21—Mr. Max Campbell, M.P.

Mr. E. D. Fulton, M.P.

Messrs. Patrick, Jones and Neary of Indian Affairs Branch.

March 25—Mr. Diamond Jenness, Dominion Anthropologist.

Mr. Marius Barbeau, Dominion Ethnologist.

March 27—Church Organizations.

March 28—Church Organizations.

2. *Hearing of representatives of Indian Organizations.*

Your subcommittee recommends that hearing of these representatives commence immediately after the Easter Recess; that only three representatives be heard from each organized body; that their travel expenses to and from Ottawa and their living expenses for two days only in Ottawa be paid; that the following organizations be asked to send representatives, in the order named: Native Brotherhood of British Columbia; the Indian Association of Alberta; the Union of Saskatchewan Indians; the Indian Association of Manitoba.

3. *Employment of counsel.*

On motion of Mr. Bryce, it was agreed that your subcommittee recommend that Mr. Norman E. Lickers, of Brantford, Ontario, be re-engaged as counsel; that the terms of his engagement be the same as during the 1946 session and that the term of his engagement commence as of April 14, next.

4. *Subcommittees.*

Your Order of Reference gives your Committee "power to appoint from its members such subcommittees as may be deemed advisable or necessary to deal with specific phases" of the matters referred to your Committee.

Your Subcommittee, accordingly recommends the appointment of the following subcommittees:—

1. On Treaty Right and Obligations: The Honourable Senators Taylor and Paterson and Messrs. Brown, Blackmore, Castleden, Garipey and MacNicol.
2. On the Revision of the Indian Act: The Honourable Senators Taylor and McKeen and Messrs. Brown, Arsenault, Charlton, Farquhar and Richard (*Gloucester*).
3. On Education of Indians: The Honourable Senators Fallis and Taylor and Messrs. Brown, Case, Church, Matthews (*Brandon*) and Reid.

All of which is respectfully submitted.

The CHAIRMAN: In paragraph 1, you will notice that on March 20, that is today, we are to be in camera from 10.30 to 11.45, and then after that Mrs. M. V. Thornton is to give us a lecture.

Mr. REID: Perhaps it would be just as well for you to tell the committee who Mrs. Thornton is.

The CHAIRMAN: Perhaps Mr. Hoey could tell us. I have never met the lady.

Mr. HOEY: Mrs. Thornton is a distinguished citizen of British Columbia. One of her ambitions in life is to paint a portrait in oil of a representative of each Indian tribe in the dominion, and that is a rather large task. To do that she has visited a large number of the Indian reserves in British Columbia and in other provinces as well. She is now in Ontario. When I discovered that she was engaged in this work I discussed the matter with Commissioner MacKay, and we thought it was an excellent opportunity, while she was making periodical visits to certain reserves, to have her call at the schools, the residential schools particularly, and give lectures on art. I believe Mrs. Thornton is a rather remarkable woman. I think I am correct in saying that her ambition is to pass on these oil paintings; she is not painting for personal yield. I understand it is her hope that when she has the set of portraits complete she will turn them over to the National Museum or to some such body. She is a very public-spirited artist and is deeply interested in the Indians and in their welfare. To support her lecture she has a large number of slides. She was invited to Ottawa by the Women's Canadian Club. She called at my office and said that she would be delighted to show these slides for the benefit of our staff or any other groups, and I thought that this would be a good opportunity for the committee to see these slides and to hear Mrs. Thornton. I do not believe she will occupy more than an hour of your time.

Hon. Mrs. FALLIS: Has she done all this work at her own expense?

Mr. HOEY: That is my understanding.

The CHAIRMAN: The subcommittee suggests that Mrs. Thornton be heard today for one hour, from 12 to 1 o'clock.

Mr. CASE: What is Mrs. Thornton going to speak about?

The CHAIRMAN: She will speak about Indian life; her lecture will be an illustrated one.

Mr. RICHARD: Is she going to speak about the actual pictures?

Mr. CHAIRMAN: My understanding is that her lecture will be illustrated by slides of scenes on Indian reserves, and portraits of Indian types.

Mr. REID: She has been working for years among the Indians.

Mr. GARIEPY: Her illustrations will be very interesting.

The CHAIRMAN: Very well, ladies and gentlemen, it is understood that Mrs. Thornton will address the committee for one hour.

Now, on March 21 Mr. Max Campbell, M.P., will make a presentation. Mr. Fulton, M.P., would like to be heard. He wrote me last year and asked to be permitted to have about ten minutes to speak on the Lady Minto Hospital. There is some request to be made in regard to that matter. I do not know why that matter is coming to us, but if you are agreeable we will hear Mr. Fulton on Friday. Also we will have with us Messrs. Patrick, Jones and Neary of the Indian Affairs branch.

On March 25 Mr. Diamond Jenness, Dominion Anthropologist, and Mr. Marius Barbeau, Dominion Ethnologist, will be here.

On March 27 we will hear from one of the church organizations, and on March 28 we will hear from another of the church organizations.

With regard to hearing the representatives of Indian organizations the second paragraph of the brief states that the subcommittee recommends hearing these representatives commencing immediately after the Easter recess, and they are now being advised to be prepared to come here at that time after receipt of telegrams from us. You will notice that the paragraph says: "that only three representatives be heard from each organized body."

Mr. REID: Although I was a member of this subcommittee, this paragraph is not worded as I would like, and I will ask that a change be made. For instance,

in speaking of the three representatives this paragraph reads, "from each organized body." Now, in British Columbia we have two organized bodies. I am not objecting to them coming, but if you will read further you will see that only one of the bodies is mentioned, and exception might be taken by the other body, because we definitely refer to the Native Brotherhood of British Columbia and we do not mention the second body. I suggest that we say not more than three representatives from each province, and then the designation of the bodies would be all right.

Mr. MACNICOL: Why stick to the strict proposal when British Columbia has, perhaps, one-half of all the Indians of Canada—at least more than any other province?

Mr. BRYCE: Let me draw Mr. MacNicol's attention to the fact that this Committee on Indian Affairs pledged its word to the North American Indian Brotherhood that we would hear them again, and that is the reason for that wording.

Mr. MACNICOL: Should we not have three each from these two organizations?

The CHAIRMAN: No, I think it was the feeling of the subcommittee that we would have three from each province, and three from the North American Indian Brotherhood.

Mr. MACNICOL: You will get into trouble; you will have two from one and three from another.

The CHAIRMAN: The North American Indian Brotherhood are not only from British Columbia; they are a national organization; but we felt that in view of the fact that they had been here last year that we wish to keep our pledge to them, that we would hear them again; we felt that perhaps one of their representatives would be sufficient, from each section of Canada.

Mr. FARQUHAR: What arrangements are made to hear representatives from the province of Ontario?

The CHAIRMAN: None as yet. We suggest starting in British Columbia and working east.

Mr. MACNICOL: And after we hear them we will hear representatives from Ontario, Quebec and the Maritime Provinces.

Mr. CASE: We went through the Maritime Provinces; we shall hardly have to hear them again, shall we?

Mr. REID: You will have to change the wording at the beginning of this paragraph or add other organizations, because the way this paragraph now reads we are definitely asking for three representatives from each organization, not from each province.

The CHAIRMAN: Could we not amend this by saying that only three representatives be heard from each province, and "that the following organizations be asked to send representatives in the order named;" and then will follow the names. In all probability we will have about four actually from British Columbia, which would not be too many considering the size of the Indian population there.

The CHAIRMAN: No, there would be only three at our expense; they can send as many as they like at their own expense.

Mr. REID: The point I had in mind was that the representative of the North American Brotherhood from British Columbia will in all likelihood be here; that will give four to British Columbia.

The CHAIRMAN: Three representatives from each province. That would give the Native Brotherhood of British Columbia two representatives and other Indians from British Columbia one.

Mr. CASE: Why not say that three representatives from each province be nominated by the following organizations?

The CHAIRMAN: We do not want to enter into any conflict as between any of the bodies.

Mr. CASE: You are doing so here: you say in the order named; they are to be nominated by the following. You could include both organizations if you wanted to.

The CHAIRMAN: "That the following organizations be asked to send representatives, in the order named:". We do not say that they are nominated by the following. We mean there are three from each province, and that the following organizations be asked to send representatives in the order named: Native Brotherhood of British Columbia, and so on.

Mr. CASE: In addition to the three from each province these organizations will also send three?

The CHAIRMAN: No, there will be three from each province. Included in the three from British Columbia will be representatives of the Native Brotherhood of British Columbia. The Indian Association of Alberta will represent Alberta, although there may be somebody else from Alberta. We name next the Union of Saskatchewan Indians; then the Indian Association of Manitoba. We are asking these organized bodies to send representatives, and they will be included in the three from each province who have been specified as above.

Mr. RICHARD: As British Columbia is the only province that has two organizations why do we not pick two from British Columbia and then there will be no discord between the two organizations in British Columbia? British Columbia is the only province that has two Indian organizations; the other provinces have only one.

The CHAIRMAN: No, that is not so. It so happens that the president of the North American Indian Brotherhood is a British Columbia Indian, but the organization includes not only British Columbia Indians but some in Alberta, Saskatchewan, Manitoba, Ontario, Quebec and the Maritime Provinces.

Hon. Mr. TAYLOR: And in the United States.

Mr. MACNICOL: In addition to those representatives, is it not the intention to ask other outstanding people who are associated with the progress of the Indian to come here?

The CHAIRMAN: We are now dealing only with Indian delegates.

Hon. Mrs. FALLIS: Could this matter be solved by inviting the national organization to send one representative representing the national body, but giving each provincial organization the right to send three? If this national organization is not particularly a British Columbia organization and only relates to British Columbia particularly because the president lives there, why not have a representative from the national organization come separately together with three representatives from each province?

The CHAIRMAN: You will remember that last year we devoted two meetings to hearing the national organization—that is the North American Indian Brotherhood.

Hon. Mrs. FALLIS: Do you not propose to hear them again?

The CHAIRMAN: We proposed to hear them this year only because last year we gave them the opportunity of appearing because they were in Ottawa for their national convention and for that reason we felt that we should give them this opportunity to present their real brief this year; it will be their prepared brief.

Hon. Mrs. FALLIS: I am not clear in my mind about this matter. I am asking for information. My understanding is that the representative from that national body is not representing British Columbia specifically but is representing the whole country?

The CHAIRMAN: He is representing certain groups in British Columbia.

Hon. Mrs. FALLIS: As well as the rest of the country?

The CHAIRMAN: Oh, yes.

Hon. Mrs. FALLIS: Why should not the other organization of which Mr. Reid speaks have three representatives for British Columbia as the Indians of the other provinces will have, and then have one representative from the national organization to cover all?

The CHAIRMAN: When we come to Saskatchewan, shall we say that there shall be three representatives from one organization and one from the North American Brotherhood? Undoubtedly then the North American Brotherhood will be here in nine different times.

Mr. REID: Three from each province and one from the national brotherhood, is that the suggestion?

Hon. Mrs. FALLIS: Yes, that is my point.

Mr. REID: That will mean an over-all representation from the national brotherhood.

Mr. FARQUHAR: I think Senator Fallis is quite right in that matter. Should not that organization in British Columbia have three representatives as the other provinces are having?

The CHAIRMAN: The provinces are not appointing these. What we are trying to do is arrange so we will not have representatives from every reserve in Canada wanting to come here.

Mr. FARQUHAR: I understand that we are discussing organizations that will appoint representatives.

The CHAIRMAN: No, we are not.

Mr. REID: Would we not be on safer ground if we said, "three from each province and three from the national brotherhood"; let us be magnanimous about the matter?

Mr. BRYCE: I am going to move, to save time, that this paragraph 2 be sent back to the subcommittee together with Mr. Reid's suggestion, and that the subcommittee bring it back to this committee properly worded, three from each province and three from the North American Brotherhood.

Mr. REID: Why not move the motion right now and put it to the committee?

Mr. CASTLEDEN: May I point out that you may find a province where there are more than three organizations. You cannot say that Saskatchewan has only one group, there are four: the Indian Union Protective Association is one; there are several little groups or band affiliates; there is also the North American Indian Brotherhood that has been organizing there for some years; and there may be some difficulty about arranging among these groups as to who is going to represent them. I move to raise the province number to four.

The CHAIRMAN: Of course, four might apply in Saskatchewan, but should it apply in British Columbia, or Quebec, for instance?

Mr. MacNICOL: Perhaps Mr. Hoey could give us the number of Indians in each province?

Mr. REID: I have the figures here. The total is 125,686 Indians and they are distributed as follows: British Columbia, 25,515; Yukon, 7,531; Ontario, 32,431; Saskatchewan, 14,158; Quebec, 15,194; Alberta, 12,441; New Brunswick, 2,047; Northwest Territories, 3,816; Nova Scotia, 2,364; Prince Edward Island, 266; Manitoba, 15,933.

Mr. MacNICOL: According to those figures Ontario has more Indians than any other province.

The CHAIRMAN: Gentlemen, our time is slipping by and we have Mr. Hoey with us on a matter of great importance—a question which has caused the subcommittee a great deal of consideration and anxiety, and I think Mr. Bryce's suggestion of referring this matter back to the subcommittee is a good one.

Mr. MATTHEWS: May I ask if Mr. Bryce is referring this matter back with some specific recommendation or are we leaving the matter open?

Mr. GRIEPPY: Leave the matter open, but refer it back to the subcommittee.

The CHAIRMAN: The matter will be referred back to the subcommittee which will meet at 5 o'clock today.

Mr. CASE: Shall we adopt paragraph No. 1 since we are agreed on that?

The CHAIRMAN: Now paragraph No. 2 has been sent back for further consideration by the subcommittee.

Now, the next is paragraph 3 "employment of counsel".

Mr. BRYCE: Might I point out to the committee that I made that motion with the object of bringing it before this committee for discussion, because as the result of conversation I have had with different members of the committee I find that we are pretty well divided as to what should be done regarding counsel. It was a contentious matter last year, and it is a matter for the joint committee to decide. I do not believe we have the time to go into that matter today, because it will involve a lot of discussion.

Mr. REID: We did not recommend it; it was to be placed before the whole committee.

Mr. MacNICOL: Did Mr. Lickers accompany the committee on its maritime visit?

The CHAIRMAN: No.

Mr. MacNICOL: Why not?

The CHAIRMAN: Because he was not provided for in the order in council, and was not available.

Mr. CASE: I move that consideration of paragraph 3 be deferred.

The CHAIRMAN: Now we come to the last paragraph on subcommittees. Before going into this matter may I say that the purpose we had in mind was that these subcommittees should be spread as much as possible so that each member would have a responsibility. For that reason we have not duplicated names unless it is necessary.

Mr. BRYCE: May I ask when this subcommittee met to make these arrangements?

The CHAIRMAN: You may remember at the last subcommittee meeting it was left with the joint chairmen to name these subcommittees.

Mr. BRYCE: I heard you say you would meet at 9 o'clock and I went, as soon as the division in the House was over, to the room where we were to meet and also to the other room where we had met and I could not find anybody present.

The CHAIRMAN: (Reads clerk's minutes.) "It was not agreed . . . to leave the selection of the subcommittee to the joint chairmen."

Mr. BRYCE: I must be slipping because I do not remember that taking place and I was there until practically everybody left the room.

The CHAIRMAN: I am not suggesting you are slipping.

Mr. BRYCE: I am slipping. If that took place, because I never heard it. Who else was present when that was arranged?

The CHAIRMAN: The clerk was there and the joint chairman was there, and others.

Mr. BRYCE: How many were there?

Mr. GIBSON: I was there.

Mr. BRYCE: Were you there when this arrangement was made?

Mr. GIBSON: It was a kind of informal arrangement. Mr. Brown said there would be subcommittees named later.

The CHAIRMAN: You do not have to accept this.

Mr. BRYCE: I am objecting to it; I do not see the idea. What I particularly want to know is when this was arranged?

The CHAIRMAN: It was arranged in my office between the joint chairmen and myself on the evening of the meeting, at nine o'clock.

Mr. BRYCE: That is all right; it is merely a suggestion.

The CHAIRMAN: It is a suggestion to this committee and if they want to reject it that is all right. The purpose we had in mind in forming these subcommittees was to give everybody a job.

Mr. RICHARD: Your committee will meet again to consider No. 2. Why not defer this also.

Mr. CASE: It will break the work down and I think the idea of subcommittees is a good one and I believe the principle should be endorsed. As to the personnel, that is another matter. I move that paragraph 4 be approved. I do feel we have to break our work down in order to bring in a proper report.

Mr. GARIEPY: Does that include the personnel of the subcommittees?

Mr. CASE: I do not see anything wrong with the proposed personnel of the subcommittees.

Mr. GARIEPY: It is perfect with the exception of the subcommittee on education. The principle laid down by Mr. Brown is that the work should be divided so that each section of the country would have a look in. Don't carry that too far, but carry it this far, that I would like one more member on this committee on education to represent Quebec and the Maritime Provinces. All its members are from Ontario and the Western Provinces, and it will save work in the long run if we have also one member from eastern Canada where the problems may be somewhat different from those in other parts of Canada. So I would move—

The CHAIRMAN: Mr. Bryce suggests that this matter be referred back.

Mr. BRYCE: No, I do not suggest that.

Mr. GARIEPY: My motion was to add the name of Mr. Brunelle.

The CHAIRMAN: Are you agreeable to that motion?

Mr. CASE: Yes.

Mr. MACNICOL: Are you on that subcommittee on education, Mr. Bryce?

Mr. BRYCE: No, I have lots to do.

The CHAIRMAN: Gentlemen, we have tried to arrange this so that those who are on the "steering" committee will not be on the other subcommittees.

Mr. REID: You have my name there.

The CHAIRMAN: There is a definite reason for that. In British Columbia there are many Indians and they are very active, and there are several powerful organizations there, so for that reason you are the only exception. I am sure you will not mind being overworked a little bit.

Mr. CHARLTON: I would be more interested in education, and since Mr. Church is a lawyer I would suggest our names be switched.

Mr. BLACKMORE: How will the committees as revised read?

The CHAIRMAN: Just as they are now with the exception of those two changes:

Mr. Church will be on No. 2 and Mr. Charlton will be on No. 3, with the addition of Mr. Brunelle on No. 3.

Paragraph 4, adopted as thus amended—The committee then went into camera session.

The committee resumed in open session at 12 o'clock.

The CHAIRMAN: Ladies and gentlemen, we are privileged to-day to have with us Mrs. M. V. Thornton of Vancouver who will address us and show us some slides of portraits and pictures she has painted in the Indian reservations while conducting her work among the Indians. We regret very much that we are not able to devote more than one hour to this lecture, but I am sure we will all profit very much from hearing Mrs. Thornton and seeing the slides. Because the members of the House and the press are very busy people we shall have to terminate our meeting at one o'clock, so I shall ask Mrs. Thornton to proceed now.

Mrs. THORNTON: It is an unexpected pleasure, Mr. Chairman, for me to speak before this committee, and nothing was further from my mind when I left home. I feel it is presumptuous on my part, in a way, to speak to you people on work with which you are so familiar. It may just happen, however, that there are some phases with which I have come in contact that have escaped you in your executive work.

Now, I shall not elaborate because I know my time is short. Briefly, I say that I have been doing this work among the different tribes in the western provinces of Alberta, Saskatchewan and British Columbia during last eighteen years. I have been going about when I could seeking outstanc types, especially those who had history behind them. I felt that this wa phase of history and a very important phase of Canadian history which v passing away before our very eyes, and in whatever measure it is given to 1 to record it I wish to make my service in that way. I have never sold any my Indian paintings. In the early days when people wanted to buy my pain ings I felt it was like parting with flesh and blood, and I could not sell them, an as the years went by and the collection grew, I considered my collection some thing that should be kept together, particularly because it is history as well as ar In another five years, I suppose, most of that phase of our history will hav passed away because things are changing and will change more in the future.

I never pose the Indians when I paint them, I just watch what they c and that is what I paint. I have always paid them for posing for me or for allowing me to paint them, because, as I say, I do not pose them. I would not take up their time without giving them some compensation, and if I did not have enough money to do that I stayed home until I did have the money.

People have often asked me if I had learned any of the languages. As I have been going around among totally different groups speaking different languages and different dialects, any one language would not have been of much avail, but I have found that there is one tongue that all can understand and that is the language of the heart, and it will take you anywhere. I have always been received with the utmost courtesy and kindness and hospitality, and the more I went among these people the better I understood them and the better I understood them the more I loved them.

Now, without any further remarks I will show you my pictures but first I would like to show you this Indian costume which I usually wear when giving my lectures. It is a rather beautiful example of Indian clothes. It was sent to me by Mr. and Mrs. Dan Kennedy of the Assiniboine reserve and it includes the over-dress and the moccasins and everything. It is a beautiful example of the artistry of the Indians. Surely they are the most resourceful people in the

world. They can make decoration out of almost anything to which they put their hands. Now, I will ask to have the lights put out. (Impossible to write verbatim shorthand).

(The showing of lantern slides followed).

(At one fifteen the lecture ended and lights turned on).

Mr. CASE: May I, on behalf of the committee, extend a vote of thanks to Mrs. Thornton. I am sure we have appreciated her slides and her lecture very much; they have been most instructive and interesting.

Mr. BLACKMORE: May I second that motion?

The CHAIRMAN: Perhaps Mrs. Fallis would like to say a word.

Hon. Mrs. FALLIS: I would like to say that we have enjoyed this hour very much and I only wish we had longer to listen to Mrs. Thornton. She has given us an entirely native slant on many of the things we have been discussing, and we appreciate her coming here.

The CHAIRMAN: Mrs. Thornton, on behalf of this committee I want to convey to you the sentiments which have been expressed by our members, and to say that at some future date we hope we may have the privilege of seeing more of your pictures. It gives us great pleasure to have you with us to-day.

Now, if there is nothing further before the meeting we will adjourn.

The committee adjourned to meet on Friday, March 21, at 11.00 o'clock a.m.

APPENDICES

	PAGE
Appendix BN—Submission of Dog-Ribs Indians of Fort Rae, N.W.T.....	153
“ BO—Joint Submission by Canadian Welfare Council and Canadian Association of Social Workers.....	154
“ BP—Resolution submitted by University Branch No. 72, (B.C.), Canadian Legion, B.E.S.L.....	162
“ BQ—Resolutions of the Ohamil Indian Reserve, Laidlaw, B.C.....	162
“ BR—Statement signed by Acting Chief and others, Siccameen Band, Hammond, B.C.....	164
“ BS—Submission from Indian Reservation, Coldwater, B.C.....	164
“ BT—Statement signed by Chief, Shulus Reserve, B.C.....	166
“ BU—Statement by David Jack, Kuleetz Reserve, Chemainus Bay, B.C.....	167
“ BV—Submission from St. Mary's Indian Reserve, Cranbrook, B.C.....	168
“ BW—Submission from Kootenay Indian Reserve, Columbia Lake, B.C.....	169
“ BX—Submission from Lower Kootenay Reserve Band, Creston, B.C.....	170
“ BY—Statement signed by Saanich Tribes, B.C.....	171
“ BZ—Statement by Nishga Indian Tribe, Aiyansh, B.C.....	172
“ CA—Submission by Indians of Fort Good Hope, N.W.T.....	173
“ CB—Submission by Miss Alive Ravenhill, President, Emeritus, B.C. Indian Art and Welfare Society.....	175
“ CC—Resolution from Calgary Branch, Canadian Authors' Association.....	199
“ CD—Submission by Indians of Fort Vermilion Band, Alberta.....	200
“ CE—Submission by Indians of Boyer River Band, Alberta.....	202
“ CF—Submission from Blackfoot Reserve, Gleichen, Alberta.....	203
“ CG—Submission by Indians of Hay Lakes Band, Alberta.....	206
“ CH—Statement signed by Rev. J. B. Ducharme, O.M.I., La Loche, Saskat- chewan.....	208
“ CI—Submission by Bands in Battleford Agency, Saskatchewan.....	209
“ CJ—Brief of the Sioux Indians of Canada.....	212
“ CK—Letter from Mrs. Charles Franklin, Poplar River Reserve, Manitoba....	220
“ CL—Letter from Chief Nanawin, Poplar River, Manitoba.....	223
“ CM—Submission signed by Chief Myles Hart, Nelson House, Manitoba.....	225
“ CN—Report through H.Q., R.C.M.P., concerning Indians in Churchill River area.....	227
“ CO—Submission by Little Grande Rapid Indians, Manitoba.....	229
“ CP—Submission from Chief Cubby Nanawin, Poplar River, Manitoba.....	230
“ CQ—Resolutions passed by Fort Alexander (Manitoba) Catholic Association..	232
“ CR—Submission from Pakitawagan Reserve, Manitoba.....	234
“ CS—Submission on behalf of Keeseekoowenin Reserve, Elphinstone, Manitoba.	237
“ CT—Submission by Chief of Fisher River Band, Manitoba.....	239
“ CU—Requests of Moose Lake (Manitoba) Indians, submitted by Mr. B. R. Richards, M.L.A., The Pas, Manitoba.....	240

APPENDIX BN

FORT RAE, January 8, 1947.

INDIAN AFFAIRS BRANCH

OTTAWA

WE Dog-Ribs Indians of Fort Rae, N.W.T. respectfully submit to the Indian Affairs Branch the following demands:—

(1) TREATY RIGHTS AND OBLIGATIONS.

It is our desire that these rights and obligations of the Federal Government towards the Indians, be at all times respected and fulfilled.

(2) LIABILITY OF INDIANS TO PAY TAXES.

Indians up to the present time have been exempt from real taxes for any property owned by them on Indian reserves, but we believe that this exemption should include all other taxes ordinarily paid by Canadian citizens, outside of the real estate tax on property owned by them but not situated on Indian reserves.

(3) ENFRANCHISEMENT OF INDIANS BOTH VOLUNTARY AND INVOLUNTARY.

The enfranchisement of Indians must be left entirely to the personal desire of each Indian and no compulsion of any kind must be exercised by the Federal authorities in this respect.

(4) THE OPERATION OF INDIAN DAY AND RESIDENTIAL SCHOOLS.

The present system of education, approved by the Dominion Government and set up by the Indian Affairs Branch is satisfactory to us and no change whatever is either desired or will be accepted by us. The Indian day and residential schools system has given satisfaction but must be improved by the building of new schools, whether day or residential, in such parts of our reserves as are not provided with them. All teachers in Indian schools should have normal school training and their salaries should be paid by the Indian Affairs Branch. Moreover they should be members of the Civil Service Association and be entitled to all the privileges which are given to its members. As far as residential schools are concerned, the per capita grant should be set on a cost plus basis which could easily be established by an independent commission or officials of the Branch of Indian Affairs.

(5)

The problem of hospitalization for the Indians of Canada should be studied very carefully by the members of the Committee. The tendency at the present time is to establish large hospitals near important civic centres. We are opposed to this system. We believe that hospitals should be as they are for the white population as close as possible to the families of those that are sick, so that they can be visited by their parents, brothers and sisters. Exceptions for this might be admitted when it is necessary to have recourse to special surgical treatment but all ordinary cases of sickness should be hospitalized in hospitals built on our Reserves, or as close as possible to them. Moreover, we believe in Christian hospitalization and whenever religious can be found to take charge of these institutions, they should be placed under their care and all nurses should be registered. Furthermore, all Indians should have the liberty of choice of the hospital where they will be hospitalized. Placing Indians as it is done at the present time, in

hospitals that are hundreds of miles away from their homes, without their being consulted and without their having the right to choose the institution to which they will be sent, is certainly contrary to all our principles of liberty. It is a system which would not be tolerated among our white brothers and one which should not be applied to us under any pretence.

Jimmie Bruno, chief
Jimmie Bearlake, headman
Louis Yezi
Pierre Wedzin
Jimmie Catsi
Wetrade

APPENDIX BO

JOINT SUBMISSION BY THE CANADIAN WELFARE COUNCIL AND THE CANADIAN ASSOCIATION OF SOCIAL WORKERS TO THE SPECIAL JOINT COMMITTEE OF THE SENATE AND THE HOUSE OF COMMONS APPOINTED TO EXAMINE AND CONSIDER THE INDIAN ACT.

OTTAWA, January, 1947.

I. INTRODUCTION

The improvement of conditions of life among the Indians of Canada has long been a matter of concern to all thoughtful citizens who have any sense of responsibility for the wellbeing of their fellows. The specific contribution to this end which might be made by an adequate program of social services available to Indians is the particular interest of the two organizations which have prepared this joint submission.

The Canadian Welfare Council represents a wide range of social welfare agencies, both public and private throughout the country, and is their recognized spokesman. The Canadian Association of Social Workers is a professional organization and speaks for the large body of persons possessed of training and experience in the actual conduct of welfare activities. The two organizations are independent of each other but have co-operated in the preparation of this brief which has been approved by their respective governing boards.

While recognizing the interdependence of education, health and welfare services, and realizing that only a program embracing all three can be effective in raising the social standards of Indian communities, we propose because of our particular competence to deal especially with social welfare services as such, and with education and health programs only insofar as they are inextricably linked with welfare services in a general program of social betterment.

Wide variation in the character of economic activity carried on by Indians and the problems of their social life make generalization at many points impossible so that we have attempted to be as specific as we can in our proposals.

In view of the fact that the special Joint Committee has already examined witnesses from the Indian Affairs Branch of the Department of Mines and Resources who gave detailed descriptions of the services now being provided for Indians, it is unnecessary to take up the time of the Committee by going over this ground again. We proceed, therefore, to an evaluation of the present system of services from the point of view of those interested in social welfare.

Before doing so, however, we should like to emphasize the primary necessity of formulating the long term goal toward which our national effort is to be directed, since this will provide an important check on the soundness of particular measures which are to be considered. Here we would record the conviction that we must rid ourselves once and for all of the idea that the Indian population should continue perpetually in a state of social dependency. In our judgment, the only defensible goal for a national program must be the full assimilation of Indians into Canadian life, which involves not only their admission to full citizenship, but the right and opportunity for them to participate freely with other citizens in all community affairs.

If this goal is accepted wholeheartedly by government authorities it should not be impossible to reach it within a generation. As we move toward it, special services for Indians will become progressively less and less necessary since the services available to the general population will be equally at their disposal. Meanwhile, of course, the necessary regular safeguards of the present privileges accorded to Indians in law and practice should be maintained.

II. EVALUATION OF EXISTING SERVICES

While there is no question that splendid work is being done by a number of Dominion Government officials, at headquarters and in the various Indian agencies, we are convinced that this good work, done in spite of the existing system, and not because of it, is not sufficient in its effect to overcome the difficulties and shortcomings inherent in our national approach to the question of Indian welfare. An examination of the evidence presented to this Committee confirms the impression, given to us by organizations and individuals concerned with social welfare all across Canada, that the native population is being given less consideration than any other group in Canada with respect to the improvement of social conditions. We regard it as deplorable that this should be the case.

The Indian population, by virtue of its special status, has been precluded from benefit under all types of social legislation with the exception of family allowances. The Indians have assumed responsibility as citizens both in World War I and II and have made a valuable contribution to national defence.

The central weakness of the existing system of care for Indians is that it has failed to provide the native population with services comparable to those developed for other groups in Canada. The fact that our national policy respecting Indians has failed to meet existing needs may be indicated by a brief reference to objective measurements of social conditions, and by a series of specific illustrations of cases of unmet social need.

Living Conditions

The startling contrast between Indian communities and the general population is apparent from observation and from the most casual examination of existing information. If we take the three-fold criterion by which community social conditions are commonly judged: housing, tuberculosis mortality and the infant death rate, we find that the situation of the Indians compares most unfavourably with that of the white population.

Housing

Housing statistics are not available so that it is possible to make only a general statement based on other information. Housing of Indians, in terms of the extent of dilapidation, sanitary arrangements, household equipment, living accessories, and overcrowding, not only appears to be less adequate than that of our Canadian population generally, but in many instances very appreciably worse than that of adjacent white communities. Our Indian people, insofar as they live in settled communities, are a race of slum-dwellers.

Tuberculosis Mortality

In 1944 the tuberculosis death rate among Indians was 579·2 per 100,000 population. Among all other groups it was 42·2 per 100,000 population.

If half-breeds are included with Indians, the rate for 1944 was 665·6 per 100,000 population, and for the population excluding Indians and half-breeds 41·6 per 100,000 population.

True, the Indians may have a special racial susceptibility to tuberculosis, but this scarcely detracts from the essential point. The prevalence of tuberculosis is one of our most reliable indicators of social standards of living. It is a disease of poverty, spread by ignorance. Even allowing for the possibility of racial susceptibility—which may merely be chronic malnutrition—it is a shocking commentary on the extent of poverty and ignorance which we have permitted to exist among the Indian people that the death rate from tuberculosis should be almost 14 times as high among the Indians as it is among other groups in Canada, and 16 times as great if half-breeds are included.

Infant Death Rate

Comparative infant mortality rates bear testimony to the same situation. In 1944 the death rate for all children under one year of age was 54 per 1,000 live births. Among Indians the rate was 180·3 per 1,000 live births.

Malnutrition

The prevalence of malnutrition among Indians is indicated by findings of the medical survey among the Northern Manitoba Indians reproduced in Appendix F to the statement made before your Committee on June 6, 1945, by the Honourable Mr. Brooke Claxton. (Minutes of Evidence, p. 101 *et seq*). Attention is drawn to the last three items in the summary, which are of special social significance.

5. The Indian infant mortality rate, the crude mortality rate and the death rate from tuberculosis are many times higher than in the white population. All these conditions present a national problem in health and welfare far in excess of the numerical proportion of the Indian to the white population.

6. In common with the results of studies done in many parts of the world, poor nutrition has been found in a population group with excessively high morbidity and mortality rates.

7. It is not unlikely that many characteristics, such as shiftlessness, indolence, improvidence and inertia, so long regarded as inherent or hereditary traits in the Indian race, may, at the root, be really the manifestations of malnutrition. Furthermore, it is probable that the Indians' great susceptibility to many diseases, paramount among which is tuberculosis, may be attributable among other causes to their high degree of malnutrition arising from lack of proper foods.

It is hard to overestimate the importance of raising the dietary levels of the Indians to improve their morale and render them capable of benefiting from education, or mobilizing their energies to deal effectively with their day-to-day problems of family and community life, and of carrying on productive economic activity.

In recent years steps have been taken by the Dominion Government to improve the dietary levels of prisoners in federal penitentiaries, apparently on the principle that it is undesirable to permit malnutrition and the consequent loss of productivity in these individuals while they are the responsibility of the state. With this policy we are entirely in accord. What we cannot understand is the failure to adopt a similar policy for the Indians, who are equally the wards of the Government, but who have not been convicted of crimes against society.

Social Problems

With reference to other aspects of the depressed situation of Indians under the present system, perhaps we might be permitted to cite a number of specific instances illustrative of the weaknesses inherent in the existing situation.

1. Wide open prostitution is practised in frontier communities with Indian girls becoming venereally diseased and pregnant.
2. Indian juvenile delinquents, apprehended off the reserve, are in most cases returned forthwith without any attempt being made for their treatment or reform.
3. The practice of adopting Indian children is loosely conceived and executed and is usually devoid of the careful legal and social protection afforded to white children. Frequently children are simply absorbed into the homes of relatives or neighbours without any legal status.
4. A child either legitimate or illegitimate of a Treaty Indian woman and a white man is precluded from absorption into the maternal grandparents home, even though socially such a placement is desirable and would thereby establish normal family contacts.
5. Owing to the fact that wards of the Dominion Government are not eligible for benefits under provincial legislation, Indian children who are neglected lack the protection afforded under social legislation available to white children in the community.

Instances could be multiplied. No matter what phase of individual opportunity or family situation is considered, the Indians are at a disadvantage by comparison with other groups in the Canadian community. The existing system is not adequate because it fails to help the Indians deal with their own difficulties as individuals and families.

Home Life

There is little incentive for families to work to improve their way of life. There is a lack of community organization which would develop such incentives, and which, with good leadership, could help Indians, irrespective of their social situation, to raise their level of living above the primitive conditions which still exist widely to a standard more in keeping with their dignity as human beings in a modern civilized country.

The homemakers clubs in operation among the Indians are providing a limited service. Some of them have done splendid work in improving family management among Indians. But standards are not uniformly high, and large numbers of Indians are still outside the scope of their service.

Education

Another way in which existing arrangements for the welfare of Indians falls short of adequacy is that they tend to overemphasize the part which should be played in education and child welfare by residential schools. This institutional policy is out of line with newer thinking respecting community life. We are convinced that the best interests of Indian children and families are not served by the present system. The lack of what Canadian communities have come to recognize as the moral partnership of home and school in child care and training not only hampers the social adjustment of the child, but is a serious deprivation for the parents. Not least among the shortcomings of the policy of reliance upon the residential school for the education of children is the fact that it eliminates the possibility of parent education and of developing recreational and community activities centred in the day school building, but serving the whole population.

In areas where Indian and white families live in the same district, the present policy of having Indian children attend their own schools falls short in terms of the goal of cultural assimilation. The attention of your Committee has already been drawn to the fact that it was regarded as discriminatory in

British Columbia communities when Indian children are required to attend their own schools while their Japanese and white neighbours benefited from the superior educational facilities provided by provincial and local authorities. We regard the existing system as inadequate because it lacks flexibility in situations of this kind, failing to explore fully the possibility of having Indian children attend their neighbourhood school with other Canadian children through special arrangements for the purchase of service from provincial authorities. Such a program must of necessity be accompanied by improvement in the standards of Indian life, and education among other citizens as to the desirability of integrating the Indian population into community life. This principle is an essential feature of a policy of Indian administration directed toward the goal of cultural assimilation and will be dealt with again in succeeding sections of this submission.

Residential Schools

While we regard it as unfortunate that so much emphasis has been laid upon the residential school, and are convinced that educational standards in a number of these institutions leave something to be desired, we do not regard the actual existence of residential schools as undesirable. We feel that they have their place in a well-rounded system of Indian education, particularly in so far as they meet special needs including the educational requirements of children of nomadic families.

But we regard it as a serious weakness in public policy that the government should fail to pay institutions providing services the full cost of that service. Payment of less than the existing per capita per diem rates puts the government in the position of accepting subsidies from privately-operated schools, and fails to provide the schools with the funds necessary for an adequate educational and training program.

We would suggest that consideration be given to the full operation of residential schools by the government if necessary and the development of hostels or residences to provide living quarters for Indian children taking advantage of facilities for primary and secondary, as well as advanced education and vocational training in Canadian communities.

Foster Home Service

With reference to the child welfare aspects of residential schools, such as the care of neglected or handicapped children, orphans and children from broken homes, we feel that the existing program falls short of social adequacy in that it fails to provide Indian children with standards of care comparable to those developed by the more advanced child care services in the country, which recognizes that no institution is an adequate substitute for normal family life. We believe that foster home service should be developed within the Indian setting.

Public Assistance

The failure to provide other necessary welfare services for the Indians may be illustrated by the exclusion of the Indian group from old age pensions, and by the inadequacy of standards of direct relief.

While it is recognized that in certain parts of the country it might be possible for Indian relief supplies to be supplemented by fish and game, none the less there are many agencies where this supplementation is not available to any extent. A comparison of the dietary content of food for Indians with minimum requirements for health indicates that the diet of Indians is gravely lacking in vitamin content and poorly balanced.

III. NECESSARY CHANGES

Most of the changes which we regard as necessary are implied in earlier sections of this brief.

Improvement in Living Conditions

Within the framework of a long-range plan we consider it necessary that the Canadian Government should undertake an imaginative and aggressive program to improve the conditions of life among the Indian population. This may best be achieved through co-ordinated efforts in the essential fields of education, nutrition and economics, the whole program being planned as a unit. Health and welfare services should be developed in relation to the fundamental needs mentioned above.

That improvement in economic conditions is possible through planned efforts is apparent from the success of the fur conservation projects which have been described. The extension of measures of this kind, together with the development of other activities such as prospecting, forest conservation and meteorological work, appear to offer opportunities for Northern Indians to participate in economically and socially valuable activities for which they may have special aptitude and should have specialized training. For Indians other than Bush Indians there should be extension of the present system of agricultural training and provision of special grants or loans for the purchase of modern farm machinery and equipment as well as wide use of the revolving loan fund.

In general we believe that Indians should be given full opportunity to participate in the economic activity of the general Canadian community and that this may best be achieved through consistent efforts to overcome discrimination and through affording Indians the widest possible educational and cultural opportunities. The latter can only be used effectively if aggressive measures are undertaken first to raise the level of living of all the Indians above the present primitive standard to a point consistent with the full discharge of our national responsibility.

The principles of health and cleanliness, the fundamentals of nutrition, and the common decencies of civilized life can only become realities for larger numbers of Indians if the Dominion Government is prepared to undertake a program of education, subsidies, and community organization.

Education

Opportunities for basic education should be at least comparable to those provided for white children by provincial authorities. This would involve greatly increased expenditures for education. We urge that, where possible, this education be provided by having Indian children attend the regular day schools administered by provincial authorities, with the Dominion Government meeting the full cost by payment on a case-by-case basis. Where this is not possible, the whole community to be served being Indians, the Dominion Government should either buy a complete educational service from provincial authorities or operate its own day schools on a non-sectarian basis. Freedom of religion should be guaranteed to children of Indian families as it is to children in the general Canadian community.

Residential Schools

Under certain circumstances, residential schools for the children of nomadic bands or special types of training may be necessary. To meet these needs the Dominion Government should either operate its own institutions or reimburse on a *full cost* basis the religious or provincial bodies from whom they may wish to buy services. Assumption of complete financial responsibility for the education of its wards by the Dominion Government—which is in accord with provincial practice—would free the religious bodies to devote their major energy to projects directly related to their specific fields.

With respect to the child welfare aspects of residential schools we urge the abandonment of the policy of caring for neglected and delinquent children in educational institutions. These children require very special treatment and we suggest utilization of recognized child welfare services. Arrangements might be made with provincial child caring authorities to supply a service on the basis of payment for individual cases where it was deemed advisable. This would be merely an extension of the policy already in effect in a number of areas. Otherwise the Dominion authorities should provide their own service.

Need for Closer Co-Operation Between Dominion and Provincial Governments

It is obvious at once that Provincial Governments have an important stake in an adequate program of services for the Indian population.

The fact that the great majority of Indians reside within provincial boundaries but outside provincial jurisdiction creates serious problems for provincial governments. For example, the health of the rest of the population may be endangered by epidemics originating on the reserve. Similarly bad social conditions in the Indian community with which the provincial authorities are helpless to deal may infect surrounding communities over a wide area. The setting aside of large tracts of land as Indian reserves is itself often a problem in relation to the development of the province and its resources.

What these considerations suggest is the desirability of some plan whereby the provinces would share in responsibility for the planning and administration of Indian services. This conclusion receives additional support when one recalls the assistance the provinces are in a position to offer, and especially the programs in the fields of education, health and welfare which have been developed in varying degrees by all of them. For the Dominion Government to provide parallel services within the province for the Indian community involves considerable duplication, with results that are not necessarily more satisfactory.

Having in mind all of these factors, and particularly the goal of ultimate assimilation of ethnic groups set forth at the outset of this submission, we would suggest that conferences be held at once with provincial authorities to determine how far it is practical for them to go at the present stage in serving Indians through their departments of education, health and welfare.

Development of Social Services

However encouraging the results may be which are achieved through the negotiations with the provinces suggested above, they will not of course absolve the Federal Government of responsibility for the national supervision of Indian services. In the field of welfare, which is our special concern in this submission, national supervision is of very great importance and must be given by persons thoroughly trained and experienced in professional social work.

The plan we propose is as follows:—

1. A thoroughly qualified staff of welfare specialists at headquarters to work alongside of other specialists in the fields of health, education, agricultural production, fur conservation, etc.

2. A trained social worker or workers on the staff of each Indian agency, along with trained workers in the other fields indicated above, who would of course be directly responsible to the Indian agent, but would have the advantage of advice and assistance both by correspondence and field visits from the welfare specialists at headquarters.

3. These social workers in the Indian agencies would be expected to provide a generalized welfare service, the pattern for which has been developed by a number of provinces in their public welfare departments. Such a generalized service would combine attention to such needs as child welfare, family welfare, recreation and possibly adult education.

It goes without saying that the success of any such program in the agency depends to a high degree on the qualifications of the Indian agent to whom the social worker is responsible. If every Indian agent were doing work comparable to that of the best of them there would be no ground for dissatisfaction. As it is, higher standards of competence and training must be insisted upon and with these must go an upward revision of salaries.

It is important to emphasize that in all branches of the Indian service an essential qualification should be the capacity to enter sympathetically into the special problems of Indians, to win their confidence and to stimulate their self-development.

As part of the staff reorganization required, suitable Indian personnel should be introduced wherever possible. Further, the policy should be adopted of selecting and training Indian workers to take over in due course administrative and service responsibilities both in the agencies and at headquarters. Such a policy would be in line with those successfully carried out elsewhere in work with native populations and would have a decided value in developing a sense of responsibility and self-confidence among members of the Indian community.

IV. RECOMMENDATIONS

We recommend:

1. The transfer of responsibility for all Indian services from the Department of Mines and Resources to the Department of National Health and Welfare.

2. Acceptance of full assimilation of Indians into Canadian life as the goal of the Government's Indian program.

3. In line with this objective, consultation with provincial authorities regarding the possibility of extending to the Indian population the services of provincial departments of education, health and welfare.

4. If no such general extension of services is possible at the present stage, the purchase of particular services from these departments as well as from private organizations in situations where this seems to be desirable.

5. Appraisal of all present staff members in the Indian service, both at headquarters and in the agencies, and such reorganization as will ensure that persons so engaged are qualified by training, experience and personality.

6. As part of this reorganization the employment of suitably qualified Indian personnel and the adoption of a policy to increase the number of such persons for both administrative and service posts, as quickly as they can be recruited and trained.

7. The employment at headquarters of specialist supervisors in the field of welfare, as well as in such other fields as education, health, agriculture, etc.

8. The employment in each of the Indian agencies of a qualified social worker to direct a generalized welfare program, including child welfare, family welfare, recreation and community activities. (It will be necessary also to appoint workers qualified to direct activities and services locally in the fields of education, health, agriculture, etc.)

9. The modernization of the educational system on the reserves so as to adapt it more fully to the life needs of Indians and to make the schools an educational and recreational centre for the whole community.

V. CONCLUSION

In conclusion we should like to add that while the task of improving Indian welfare is relatively complex and will need to be achieved gradually, it is not a large problem, since its total scope is limited by the actual number of Indians, which in spite of recent population increases, is comparatively small. If the specific recommendations here submitted are to be achieved and the ultimate goal set forth realized, vision in planning must be combined with energy and patience in execution.

APPENDIX BP

THE CANADIAN LEGION OF THE BRITISH EMPIRE
SERVICE LEAGUERESOLUTION SUBMITTED BY UNIVERSITY BRANCH No. 72
BRITISH COLUMBIA

At a regularly called meeting of University Branch 72, Canadian Legion, B.E.S.L., the following resolution was duly moved, seconded and carried unanimously;

Whereas the Native Indians engaged in fur trading, fishing, lumbering and other industries are subject to the same taxation requirements as other residents of Canada;

And whereas the Natives volunteered and served on an equal basis with other Canadians;

And whereas the natives are required to obey the criminal and civil codes on an equal basis with other Canadians;

Therefore we request the Canadian Government:

1. To institute a suitable system for Indian representation in both the Dominion Parliament and the Provincial Legislatures. Such a system might well be modelled after the one employed in New Zealand for the Maori.

2. To institute a policy that will lead to the transition of power from the Indian Agent to democratic local rule by the tribe.

3. To transfer the responsibility for Native education to the Provincial Governments which should be required to ensure a uniform standard for both white and native schools. These schools should be of a non-residential character as far as possible, and should be free of all sectarian influence.

4. To provide adequate hospital facilities and medical treatment for all Natives. This should be supplemented by a program of health education that will reach all Native groups.

5. To establish a policy that will lead to economic freedom for the Natives. This should include encouragement of Native culture and development of the resources of the Indian Reserves.

This Resolution has the approval of the British Columbia Provincial Command Executive Council and is brought to the attention of the Joint Committee by the Assistant General Secretary of the Dominion Command.

APPENDIX BQ

RESOLUTIONS OF THE OHAMIL INDIAN RESERVE,
SITUATED AT LAIDLAW, B.C.

We, the Indians of the Ohamil Reserve, submit the following demands to the Special Joint Committee at Ottawa.

(1) *Treaty Rights and Obligations.*

It is our desire that these rights and obligations be at all times respected and fulfilled.

(2) *Band Membership.*

We think that Indian Bands should have the right to admit any person to the Band, provided there is Indian blood in such a person. Moreover, we think the Agent should be willing to admit such people if the Indians themselves so desire to admit any such person.

(3) *Liability of Indians to Pay Taxes.*

We believe that Indians should also be exempt from taxes on property which is also outside the reserve.

(4) *Enfranchisement of Indians (both voluntary and involuntary).*

We believe that this is a matter which should be left to the persons themselves to decide.

(5) *Right of Indians to Vote at Dominion Elections.*

We believe we would like the right to vote. But we do not want to lose any of our privileges as Indians.

(6) *The Encroachment of White Persons on Indian Reserves.*

We believe that Indian reserves are the property of Indians, and therefore no white person should be allowed on them.

(7) *The Operation of Day and Residential Schools.*

We believe that the present system of education is satisfactory, and no change is desired. We would like to see the present residential schools enlarged and new ones built.

(8) *Hospitals.*

We would like to see more hospitals built. We would like to be able to choose the hospital to which we must go when we are sick. Moreover we would like to see there is no difference between "*doctors for the Whites*" and "*doctors for the Indians*". For instance we Indians in Laidlaw, B.C., are forced to travel 25 or 30 miles to Agassiz, for a doctor, because the doctor in Hope (some 10 miles away) refuses to attend us because we are Indians, and he says, his work is among the whites.

(9) *Housing.*

The Department has done very little to solve the housing shortage on our reserve. We would like to see more houses built for our Indians, both the young married people and the old ones.

(10) *Pensions.*

We think the Department should grant the old age pension to our Indian people. We also think there should be a pension for widows, because many of them have large families to keep.

(11) *Hunting and Fishing.*

We would also ask that for the Indians there should be no "*open*" or "*closed*" season in hunting and fishing. We think we should be allowed to hunt and fish at any time in the year.

(12) *Indian Agents.*

We demand that the Indian Agent of each reserve visit his people as often as he can, so that the Indians may have a chance to discuss their needs with him. We also think that an Agent who refuses to do his work, should be discharged. The Indians should also have some say in the election and discharge of the Agent. If he refuses to do his work, the Indians should have the right to appeal for his discharge from office.

SIGNED. Willie George.
Ed. Lorenzetto.

N.B. There are 10 more signatures on the original letter.

APPENDIX BR

SICCAMEEN BAND

HAMMOND, B.C.

Acting Chief J. Mitchall

I want to remain an Indian.

I do not want to pay tax.

I want to remain on the old Indian Act.

I have nothing against any school.

I do not want white people on our reserve.

Signed by James Mitchall and followed by:

Alfred Souie,

Alfonse Harris,

Charlie Harris,

Rogers Mitchall,

Steve Mitchall,

Alex Souie,

Sammy Harris,

Peter Mitchall,

Levi Harris,

All my family and members said the same as I do.

APPENDIX BS

COLDWATER INDIAN RESERVATION, B.C.

August 19, 1946.

QUESTION No. 1.

Treaty rights and obligations.

Answer—Nil. We are not treaty Indians.

QUESTION No. 2.

Band Membership.

This question will stay by the Indians of this Indian reserve. It is on our Indian Act.

QUESTION No. 3.

Liability of Indians to pay taxes.

Nil. We don't want to pay tax.

QUESTION No. 4.

Enfranchisement of Indians both voluntary and involuntary.

Nil. Unless its fite.

QUESTION No. 5.

Eligibility of Indians to vote at Dominion elections.

Nil. We do not understand that.

QUESTION No. 6.

The encroachment of white persons on Indian reserves.

Nil. Not in our reserve.

QUESTION No 7.

The Operation of Indian day and residential schools.

The Indians would like to have a day school here at the Coldwater Indian Reserve for there are enough children here. Sometimes the Indian residential school is overcrowded so therefore a small child of school age should get a start at school here at Coldwater Reserve. When he or she is old enough for the residential school or pass to higher grade should enter into residential school at about the age of 10 years. If a child is to pass to high grade he should get the schooling the same as any white child.

An Indian child who has passed to high grade and has a well understanding as to the modern ways and to his future livelihood should get the same chance as any other Canadian.

Views and problems by the Coldwater Indian Band at Coldwater Indian Reserve No. 1—

Our rights and title to this soil has never been extinguished, was never amended by any treaty. We, the Indians, complain of our grievances. We understood a law has been put upon us and we understand our Mother, Her Majesty Queen Victoria, has given us a right to live in our small, thickly populated land which is called an Indian reservation.

There will come a time when the generation to come, will have no place to stay. Right now there are some without any property. Where will they go? What will they think or do? How will they keep up their livelihood? They can not go to the government land because they are under the Indian Act.

We feel that we do not want to change our Indian Act but we feel very much mistreated by our white brothers of Canada. We understand the Queen gave us our reserves. Our greatest grievance of to-day is that our white brothers are fencing us in. Soon we will have no place to graze our stock. Is it that our white brothers are trying to hurt us or are they just selfish? We are very poor people of Indians.

There are maybe some well-off Indians in other Indian reservations. But still where will the next man who is just begun his stock to graze his or her stock? As it is now, there is very little grazing left.

The old generation who has understood that late Her Majesty, Queen Victoria, gave them these reservations was just a garden as means of their livelihood and that they should have a hold outside of the reserve as means of a grazing land. We Indians understand right from the first generations to this day, were the first to set foot on this land, a real true Canadian. We did not come from some place unknown. That is the way our white brothers seem to think of us, squeezing us in year after year. We feel very much mistreated now this way. We hope that the Government would restore some of the grazing land back to the Indians.

Our next grievance is our own livelihood from the forests and rivers and lakes and from the soil. The Government has put a law upon us. When we hunt we shoot a deer. We bring it home to our children—something to eat. We do not waste one bit of meat—it is being used. Why do our white brothers make a law the same as they? I am sure they did not bring with them, when landed on shores of this continent. Why do they forbid me to shoot at any time of the year whenever I really need. I do not go out there for sporting as just shooting them. I really go out there to use what really belongs to me and none of it is wasted. And what is more, deer meat is plentiful and I only shoot what is needed, not any more. Often an Indian is caught shooting deer down in out of season. So now days an Indian is stealing something which belongs to him. This goes for hunting birds and fishing on rivers and lake too.

We, the Indians of Coldwater Indian Reserve, do not wish to change any Indian Act. And we do not wish to have it changed.

We are much in need of attention to learn modern and better condition to protect us from helpless sickness. We are doing our best, but with any help from the Government we hope we will live a better condition in near future.

We wish that the Government will look upon us to help us in our grievance of to-day.

Some Indian boys went overseas. We wish that they get a share the same as their white brothers in treatment and the Indians they want their trading lines to remain open and free.

We, the Indians, will hold a general council at a certain date of each year on this district.

We will discuss matters that need representing. A delegate or delegates shall be elected in the future. Expenses of such delegate or delegates will be paid by the band or tribe.

(signed)

Chief JAMES ANTOINE,
CHARLY JULES,
BELLEY JIMMEY,
CHARLY AUGUST,
ISAAC ANTOINE.

APPENDIX BT

SHULUS RESERVE, B.C.,

20th August, 1946.

Witness: LOUIS OPPENHEIM.

HONOURABLE SIRs,—To the Joint Committee of the Senate and the House of Commons—answer to the eight questions regarding the revision of the Indian Act; I, Blair Peter, Chief of the Shulus Reserve:

(1) *Treaty rights and obligations*

I support myself same as all my Indians and have no treaties. We buy everything we own.

(2) *Band membership*

I have no trouble about membership.

(3) *Liability of Indians to pay taxes*

I do not pay taxes and we do not want to pay taxes inside or outside of my reserve.

(4) *Enfranchisement of Indians*

I do not want to be turned to a white man. I want to be till the end of the world.

(5) *Eligibility to vote*

I do not vote. I am an Indian.

(6) *Encroachment of whites on Indian reserves*

We have a white man by the name of Philip Morgan living on the reserve now. There has been no legal sale by the Indians in regard to this land. I laid complaint to you before and we object to his living on the place regardless to what he has spent on the place. A lot of our young children has no lands of this reserve.

(7) *Operation of Indian day and residential schools*

I am satisfied with my schools. From here, my children go to Lytton School, Kamloops, and I have a day school. I want more and better education.

(8) *Question on revised Act*

I do not want the Indian Act revised. What Queen Victoria laid our laws—we Indians want. We do not want the Indian Act revised.

In regards to health we want a doctor to take care of Indian patients alone same as the one in Kamloops agency.

The housing problem—we have been managing our own and we can continue to handle our own housing.

I am well advanced on implements and farm supplies with my people.

Chief BLAIR PETER,
Shulus Indian Reserve.

APPENDIX BV

CHEMAINUS BAY (KULLUTZ RESERVE),

October 18, 1946.

We had meeting and sign our answer.

I am David Jack to sign what I suggest.

I want to remain an Indian and my family and their family and all other members to follow and will sign their names.

I do not want to pay tax as I can not afford to do so and all members to follow the same word.

And I want to remain on the old Act as I got support enough from the Government. I suppose the Indian Act was made by Queen Victoria and cannot be changed.

I have nothing against the school if they look after our children right and give good education.

I do not want white people to be on Indian Reserve.

Sign by David Jack and followed by:

Joe Symour,
Michael David,
Arther Smith,
Louis Alec,
Patrick Louie,
Nelson Louie,
Francis Ambrose,
Joe Whulkalataza,
Modest Bob,
Cassie Gigson,
Elie Samson,
Stevens Samson,
Wilfred Samson,
Victor Seymour.

Dear SIMON PIERRIE,
Hamond, B.C.

You know I cannot do much on writing and please fix this up straight to proper way. If any answer is missing please add it on.

Thank you,
from

David Jack,
%Geo. Howland,
R.R. No. 1,
Ladysmith, B.C.

For Moses and his two sons, I do not know as I did not see them.

Simon and Alec.

APPENDIX BV

ST. MARY'S, KOOTENAY INDIAN RESERVE,
Cranbrook, B.C.,
Oct. 23/46.

Chairman of the Special Committee appointed to examine the Indian Act:

DEAR SIR,—Under the following headings, we, the members of the St. Mary's Band of the Kootenay Indians wish to make known our desires for the future welfare of our people:

(1) *Treaty Rights and Obligations*

It is our desire that the rights and obligations of the Government of Canada towards the Indians, be at all times respected and fulfilled.

(2) *B and Membership*

We believe that all the Indian Bands should have the right to accept in their membership, upon a favourable vote, any child or person with Indian blood.

(3) *Liability of Indians to pay Taxes*

Indians should not be required to pay taxes of any kind whatsoever.

(4) *Enfranchisement of Indians*

Enfranchisement should be left entirely to the personal desire of each Indian and no compulsion of any kind should be exercised by the Government in this respect.

(5) *Eligibility of Indians to Vote at Dominion Elections*

Indians should have a right to vote in Dominion elections and this right should be granted without any present privileges being removed.

(6) *Encroachment of White Persons on Indian Reserves*

We believe that Indian Reserves are the property of Indian Bands and no white person should be allowed to encroach on them. Our rights in this matter should be strictly respected.

(7) *The Operation of Indian Day and Residential Schools*

Our children attend the Residential School at Cranbrook, B.C. From our visits to the school we know the great difficulties under which the Principal and Staff are working. We say the Government should do something to improve conditions there.

Firstly, all the teachers should have adequate training and be paid wages in accordance with their profession.

Secondly, the amount paid by the Government per child for education, food and clothing is not enough. By increasing this amount more adult workers could be employed and so free our children from manual work thereby allowing them more time for class-work and vocational training. Much of the present drudgery of kitchen, laundry, and farm could be eliminated by the use of electrical power. This power is within easy reach of the school and yet our children are denied its advantage. Other schools have it, why not ours?

Thirdly, we want our children to learn more and to be given the opportunity of continuing their education into High School. White children have High Schools, why not give us equal privileges?

Fourthly, we want our children well instructed in our Faith so that they may always serve God as good Christians ought to do.

(8) *Housing*

We need better houses. When our young people are married they should be given a good house. Many of our people are living in great hardship because of poor houses.

Signed by our Chief and his worthy Councillors.

Chief Eustace
Peter Andrew
Conrad Williams
Abel Sebastian.

APPENDIX BW

KOOTENAY INDIAN RESERVE,
Columbia Lake, B.C.
October 23, 1946.

Chairman of the Special Committee appointed to examine the Indian Act.
Dear Sir:

Under the following headings, we, the members of the Columbia Lake Band of the Kootenay Indians wish to make known our desires for the future welfare of our peoples:

(1) *Treaty Rights and Obligations*

It is our desire that the rights and obligations of the Government of Canada towards the Indians, be at all times respected and fulfilled.

(2) *Band Membership*

We believe that all the Indian Bands should have the right to accept in their membership, upon a favourable vote, any child or person with Indian blood.

(3) *Liability of Indians to Pay Taxes*

Indians should not be required to pay taxes of any kind whatsoever.

(4) *Enfranchisement of Indians*

Enfranchisement should be left entirely to the personal desire of each Indian and no compulsion of any kind should be exercised by the Government in this respect.

(5) *Eligibility of Indians to Vote at Dominion Elections*

Indians should have a right to vote in Dominion elections and this right should be granted without any present privileges being removed.

(6) *Encroachment of White Persons on Indian Reserves*

We believe that Indian Reserves are the property of Indian Bands and no white person should be allowed to encroach on them. Our rights in this matter should be strictly respected.

(7) *The Operation of Indian Day and Residential Schools*

Our children attend the Residential School at Cranbrook, B.C. From our visits to the school we know the great difficulties under which the Principal and Staff are working. We say the Government should do something to improve conditions there.

Firstly, all the teachers should have adequate training and be paid wages in accordance with their profession.

Secondly, the amount paid by the Government per child for education, food and clothing is not enough. By increasing this amount more adult workers could be employed and so free our children from manual work thereby allowing them more time for class-work and vocational training. Much of the present drudgery of kitchen, laundry, and farm could be eliminated by the use of electrical power. This power is within easy reach of the school and yet our children are denied its advantage. Other schools have it, why not ours?

Thirdly, we want our children to learn more and to be given the opportunity of continuing their education into High School. White children have High Schools, why not give us equal privileges?

Fourthly, we want our children well instructed in our Faith so that they may always serve God as good Christians ought to do.

(8) *Housing*

We need better houses. When our young people are married they should be given a good house. Many of our people are living in great hardship because of poor houses.

Signed by our Chief and his worthy Councillors.

Chief MICHEL

his
X
mark

ALPINE GUSTAVE.

LOUIE JOSEPH

his
X
mark

NEAIES FISHER.

APPENDIX BX

LOWER KOOTENAY RESERVE BAND,
Creston, B.C.
October 25, 1946.

Chairman of the Special Committee appointed to examine the Indian Act.

Dear Sir:

On June 17th last we were given the opportunity to express our views on matters of Indian Governmental Policy which we did in a letter to the *Committee dated July 15th. Further to that letter we would like to make some revisions regarding item No. 7, that is, The Operation of Indian Day and Residential Schools.

We have been invited by the Principal of the school at Cranbrook, B.C., where our children attend, to visit the school and to see conditions for ourselves. As we live a considerable distance from the school it is not often that we have such an opportunity and most of our information has been from the children when they return home. This information has sometimes been exaggerated.

We are pleased to find that the Sisters who are teaching are qualified teachers with Normal School training and moreover are experienced in their profession. We find the classrooms in good order. We are pleased to see that the Principal has arranged to have Grades one and two take a full day in

*Printed in Minutes of Proceedings and Evidence, No. 21 (1946).

class. We would like to see all Grades in class the full day. The Principal assures us that this will be put into effect when there is sufficient Grant to employ the necessary extra staff.

The Principal has told us how much the Department pays per year per child and we say it is not enough. If more were paid the Principal could hire more workmen and save the children doing so much work. We feel that the children spend too much time in household duties and farm chores. This could be changed we are told by the use of electrical power. Much of the labour of peeling potatoes, ironing clothes by hand irons, waxing floors by hand, milking cows and doing other chores could be eliminated by the use of electrical driven machinery. The present electrical plant provides light only. However an abundance of electrical power is in easy reach of the school (a matter of two and a half miles) and yet our children are denied its advantage. Other schools have electrical power why not ours?

We find that our children on leaving the school have not enough education to fit them for any trade or good job. We want our children to be given the chance to go to High School and trade schools.

At school our children should learn their Religion so that they may be good citizens and good Christians. We do not want our children sent to non-religious schools.

In our letter of July 15th we asked for the removal of the Principal and the Sister—teachers. We now wish to withdraw that statement as it was made without due consideration and examination. We find their management of the school under the financial difficulties which they have to contend with, not only acceptable but highly commendable.

We hope that as a result of the Commission we and all Indians of our country will have a better deal for the future.

Yours truly,

(Chief) FRONK BOSIL.

JOHNNIE PIERRE.

LOUIS P. WHITE.

LOUIS ERNEST.

Signed by the above for the Lower Kootenay Reserve Band.

LUKE SAM.

GABRIEL LUKE.

LAZARUS LOUIE.

APPENDIX BY

October 31, 1946.

To the Joint Committee of the Senate and House of Commons, Ottawa, Ontario.

Gentlemen,—We the undersigned being the chiefs of the following Saanich tribes, Melahat Band, Tsawlip (West Saanich) Band, Tseycum (Patricia Bay) Band, send our views and problems as follows:—

No. 1. We have no treaty rights.

No. 2. Membership is OK.

No. 3. *Liability of Indians to pay taxes.*

Ans. We are opposed for Indians to pay tax.

No. 4. *Enfranchisement of Indians both voluntary and involuntary.*

Ans. We are opposed for Indians to be enfranchised. But, of course, those that wants it, let them go and let them get off the reserve and not involve any other Indians.

No. 5. *Eligibility of Indians to vote at Dominion elections.*

Ans. We Indians do not want to vote and we are not asking to be voters.

No. 6. Nil.

No. 7. *Operation of Indian day and residential schools.*

Ans. We are pleased to have schools if our children are taught education and learn to be smart Indians, not religion; viz: catechisms and hymns. The priests are there to teach catechisms and hymns in church not taking children's time off education.

We want the reliefs for old age persons or persons to be improved and increased and to take whatever they want to eat and useful to them—not what they can't eat; such as beans and salt. They should be allowed fresh meat, fish or bacon.

As for the revision of the Indian Act.

Ans. We Indians do not know why they wish the Indian Act revised. We know it took smart learned men to form the Indian Act—not Indians—and it was signed and sanctioned by our white Mother, Queen Victoria, whom we learned as a mother and who had feelings and heart for her Indians in British Columbia. It is to this respects we wish the Indian Act to remain as it is. But we want our traditions, aboriginal customs to remain with us always as of yore.

We respectfully rely upon the Government of Canada and the Indian Department as we have always done for protection as we are wards of them.

(Signed),

CHIEF EDWARD JIM,

R.R. No. 1, Sidney, B.C.

CHIEF JOE BARTLEMAN,

c/o Catholic Rectory,

R.R. No. 1, Saanichton, B.C.

CHIEF ALEX PETER,

Cobble Hill, B.C.

APPENDIX BZ

NISHGA INDIAN TRIBE

AIYANSH, NASS RIVER, B.C.,

December 4, 1946.

NORMAN E. LICKERS,

Liaison Officer,

Joint Committee of Indian Affairs,

Ottawa, Canada.

DEAR SIR:—The Nishga Indian Tribe of Aiyansh and The Council call a meeting to present their own views and problems in connection the revising of the Indian Act. The following is their brief:—

1. That the Indian Act be revised to better the conditions of the Indians, points changed which are inferior to the progress of our Indian people. As far as we are concerned no attempt has been made to adjust our general rights, such as fishing rights, hunting rights, water rights, health, education, agriculture and finances, etc.

2. That the Naas Valley be opened by means of building roads, highways in and out to the mouth of the river, and to Terrace. This will help to better the conditions of our people. Without this highway it is a major barrier to our health and education, no way of getting a doctor and teacher in, because in the winter we are isolated and in the summer navigating this river is laborious and expensive.

3. Also we think that a complete settlement should deal with the restrictions imposed upon the Indians by Provincial Statutes and should include a revision of the Indian Act.

4. That if we to be granted enfranchisement our general rights on the reserve be kept instead of being taking away.

In conclusion we may remark that we have carefully limited our brief of what we think should be conditions of settlement to those we think are really necessary from our own point of view of revising the Indian Act.

We are willing to accept any adjustment which may be arranged in a acquitably way. But we are not prepared to accept a settlement of the said Indian Act which will be a mere compromise.

We are,

Very truly yours,

Aiyansh Council.

Chief Councillor:

JAMES ADAMS.

APPENDIX CA

FORT GOOD HOPE, N.W.T.,

30th December, 1946.

Special Committee of Senators and Deputies,

For the Study and Amendment of the Indian Act.

HONOURABLE GENTLEMEN,—We the Hare Indians of Fort Good Hope, of Fort Norman Agency, with our Headman, Andre Lecou, councillors Johnny Cho, Isidore Cotchilly and Louis Udzi, being together at the Fort on the occasion of Christmas and New Year feasts, have discussed the nine following points. Our interpreter was Edward Cook.

1. *Treaty Rights and Obligations*

It is already over 25 years since we accepted the Treaty. We did not ask for it but we have done our best to keep it and it is our desire that these rights and obligations of the Federal Government towards the Indians be at all times respected and fulfilled.

2. *Band Membership*

We believe that all the Indian Bands should have the right to accept in their membership, upon a favourable vote, any child or person with Indian blood.

3. *Liabilities of Indians to Pay Taxes*

Up to the present time the Indians have been exempt from real taxes for any property owned by them on Indian Reserves, but we believe that this exemption should include all other taxes ordinarily paid by Canadians outside of the real estate and on property owned by them but not situated on Indian Reserves.

4. *Enfranchisement of Indians Both Voluntary and Involuntary*

The enfranchisement of Indians must be left entirely to the personal desire of each Indian and no compulsion of any kind must be exercised by the Federal authorities in this respect.

5. *Eligibility of Indians to Vote at Dominion Elections*

For our part we do not care for the right to vote at any election and will only do so if that right is granted to us without any of our present privileges being taken away from us. Until now we have considered ourselves as the children of the Government. He has our full confidence and we hope he will always have at heart our interest.

6. *The Encroachment of White Persons on Indian Reserves*

We believe that Indian Reserves are strictly the property of Indian Bands and no white person should be tolerated on any of them. On our own reserve oil has been found. Even if we have given away all our rights at the time we accepted the treaty, it seems fair that we should have at least a small share of that oil for our own use either free or without any tax.

7. *The Operation of Indian Day and Residential Schools*

The present system of Education, approved by the Dominion Government and set up by the Indian Affairs Branch, is satisfactory to us and no change whatever is either desired or will be accepted by us. We are all Catholics and we want the schools for our children to be of Catholic doctrine and to be taught by Catholic teachers. Only if the schools can be built closer to our homes we should be glad. The present Day and Residential School system has given good satisfaction. At the same time we want good teachers, well trained, like the white men have, and well paid, like those of the white man. As far as residential schools are concerned, the per capita grant should be set on a cost plus basis, which could be easily established by an independent commission of officials of the Indian Affairs Branch.

8. *Hospitalization of Indians of Canada*

So far we ourselves have had very little chance of hospitalization. Our country is so big and the hospital and doctors so far away. We do not care for big hospitals hundreds or thousands of miles away. We would like to have a hospital in Fort Good Hope, with a nurse, fully qualified and of our own religion; Sisters, if they are available. Having a hospital near to our home, we could receive treatment as soon as we are sick. Our population has declined so very much during the past ten years that we are afraid our Band will disappear completely. Having a hospital of our own, we could visit our relatives when they are hospitalized. Until such a time that a hospital is built here, we would like to see the doctor in charge of our Agency with a small aircraft at his disposal all the time. In that way he would be able to come to visit our sick people as soon as necessary instead of one or two visits a year as at present.

9. *Problem of Housing on Indian Reserves*

So far we have never had any help at all for building houses. Now that the war is over and materials are available we wish that the Department would help us to build good houses which would provide good homes for our families. We feel certain that with proper homes to live in our health would improve and our advancement in civilization would be marked by substantial progress.

Signed

×
Chief ANDRE LECOUC

×
Councillor ISIDORE COTCHILLY

×
Councillar LOUIS UDZI

×
Councillar JOHNNY CHO

The interpreter, Edward Cook, had to leave to go 70 miles to get his old father and family before this could be typed by the policeman.

A. ROBIN,
ptre O.M.I., *Missionary in Charge.*

APPENDIX CB

ADDRESSED TO THE ROYAL COMMISSION OF SENATORS AND MEMBERS OF THE HOUSE OF COMMONS APPOINTED TO INQUIRE INTO ALL PHASES OF THE AFFAIRS OF CANADIAN INDIANS IN MAY AND OCTOBER, 1946. THE FOLLOWING SUGGESTIONS (CHIEFLY EDUCATIONAL) ARE SUBMITTED IN THE HOPE OF CONTRIBUTING TO THE REHABILITATION OF THE INDIANS OF BRITISH COLUMBIA.

Inadequate public information on B.C. Indians

These suggestions embody the results of experience gained in a variety of callings which favoured close intercourse with Indian tribes in diverse areas of this vast province, including those of observers long resident in various localities; officials in Government Service; teachers in residential and day schools; and research students in the past of a much misunderstood people. They carry with them the hope they may contribute to some at least of the desired reforms.

And among these hopes is the prompt development of a more interested and understanding attitude towards our Indian people among the Canadian population in general. Prejudices must be overcome by more publicity and by fuller information dealing with Indian aspirations and legitimate claims for admission to the status of, and associated privileges enjoyed by their fellow Canadians. In unity is strength. Each national constituent in Canada's population could and should contribute to her vitality and prosperity.

Excuses permissible in the past can no longer be accepted when freedom and equality of opportunities are claimed for all mankind and expanding conception of what these claims embrace are published daily by the press and radio.

Discarded theory of race distinctions

Neither does the plea hold good that public attention is so much absorbed by worldwide readjustments that certain national responsibilities of long standing are liable to be overlooked in the turmoil, though quaintly enough certain "out of date" opinions are clung to tenaciously despite "up to date" science calling for their prompt revision. Of these what is now described as "the discarded Myth of Racism" is responsible by its persistence for many misunderstandings among otherwise well intentioned Canadians and their enduring misjudgments of a people over whom Canada assumed jurisdiction nearly two centuries ago.

Also their ignorance of the realization by scientists that we have much of value to learn from the study of man's prehistoric past; which reveals that many elements of to-day's culture sprang from foundations laid by mankind before written historical records existed.

The conviction that all human beings originated from one and not many stocks is now the opinion of unassailable authorities on biology, anthropology, psychology and sociology, based upon evidence that variations in facial features, skin colours, and assumed inferior mental capacities are due not to fundamental "racial" anatomical and physiological variations as erroneously accepted; but as the external evidences of unknown periods of isolation in diverse geographical areas, where climatic and associated conditions brought about inherited adaptations so profound as to underlie the hitherto accepted but now discarded theory of diversity of origin.

Grounds for this misconception have also found support from the wide variations in the levels of culture attained by long isolated peoples when first discovered by Europeans; that of China for example as compared with those on the African continent. These also are now revised.

Modern attitude to human pre-history

But for the present purpose it is more important to call attention to the unfamiliar but important points of view based upon archaeological researches and constant progress in ethnological details. These call upon us not to despise "primitive peoples", but rather to admire the ingenuity, persistence and skill of our remote human predecessors as they overcame obstacles in unpromising environments. Indeed Professor Gordon Childe writes (1943) of these attainments as "early steps in science"; as efforts he describes as "essential preliminaries" to the scientific advances of to-day.

Value of diversity of characteristics

The now discarded misconception that humanity was sharply divided by defined ineradicable race distinctions does not, therefore, imply one far reaching and desirable level of uniformity. The most limited experience contradicts the idea. The inheritance of family characteristics and countless environmental influences play their powerful part; while ever more is known of the influence on individuals of the delicate balance of certain anatomical and physiological features, which are influential in what are popularly known as "temperaments" or "personalities". As a matter of fact, more intensive study of the phases of individual development contradicts parents and authorities who demand uniform systems of school methods, in view of this diversity of temperaments, and variations also in age at which abilities develop.

Survivals of B.C. Indian pre-history—Regrettable results of attitudes of early traders and others

Possibly surprise may be excited among a proportion of Canadians to-day when informed that ample evidence survives in the case of our North West Coast tribes (whose isolation for an unknown period in an environment beset with difficulties is generally recognized) took many of these "early steps" not in science only; for they also devised and developed a high order of art. Little or no interest was felt in native customs or achievements by invaders and explorers of European origin during the 15th, 16th, and 17th Centuries; though it is true in the present case Captain Cook noted some of these in 1778. But the prevalent attitude of adventurers and traders was the prompt subjection of native peoples, disregard of their customs, and their exploitations by unfamiliar methods of trading. These methods resulted in the sweeping away of what proved to be a culture of unusual intricacy and interest. Nothing was then known of the enduring results associated with such unconsidered destruction of deeply ingrained religious and social organizations; leaving the natives "rootless, bewildered, degraded in their own eyes and despondent". These results were accentuated by the introduction of previously unknown infections, too long permitted to continue inadequately checked; of which the serious responsibilities incurred are not even now fully realized by the public.

Values of contents of Provincial Museum and Archives

Fortunately the Provincial Archives possess sufficient material essential to support the examples of native skills preserved in the Provincial Museum at Victoria and elsewhere, of the just claims of British Columbia Indians for our respect; and in certain areas for our admiration of their attainments during the unknown period when they trickled in from varied sources to settle in a province so vast, so varied in climatic conditions and in facilities of access, that this year 1947 finds some among them still isolated from close contacts with their fellows.

Through what phases they passed is still uncertain, though some must have persisted over extended periods of time. Regrettably much evidence has also been lost, consequent upon the perishable character of the main sources of materials at tribal disposal coupled with a damp climate. Metals were unknown,

except very limited amounts of copper; wood, though abundant on the coast, was "soft"; (red and yellow cedar, spruce and alder); fur bearing animals were few; cereals and pottery were unknown.

N.W. Coast tribal characteristics

But this we know, these coast tribes were a proud people; intelligent, overbearing and warlike. Rank and wealth (represented by surplus foodstuffs and personal possessions accounted of high value) stimulated the demand for artistic decorative equipment used in elaborate ceremonials; indeed the love of art was so deeply seated that original designs were lavished on almost all their possessions, no matter how humble their use.

Native endowments

How are these facts to be reconciled with only restricted materials, which yet demonstrate so high a level of skill? Among other reasons may be found the native endowment with gifts which still survive, though sadly repressed. Among these are vivid imaginations; skilled co-ordination of hand and eye; very keen and accurate observation of details; great ingenuity and patience in solving problems; much determination in surmounting obstacles; mechanical aptitudes also associated with artistic abilities gratified only by attention to the accurate finish of the smallest details. Even less known to-day are the self-disciplinary measures before undertakings demanding high degrees of physical and mental efficiency; still customary, for example, on the West Coast of Vancouver Island, before embarking on so dangerous an undertaking as that of whale hunting or by pre-ceremonial sweat baths in the Interior.

Examples of native ingenuity and skills

Thus existing evidence permits an ethnologist of to-day to describe their possession in 1776 of "a whole kit of workman's tools"; adzes, axes, mauls, hammers, knives and chisels, "chipped" from various forms of stone into shapes and sizes convenient for multiple purposes; some with edges sharp as steel; jade chisels harder than iron; daggers of polished slate; war clubs of schist or whales' bones, also utilized for harpoons employed in hunting sea-lions, whales or seals; bone needles and awls; (the small amount of native copper being wrought into personal ornaments. With these and other tools huge cedars were felled, split into planks, built into great communal houses, (of course without nails). Logs were converted into canoes of many sizes, capable of carrying crews of 30 warriors over stormy dangerous waters. Ingeniously these men moulded wood by steam into chests, platters, cups, pails and other domestic equipment, including wooden boxes which could hold water, raised to boiling point by heated stones, and thus cook food. Stone, whales' bones and wood provided efficient implements for fishing, hunting and fighting; while abundance of food from the sea and fuel from a background of dense forest, provided leisure to paint housefronts with their bird or animal crests (some of which measured 30' x 50') or to mould delicate horn spoons and carve the curved handles with a series of minute mythical figures. Portrait and ceremonial masks were sculptured from wood, (as were other articles of a Chief's equipment) finely modelled with such tools as a jadeite chisel or a beaver's tooth, of which the artistic details excite admiration to-day.

Illustrations of tribal womens' abilities

Meanwhile their women were observing, testing and selecting a variety of wild roots, bulbs, leaves, fungi, berries and nuts for food and medicinal use; collected in correct seasons; prepared for food by various processes and preserved for winter use. In addition, and more particularly in the Interior, they selected sources of vegetable dyes which can be seen in Museums to-day,

unfaded, showing evidence of long use of the materials to which they were applied. Surely these methods are entitled to be described as "early steps" in botanical science? To whose ingenuity was due the use for clothing purposes of the roots of spruce and cedar is not known; but these were employed for spinning into threads of varying thickness after long periods of preparation, and then woven into what Captain Cook described as "a form of cloth for clothing"; the same substances were used for hats, mats, "blankets" and baskets of varying "weaves". The simple form of loom devised is referred to by one authority as "an early achievement in mechanics" and the products of the women's spinning as offering a "still unsolved problem in physics".

Skill of women in the interior of B.C.

The corresponding skills of tribal women in the Interior must also be noted, for due to scarcity of trees over large areas some substitute had to be found for domestic equipment to replace wood so abundant on the coast. This was cleverly overcome by the substitution of "coiled" basketry; the "coils" being so evenly made and so closely oversewn that cups, pails for water and covered containers were contrived for storage and cooking purposes; thus this skilled handicraft met all household requirements, including large "burden" baskets, of which the life in constant use was estimated at fifty years. Their skill found further expression by what is known as the "imbrication" of elaborate geometrical coloured designs applied to baskets, etc., in the process of coiling; an art now well nigh extinct, though so rare it calls for definite efforts to ensure its preservation.

Keen traders with fixed values for goods

These people were all great traders, meeting regularly at fixed points on the coast for the purpose of exchange of the various food substances, furs and other goods between diverse areas, in which their women actively shared. In the absence of coinage, values were accurately defined by such goods as woven blankets or furs; slaves, canoes, fish oils, etc.; for they were clever organizers; and though quarrelsome, (a quality not rare to-day) they were law abiding in their own communities and notably co-operative in their family relations.

Strength of family affection

That some former customs would be unacceptable to-day is not surprising; but the enduring strength of family affection continues and cannot be disregarded. Possibly indeed it may underlie the insanitary habit of crowding several generations into one small dwelling; a habit which must be overcome in the interest of health, though further explained by the fact that in far-off days native houses of very large dimensions were erected to house eight or ten families.

And at this point opportunity offers to mention, in an era of a craze for uniformity of methods and customs in all relations of life, the fact that among our B.C. Indians diversity of details in family and community life is a prominent characteristic, binding in all sorts of observances, though to a casual observer this may not be obvious.

Influence on hospital treatment

Reference to the strength of family affection appears in many legends as causing on occasion severe physical illness as well as emotional distress. This fact is said to hamper recovery to-day in cases removed to hospitals relatively distant from their homes for treatment, or to be responsible for the concealment of serious symptoms; regrettable facts when shortage of doctors and nurses compels substitution of a few large hospitals for a greater number of smaller hospitals nearer the homes of the patients.

B.C. Indian characteristics recorded in myths and legends

It is unfortunate that hidden in the Provincial Archives exists a considerable amount of what has been described as the "unwritten history" of these people, locked up in the many legends and tales collected by reliable representatives of various Societies, British, American and Canadian, as well as by private individuals, which throw valuable light upon numerous personal qualities, religious and social customs, and activities habitual for periods of unknown duration. These cherished traditions were transmitted faithfully to each succeeding generation by trusted reciters and their content would be of unsuspected service to those responsible to-day for Indian rehabilitation. Not only are they useful in these connections, but a large number carry useful moral lessons and should find their place in restoring Indian pride in their past and in stimulating children's imaginations by their recital of quaint happenings among birds and animals to assist mankind in very far off days.

Scanty realization to-day of existing special abilities of Indians

Too little is generally known of the still surpassing skill as navigators or in forestry of the Queen Charlotte Islands Indians; or of the mechanical abilities of other Coast natives; or of the courage as whale hunters of the "born fishermen" on the West Coast of Vancouver Island; or of the successful "cattlemen" and "horse breeders" in the Okanagan and Kootenay areas of the Southern Interior of the Province.

Another correspondent, after many years of intimate contacts with Indians of the central and far eastern areas of British Columbia, writes of the men as "notably quick in adaptation to unfamiliar demands, keen reliable observers; 'born cartographers'; thoughtful in the presence of new ideas or processes and clever in surmounting difficulties"; facts possibly due to living in a climate where enormous lakes and great rivers are frozen hard at least six months in the year. Indeed these people have to be always on the alert. The development of motor traffic and the realization of hitherto unrecognized rich mineral resources find such natives well equipped to meet new demands upon them.

Indian capacities not lost

As yet relatively few of the Canadian public give a thought to facts affecting their relations with our Indians, among which oversights is the loss to Canada all these years due to ignoring the capacities still possessed by a people endowed with the varied abilities just recorded. For these have not been lost, but crushed down under the weight of despondency, and the atmosphere of paralysing contempt to which they have been exposed; a load carried for nearly two centuries. For example how many, even of Indian army comrades, have realized the quite recent shock experienced by young Indian soldiers on their return to civil life, to find themselves relegated to the restricted status under which they lived before enlisting to fight overseas shoulder to shoulder with fellow Canadians, in the cause of freedom and equality for all nationalities, for which many gave their lives?

Without question also Canada is not yet fully aware of her loss sustained by absence of interest in Indian artistic gifts.

Indeed a quarter of a century ago, the late Mr. Harlan Smith of the National Museum at Ottawa pointed out the great opportunity offered in Canada for original designs suitable for commercial as well as artistic purposes: also the wealth existing among prehistoric Indian remains to meet these openings to which young Indians could be trained to contribute in conformity, of course, with trade requirements, which hitherto have had to be met chiefly from European sources.

Commercial openings for Indian art

England also is desirous to secure original native designs from all the Dominions suitable for all forms of textiles. Specimens of B.C. art were sent in response to this invitation early in the recent war and were received with great approval as "opening up a whole new line of art". They were to be shown at a Trade Exhibition, but war restrictions supervened and regrettably for various reasons the opportunity for making use of this opening remains at present in abeyance, though it can be reopened by contacting the Canadian Trade Commissioner at Liverpool.

Difficulties to be met

Difficulties not unexpected exist in stimulating certain types of Indian youth to be keen on acquiring a high degree of skill in the productions of typical Tribal handicrafts. Like most of the population they are attracted by and regrettably satisfied with the cheap, tasteless, paltry imitations which flood to-day's markets; and are infected with the craze to slip into blind alley employments, which by easy earnings encourage easy spending on tempting forms of amusements. To meet this attitude calls for tact and patience from those teachers on whom responsibility devolves for guiding their students, both boys and girls, to a wise choice for their life work and to point out the value of their native endowments in various forms of art; not only in decoration and commercial designs in textiles, metals, plastics, etc.; but also in dramatic representations, graceful dances and native music and song.

A noteworthy fact is also worth attention. The unique characteristics which distinguish our provincial Indian arts, e.g. the combination of vitality with conventional figures; the infinite variety of design never duplicated, etc., etc. can never be reproduced by "white" carvers and artists, however skilled in these arts.

Indians hitherto disinclined for Agriculture—Some reasons

Modern Indian disinclination to carry on agricultural work also at times incurs censure, but may be in part accounted for as a previously unknown occupation. Here a friend, all of whose early life was spent entirely among our Indians, emphasizes the great importance of training in and facilitating the introduction of mechanical up-to-date farming appliances, which his experience shows are well managed by Indians; indeed he holds these to be necessary incentives to their sustained interest and steady work on farms. He points out also the necessity of more attention by agricultural experts to market facilities, too often overlooked or absent.

"The Native Voice"

It is therefore opportune to mention a praiseworthy move just made by Mr. Jack Beynon at Vancouver to start and circulate a B.C. Indian paper called "The Native Voice". Wisely handled it should contribute greatly to a better understanding of our Indian fellow Canadians and provide a clearer insight into their special problems at this particular moment.

Certain difficulties in regular employment

Allusion is here in place to two other difficulties which present themselves in their regular employment among certain sections of our B.C. Indians, namely their habit of intensive work for periods of varying lengths succeeded by intervals of slackness, foreign to modern methods; or among certain others, a habit of declining offers of employment or interrupting steady occupation by reason of a long established custom of going across annually to U.S.A. for the berry picking season; habits they need much help to overcome by their own determination if desirous to work alongside "white" companions.

Susceptibility to worst effects of alcohol

Reference must also be made to the susceptibility of all B.C. Indians to the worst effects of alcohol in any form, even in limited amounts. Here the cooperation must be enlisted of the public at large to strengthen self controlled resistance to this temptation on the part of the Indians themselves; and by refraining as companions or hosts from inciting to its consumption or from offering inducements to its purchase.

Importance of information for officials

These and other facts introduce a further "Suggestion", namely, the great importance of furnishing some information on the past as well as the present conditions of our Indians to all officials holding appointments in whatever capacity under the Indian Affairs Office or other Government Departments, Federal or Provincial.

Difficulties of B.C. Indian languages

Just a word about the difficulties of B.C. native languages which complicate early contacts for the medical profession, hospital attendants, Indian agents and by no means least, teachers on reserves or in residential schools. To a noteworthy degree to-day Indians acquire some Canadian words, while a large number of adult men speak and write this language with facility, reminiscent of the oratorical fluency of their forefathers.

One method of surmounting the difficulty

Nevertheless the results of how to break new ground with children, and through them with their parents, is worth reporting as devised by three Lachine Sisters from Quebec who volunteered to face the wilds of Alaska in 1872. On arrival the Sisters and the curious natives could only smile and bow, closely watching each the other; but almost at once the Sisters noted the attraction to the children of their chapel bell which they very soon began to imitate in both its rhythm and sound with great accuracy. The Sisters took this hint. They chose an attractive rhythmic chant, to which they set a few simple Canadian words; head, hands, feet, food, fish, etc. The children gathered round the open door as the Sisters chanted and presently they began to imitate the sounds as these were repeated many times over, not that day only, but the next and the next. Then the children watched the Sisters touch their own heads, hands, etc., as they chanted certain sounds. Bolder children copied each sound and movement with much glee. Thus the door of communication was set ajar. Daily the same method was pursued; as the Sisters linked and chanted rhythmic sounds with other objects; table, book, seat, etc., etc, copied all day long, indoors and out, by their laughing pupils; who carried their new acquirements back to their homes. "All the energy of these children's souls" wrote the Sisters, "appeared centred in their sense of rhythm, hearing and sight or observation".

Insight to native gifts

After a few days their parents invited the newcomers by signs to attend a community dance in which the whole group took an ordered part, whether 3 years old or aged grandparents. The dance was strictly rhythmic, accompanied by drums, in a pantomimic reproduction of local birds and animals; geese, swans, wolves, foxes, etc., performed by each age group in succession; the characteristic movements and sounds being as faithfully reproduced by the youngest child as by its elders. The Sisters were amazed by this early development of imagination and faithful memorizing of sounds and actions among a people whose customs in many ways were unpleasantly crude and whose surroundings were so remote.

By noting these gifts and utilizing them the Sisters not only opened a whole new world of knowledge to that isolated community, but suggested a valuable method of approach to other officials confronted with corresponding diversity of language to-day.

A. Walsh's method aids children and teachers

And it was by this method in the days of early contacts with his young scholars on the Inkameep Reserve that Anthony Walsh saw his opportunity to enrich their lives, and at the same time to help his fellow teachers in Indian schools, many of whom had been and still are worried by the inability of Indians to copy free-hand designs and elementary outline drawings; who nevertheless delight when left to themselves in making clever little sketches of animals or birds in their own surroundings just for their own amusements.

Methods of development

Encouraged by the results of these efforts and by those of the B.C. Indian Art and Welfare Society in Victoria to get into touch with all the Indian Schools in B.C., Mr. Walsh collaborated with the writer of these "Suggestions" in the preparation of a description of his methods for stimulating interest among children in Indian schools to exercise their latent capacities in a variety of forms, artistic, dramatic and vocal (See Appendix I which contains many practical details for the guidance of teachers interested in these results.

This evidence of the value of release of unsuspected artistic, vocal and dramatic gifts suggested to Mr. Walsh its employment as outlets in the case of handicapped veterans, when appointed to a Conditioning Centre some years later on Vancouver Island, though it presented much more exacting problems, but these were solved with success, and with even more substantial evidence of their value.

Value of method to handicapped veterans

A discussion group was first formed, out of which grew play-reading groups. Talks and trial efforts of various handicrafts followed on; succeeded by music appreciations, even of trial broadcasts. Some tried and succeeded in painting "murals" to brighten up dull walls with surprising results and other original experiments were undertaken. At first it was hard to get the confidence of the men, but once this was attained and encouragement given, the results gave increasing confidence. They were then eager to share their work with comrades, and group activities were soon under way with striking mental and physical results.

Value of early release of inherited gifts

A noteworthy fact was that the most conspicuous results in the revival of a dormant ability for design and creative effort were apparent in the men of far back Central European ancestry and in their desire to attempt and carry out original work. A fact which confirms several years' experience in the United States under skilled government leadership which shows the advantages in after life to those Indians who have had the ground prepared by free self-expression among varied lines from early childhood. From this one Conditioning Centre ten artists are now studying in art schools across Canada and over a hundred men who had never realized that they possessed handicraft skill are now carrying out this form of work in their homes.

Hence these Indian children have unconsciously assisted in helping fellow Canadians become rehabilitated and live fuller self-supporting lives, and the two experiments should also point the way to benefit many of their fellow Indians in B.C. hospitals for T.B. and other chronic cases, to bring stimulus and, in due course, lucrative and enjoyable varied artistic occupations in a variety of forms to the disheartened and lethargic patients.

Occupational therapy in Indian T.B. hospitals

Occupational therapy has justified its important place in curative or at least remedial agents of great value, though emphasis is necessary on the primary importance of the personality of those who equip themselves for this calling; and a recognition of the fatiguing, even exhausting demand made on a faithful practical exponent of its value, for which allowance should be made.

Indian desire for closer contact with officials

There exists to-day among our Indians an urgent desire for more friendly relations with all government officials, whether federal or provincial, in whatever capacity they assume responsibility for Indian welfare. These would provide for discussions on many details which would result in more cordial co-operation between all concerned in contemplated readjustments, especially in the case of Indian Chiefs or accredited tribal representatives.

Must reawaken legitimate Indian pride

Men in long contact with B.C. Indians have often emphasized the necessity of reawakening among them legitimate pride in their past achievements and of providing every encouragement in their desire to share in the advantages, civic, educational, commercial and professional, enjoyed today by Canadians. During the process of these readjustments there may be calls on forbearance possibly from excess of zeal or exaggerated ambitions. Let us hope we, who owe the heavy debt of long neglect, may show tact and patience during its repayment.

Suggested preparations for official responsibility

Indeed stress is being laid upon the great advantages which would accrue if officials could be provided with a background of information on the past history and present problems of the varied Canadian Indian reserves and their occupants before entering previously unfamiliar areas. Otherwise errors of judgment (quite unintentional on both sides) easily occur, which may long interfere with the desired mutually helpful relations. It would appear that such opportunities, at least for teachers, are offered in Eastern Canada. So far these have not been organized in British Columbia.

Summer schools for teachers and others

The following outline for such an Informational Course to be held in Victoria is suggested by Anthony Walsh and supported by others, unanimous in their desire that no time shall be lost in its prompt inauguration to meet immediate needs; sufficiently elastic to permit desirable adaptations. These opportunities should also appeal to all those concerned in the near future with the handling of Indian adolescent groups in high schools, technical colleges and universities; and the guidance of their ambitions in the choice of adult occupations. Not least valuable would be the ventilation of unexpected misunderstandings and exchanges of experience in unfamiliar environments.

Suggested content of course

The course might start with:—

- (1) An introduction to Indian backgrounds, past and present, leading on to
- (2) Problems of present day life on reserves, including health and housing conditions.
- (3) Education at all ages for Indians—grade and high schools—technical and university facilities.
- (4) Provision for care and comfort of the aged and infirm.
- (5) Consideration of diet and its constituents.

- (6) Creative recreations and their values; sports and co-operation with "white" competitors, and to promote intercourse.
- (7) Organization of community centres.
- (8) Indian arts and design; handicrafts, drama, music, etc., as shown in many lines, and their adjustment to modern enjoyment and employments.
- (9) Training for group leadership on reserves. Introduction of Scout and Girl Guide training.
- (10) Adult education—group discussions on details with local Indians.

The methods of such a course should include lectures, discussions, demonstrations and research work carried on in the Provincial Museum and Provincial Archives; the length regulated according to more detailed plans. It should be required in future of *all* teachers who are working or preparing to work in the Indian schools of every grade in this province; and if possible social contacts should be formed with all the officials concerned with Indian affairs in the various areas where the teachers are or will be working.

Sources of information

Preparation of specialized information must be entrusted to men (or women) who have studied the Indians and their requirements in diverse areas; their occupations, customs, prejudices and the best methods of securing their co-operation. For again and yet again the point must be stressed that efforts to apply one generalized method throughout the province can be fraught only with disappointment.

Meanwhile a considerable demand is active among adult Indians for information on many matters in which they look forward to bear their part in associations with their fellow Canadians; while they will also be assuming further responsibilities in the ordering of their own personal and community affairs.

Adult Indian demand for educational opportunities

Many adult Indians express themselves as "hungry for education". "Why has so little been done to train us in the realization that much prevention of disease lies in our hands?" writes one of my Indian friends. "I know at last that prevention is better than cure, but I also know how much patient training in details is necessary and calls for much encouragement to practise new habits". He instances "the malnutrition which underlies T.B., much of it increased by "ignorance which substitutes canned foods for fresh vegetables, fish or meat;" he passes on in this letter to "the importance of building grade schools on reserves, so that what the children learn can be carried direct to their homes;" a fact which is receiving emphatic support from both Indians and their well wishers.

Adult schools suggested methods

In this connection personal experience testifies to the noteworthy value of the short annual periods of instruction at the long-established Adult Schools in Denmark. These are supported by the State and are conducted on very simple but efficient lines. Annual residential courses vary from one to three weeks; they are organized for men in midwinter, when farmers have most leisure; and others for women and girls according to variable local conditions. First-class lecturers are engaged and free discussion invited; recreative activities also play their part. Attendance is of course optional but with other details is adapted to demand and facilities available.

Suggestion on subjects useful for Indian adults either on reserves, in community centres or short courses at residential schools

MEN

Responsibilities as Parents and Citizens.
 Raising of reserve standards of Health and Education.
 Housing repairs and sanitation.
 Care of the Aged and Infirm.
 Training for Occupation.
 Industries and Professions.
 First Aid and its practice.
 Recreations—competitions.
 Co-operatives—discussions.
 Handicrafts and decorative art.
 What is the world doing to-day.
 Individual responsibilities.

Social evenings with competitions, games, dancing, singing and exhibitions of local handicrafts should be arranged.

Modern value of methods of home makers

From prolonged experience in the oversight of Courses designed to assist women in the arduous and very responsible work of "Care of a home and its occupants" in several countries and extensively on this continent, I lay increasing stress upon the great importance of modern methods of saving labour; based also upon their personal employment. To perform her job efficiently may easily keep a young women with a family from 10-14 hours daily on her feet, seven days a week. With training how to rear her babies from birth; how to prepare food by modern methods; how to keep a house really clean and clothes also; the reduction of fatigue and time is very great: and in the interests of health alone should be provided for all married women, previously prepared by girlhood training.

Shortage of teachers—suggestions

The immediate problem is how to secure the supply of men and women teachers willing to attend a "back-ground" Course and to take up this important line of work at a moment when their numbers are insufficient to meet the urgent demand from more attractive sources; even if the temptation be offered of much higher salaries and if other tempting concessions be made.

Disadvantages felt by teachers

For some years past a proportion of teachers in B.C. have resigned after relatively short service in B.C. Indian schools for reasons of want of companionship or of recreation in their "off hours". They write or speak also of the loss of "caste" among their colleagues in "white" schools, who consider work among Indians lowers their status and reduces chances of promotion. Definite discouragement is further accentuated by isolation and absence of general interest; and during the past few years by the loss of an Inspector versed in the difficulties of unfamiliar problems; himself familiar with Indian backgrounds and sympathetic with Indian temperaments.

Welcome appointment of B.C. school inspector

Hence the recent appointment of Major Davey as Inspector of B.C. Indian schools comes as a stimulus to everyone interested in promoting their efficiency and offers encouragement to the teaching staffs. In addition to his University

WOMEN

Responsibilities as Parents and Neighbours.
 Homemakers Clubs and exchange of experiences in care of family life at all ages.
 Control of poor health as well as of ill health.
 Demonstration of labour-saving devices—their value to home efficiency; cost; durability; etc.
 Home gardening; its health value.
 The misuse of canned foods.
 Revival of Indian Handicrafts; weapons; basketry; beadwork, etc.

qualifications, Major Davey has had experience in Indian schools and also had success in raising the standards. In many ways he has shown his interest in Indian rehabilitation which should assure him of parental welcome and cordial support in his wide field of service. During his four years of overseas service also he was not only mentioned in despatches, but awarded the coveted honour of the M.C.

Urgent demand for grade schools on reserves

For this appointment finds teachers faced with another very real call on their hoped for zeal to meet Indian needs, namely the increasing demand that grade schools shall be provided on reserves in contact with the young children's homes and that this move be made without loss of time. Surely it is humiliating for us to realize that about half the Indian children in this province have no school advantages at this date; while even where schools on reserves exist they share in the squalor and dilapidations of their surroundings; ill equipped and unsuitable for their professed objects.

Partial solution of difficulties

But could men or women teachers face conditions on reserves until much urgent work has been carried out? The suggestion is advanced (given a necessarily high salary and various other inducements) that something of the very real isolation of Teachers, courageous enough to pioneer this national service might be lightened by the hoped for speedy appointment to each reserve or group of reserves of a highly trained Welfare Worker responsible under the Medical Supervisor of the district for raising the health standards of the village or villages by constant visits, advice and practical demonstrations *in their homes*; by short encouraging talks and demonstrations in the school after it is vacated by the children; gaining the women's confidence and inviting their menkind also; feeling the way tact and inviting discussions lest unsuspected misunderstandings arise.

A large well-equipped travelling van could in such a case offer reasonable living conditions for four nights each week to Welfare Worker and woman Teacher; and could transport them to a Centre conveniently situated for "three night" week ends, where they could relax and meet friends from other reserves. Such a centre could further serve as a Health Clinic, which would enable doctors to summon cases under observation and perform small operations.

Companionship of welfare worker

For a Welfare Worker would be in many ways more satisfactory than a Nurse, as her training is more comprehensive and she has wider experience with everyday people in their homes and how to improvise temporary improvements, while impressing the advantages of others more permanent. In companionship with her Teacher friend (and perchance an Indian agent) elementary First Aid Courses might be offered to adults of varied ages, men and women; not to mention infusing youths and girls with desires to qualify for training in the much needed callings of doctors, nurses, Welfare Workers and Teachers to serve their own people.

And here again the opportunity offers to emphasize the practical results in their homes of the early training of boys and girls first as Cubs and Brownies, then as Scouts and Girl Guides. Such training, both practical and moral, leads the children all unconsciously to take pride in the help and service of their parents and neighbours; the long tested skilfully devised details of this training adds great happiness and usefulness to young lives and endures into adult life.

Extension of full educational advantages to Indians

Nevertheless problems are too numerous to be solved by magic or even by intensified mutual good will and among them is the keen desire among our Indians that all the disabilities should be removed which have hampered hitherto the enjoyment by their children of educational advantages equivalent to those open to "white" Canadians; which legitimate demand involves multiple readjustments.

Parental right in choice of form of child's religion

A very strong feeling is also active among B.C. Indians today that if young Indian children are required under existing legal enactments to be transported to Residential schools at a certain age, (if no grade school is situated on the reserve where the children live,) their parents must be free to decide in which form of Christianity their children shall be trained. At present this important factor in a child's future is often affected by the geographical position of the Residential school, relative to that of the reserve where its home is situated. No one could require so anomalous a position to continue.

Grade schools desired on all reserves

Another parental opinion is also gaining support from all aware of the definite gains to both parents and young children which would result from the opening of grade schools on reserves, (to cover at least the first 4 or 5 grades of the Provincial Curriculum) to replace residential schools; of which the disadvantages were undreamt of when the system with the best intentions was first introduced.

Results of early removal to residential schools

Among these is the extent and enduring shock to very young children of such removal from home is more realized to-day; and specially accentuated in this case because of the emotional temperaments and very strong family affection in B.C. Indians. The sudden change to the necessarily disciplined methods, where from a hundred or many more children, varying in age from seven to fourteen, are collected into a wholly unfamiliar building causes manifold shocks to the new arrival, physical, mental and emotional; who, quite possibly, has never even acquired the muscular adjustments of sitting anywhere but on the floor and to whom bath and "toilet" facilities and even unfamiliar service of meals are all equally new experiences.

Mental strain of acquiring unknown language

Psychologists also emphasize more strongly the enduring mental strain on little children of having to acquire a new language; as well as being among a staff and playmates speaking unknown tongues. This is associated with much emotional repression increased by a very limited and new type of vocabulary. Very few people realize that Indian dialects teem with picturesque and dramatic forms of speech. For example, to be downcast in the Kwakiutl language is spoken of as "being withered"; purposely to ridicule a companion is "to sting him with nettles"; or in place of reporting the death of a chief, his passing would be spoken of as "the moon has gone down in the waters". Later on the acquirement of "white men's talk" becomes the ambition of young Indians, with its unedifying slang and often misuse of words.

Regrettable results of long absence from parents and curtailment of school hours for senior boys.

Another disadvantage of Residential schools is found in the results on adolescents of the short periods spent in the family home during their several years of absence. Evidence exists that when they return permanently to their reserve, their attitude is one of contempt for their parents and dissatisfaction

with reserve dilapidations and disorder; yet they are too immature and inadequately equipped to attack and improve their uncongenial surroundings, to which, alas! in too many instances they become accustomed, though still holding themselves superior to their parents. Neither must the much resented curtailment of the hours for older boys in school be omitted, necessitated by their employment in garden and field cultivation of vegetables, etc., to supply essential food stuffs for the children and staff. This loss is unfair to many lads, placed at a disadvantage with others for whom the full complement of school hours is counted essential; and may also underlie the refusal of the young Indians to continue at these Residential schools for the full period permitted under existing legislation. Further the boys justly complain that this compulsory field work is not associated with any helpful instruction on the "hows" or "whys" of their tasks; which would make these of value later on in life.

Residential schools—Desired reforms and readjustments

No one desires to undervalue the objects which led to the institution of residential schools. In some isolated areas their perpetuation may prove compulsory for some time.

Meanwhile the following urgent representations cannot be disregarded; that the principal should be in all cases a layman, if possible married, and fully qualified educationally; his teaching staff also being similarly trained. Further, in future, all concerned with the care of these Indian children should have special opportunities to learn something of their background and temperaments. Obviously arrangements could be made for daily visits from a chaplain, if so desired.

Appointment of Welfare Worker in residential schools

Should it not also be required that a Welfare Worker trained in all round care of children from six or seven to thirteen or fourteen should be in charge of their health under regular medical supervision. Such a trained official would become responsible also for the introduction of the dietary standards anticipated from the results of the Enquiry already started by Dr. Moore (Acting Superintendent of the Indian Medical Service at Ottawa), and entrusted by him to the National Health and Welfare Department. It is hoped indeed this investigation and its results will soon reach this province.

Insanitary conditions on reserves

But until immediate and radical measures are widespread on reserves, is it possible to urge these much desired rearrangements in school organization?

This matter of existing insanitary conditions on reserves will, it is hoped, be attacked by Health Authorities without further loss of time, underlying as they do extensive prevalence of actual disease, malnutrition, resultant inertia at all ages, overcrowding and increasing despondency in adult Indians, lacking energy in too many cases to help themselves and their children to ameliorate their conditions.

Are grade schools permissible at present on reserves?

Meanwhile they constitute an argument against widespread substitution of Grade Schools near their homes as preferable to Residential Schools for young children and add to the problem of securing either resident teachers or welfare workers.

Nevertheless the arguments are strong for retaining young children in family homes, which also establish intimate relations between teachers and parents; plus the stimulation of a model school house; which would count for much as an object lesson.

Value of open air schools

It is a remarkable fact that to date no open air schools have been opened in this province, with its long summers and in some places mild winters. Started in England for T.B. and crippled cases 25 years ago, they were soon adopted for other children with most surprising benefit to their mental as well as physical development; even under the disadvantages of the English climate. Their value to a considerable proportion of our Indian children with the far reaching susceptibility to T.B. scarcely needs emphasis.

When in due course the majority of Residential schools no longer receive young children, those found superfluous could well serve as Residential schools for lads and girls in the higher grades, who have reached an age when these hitherto unfamiliar residential conditions are considered as evidences of educational progress and of "growing up". For this use they could cover a wide area; and could advantageously arrange facilities for advisable contacts of the boys and girls with "white" companions in competitions, games, sports, etc., thus establishing community of interests, to abolish the liability to ostracism or humiliating ridicule when they pass on to take their rightful places as equals in Senior High Schools, Technical Schools and Universities.

Four suggested uses for residential schools

During vacations these buildings could provide accommodation for Conferences, Summer schools or short period Adult schools.

One, or if necessary two, residential schools could possibly be readjusted to house orphan Indian children under more nearly home-like circumstances, grouped into small "family" circles. In this case they could play an important part in the training of Indian girls in small groups in the practical personal care for at least 12 to 18 months of infants and young children up to about eight years of age, under *trained supervision*; the conditions of family life being reproduced as closely as may be. Each girl progressing from the care of one child to that of three or four of graded ages; the care to include details of cleanliness, food, sleep, play, etc., etc.

*Training of Indian girls in care of children, as Nurses, as Welfare Workers, etc.—
No restrictions at universities, hospitals, etc.*

The opportunity for four year courses of training as Welfare Workers and in Home Economics are of course available to-day at the University of British Columbia; but the needs are so urgent at this moment for training in the Care of Infants and Children, Home Nursing, First Aid and Healthy Family Habits, that, as soon as Indian girls have qualified at High Schools, they should find these simpler courses ready to prepare them for such assistance *under careful supervision*; while other girls are being qualified by the longer periods of training at Mothercraft Institutions, General Hospitals and Universities; where surely authorities will soon insist on these opportunities being made available for B.C. Indian students.

Assistance essential from women of experience in training of girls

Reliance on the advice of experienced women should be enlisted without delay to organize both types of Courses: in consultation with Medical and Nursing Officials and Teachers in Indian Schools, whose advice will be valuable in selecting suitable girls to enter Junior and proceed to Senior High Schools in preparation for all forms of training. Should even three or four Indian girls be found who have overcome obstacles and are now studying in "white" High Schools in B.C. as a few of their brothers have done, it would be at least two years before they could be qualified through the simpler course for the suggested responsibilities. This fact leads on to provisions in High School, Technical

Schools and Universities for both Indian lads and girls. It is legitimate to anticipate that no obstacles will be allowed to hinder their participation without distinction in all these advantages and that the *important problem of suitable living accommodations will also be taken into account.*

Expansion of educational opportunities

Both lads and girls will obviously need guidance and encouragement not alone from teachers and professors, but from men and women who know their backgrounds, their temperaments, their ambitions; and, not least, their inevitable temptations under unfamiliar conditions and the associated excitements.

The obligation must be emphasized to both sexes of demonstrating their individual capacity to seize the new opportunities opening up for them to become efficient in many occupations and professions; not to give way to the temptation of easily acquired, non-progressive jobs, but to set their aims high; to do credit to their nationality; to exercise their own inherited abilities; and not to forget the pressing needs of their own people by aiming solely at personal advancement.

The field of choice for boys is wide; mechanics, draughtsmen, laboratory assistants, agriculture, forestry, horticulture, experts in fishing, stock breeding, fruit growing, mining, and in due course it is hoped for qualifying as doctors and in every branch of teaching, general and special. By no means least or last comes the exercise of their natural endowments in multiple forms to advance artistic openings in Canada and elsewhere.

Comprehensive scope of home making

It may seem unfair to Indian girls to dwell so insistently upon the claims on them of so much responsibility in the care of human life at all ages and in so many forms; but when the details of this care are summed up it would appear how comprehensive these are. Chemistry, physics, biology, physiology, many forms of art, handicrafts and economics; their applications all find their places in the housewife's equipment. The world owes a great debt to the discoveries of its gifted women and to their artistic gifts and domestic skills. Without exaggeration it is the most comprehensive and responsible of all professions in the world: in nursing, particularly in the lines of maternity, infant and child care and that also of the aged and infirm; as teachers also and welfare workers; resisting to-day's temptation to fill the ranks of women typists and their immunity from other than personal responsibilities.

Indian girls must be reminded that in former days Indian women were eligible for and frequently held the position of Chiefs in some of the tribes. It was women who estimated the values and controlled the payment of the goods exchanged at the great tribal gatherings held at fixed dates and places for this purpose. Reference has been also made to the skilled handicrafts carried on by women and to their intelligent selection of important substances, wholesome foods and for clothing purposes. Their original artistic gifts in weaving, beadwork, silk embroidery and decorative basketry command a ready market when openings offer for their sale. This calls for experienced organization; meantime they must not be permitted to die out.

Society for B.C. Indian art and welfare, Victoria, B.C.—War memorial for B.C. Indians

This is not the place to dwell on the sustained efforts for many years past of the B.C. Indian Art and Welfare Society of Victoria to promote the advancement and public appreciation of the Society's objects in the face of many difficulties; but mention is permissible of its worthwhile gains, which include the encouraging support given to the decision in 1945 that the Memorial to honour the British Columbia Indians who gave their lives in the late war, should take the practical form of securing funds (assisted by the valuable co-operation of

the Women's University Club), adequate to endow one (or possibly more) Scholarships to be awarded annually to promising young B.C. Indian artists, and to promote the study of former fine old native arts and crafts which have suffered sad degradation by cheap, ignorant, inaccurate attempts at reproduction, either by immature Indian children in residential schools or by cheap commercial imitations, amounting only to misleading caricatures. A further object of the Memorial Fund is to extend opportunities for the development of originality by Scholarship holders in art forms, adapted to modern requirements.

The Society is also making a collection of authentic specimens of B.C. Indian handicrafts which will be held in trust and used solely for demonstration and exhibition purposes. This will be loaned to Government departments and private agencies with the object of demonstrating the characteristics of former B.C. Indian artistic attainments and also to promote the building of an industry of modern high-class native handicrafts. This collection should thus inspire higher standard of craftsmanship by skilled Indian artists to-day, and should also increase the demand now developing (chiefly among American collectors) for products of real artistic merit. Incidentally also this should materially improve the artistic and economic status of Indian craftsmen.

The Society's annual exhibition of Indian children's art

Encouraging results of children's own designs in both arts and crafts are apparent in the annual exhibition from B.C. Indian schools organized for some years past at the Provincial Museum by the director, Dr. Clifford Carl. Exhibitions show originality and promise, in spite of the small number of Indian schools; many being closed due to the recent war. The exhibits are not for competition, but to demonstrate the varied forms in which latent abilities can be developed and applied by the children in ideas of their own selection and production.

B.C. Indian children's success at Montreal and London

No assistance has been received in the form of any grants from Ottawa, which we understand have been usual in Eastern Canada. But on the one occasion when it became possible to send examples of our B.C. Indian children's arts and crafts to the Montreal Handicraft Guild Exhibition, all their exhibits were awarded prizes and mentioned by the Press. It is also legitimate to record that when Anthony Walsh sent examples of Inkameep Indian children's murals and paintings to the open competition for all schools in the British Dominions, held in London by the Royal English Drawing Society, they carried off the highest awards and were the first Canadian school children's work to be selected to be shown to the King and Queen; and Indian children's at that!

Publication of Indian legends

This society has also had the privilege of publishing two examples of B.C. Indian legends which have achieved wide circulation. The first of these was "the Tale of the Nativity," poured forth into their teachers' ears as if the event had taken place on the Inkameep Reserve instead of in Palestine, illustrated with equal originality by a gifted elder brother. The second legend, "Meet Mr. Coyote," was collected by the boys' teacher, Noel Stewart, from the Thompson Tribe at Lytton, B.C.; the spontaneous illustrations by three twelve-year-old boys being full of humour and vitality. And yet at both schools change of teachers has checked these outlets to the children's natural gifts, whether in music, song, dance, drama or other forms of inherited endowments which should not be repressed, but wisely guided into forms of expression legitimate and valuable in later life; for the reminder may not be superfluous

today that age-old experience shows that ignorant repression of natural gifts is apt to divert them into regrettably undesirable, perverted and even dangerous forms of expression in later life, as well as the serious loss of originality to the community in this era of mechanical means of mass production.

NOTE—The writer is aware of the cost to Canada of these and many more "Suggestions" will be heavy; not financially only, but in personal and communal self sacrificing efforts to redeem past errors of judgment; to earn confidence where there has been contempt, and to aim at the enrichment of Canada by securing the co-operation in her national life of all her peoples across her great domain and, not least, that of her Indian brethren in British Columbia

(Signed) ALICE RAVENHILL,

President Emeritus,

January, 1947.

B.C. Indian Art and Welfare Society.

SUGGESTIONS FURNISHED BY ANTHONY WALSH AND NOEL STEWART ON SUCCESSFUL METHODS FOR STIMULATING LATENT ARTISTIC ABILITIES IN INDIAN SCHOOL CHILDREN, BOTH BOYS AND GIRLS, WITH MUTUAL ENCOURAGEMENT AND BENEFIT.

Most Indian children do not need to be taught "art" by conventional school methods; their innate artistic gifts seem to develop spontaneously in several forms when opportunities for doing so are offered and encouragement is given to free self-expression of the children's own ideas. Of course, these qualities are not equally near the surface in each boy and girl. Nevertheless, experience shows that by judicious encouragement they soon show themselves in all sorts of unexpected ways—with possibilities often overlooked; valuable in development during childhood and contributory to increased efficiency and national value later on in life.

Results of this method may not appear for a full year or even longer in schools situated in or near towns or cities; children living in these districts show less initiative, are less observant and self-reliant than those living on reserves. They adopt what they believe to be "white" ideals and need more stimulation to exert themselves to express their own ideas and to take a pride in the former skills of their ancestors. Nevertheless, perseverance and encouragement in due course justify these views pioneered by Anthony Walsh with startling success, and confirmed by several other teachers along slightly variant lines and conditions.

It is helpful to point out that expensive equipment is unnecessary. Experience shows the great value of training children to adapt and use simple materials, to face and overcome small obstacles, and by stimulating ambition to acquire and exercise new manual dexterities. One obstacle frequently raised by teachers when confronted by an unfamiliar method has been the absence of provision for the purchase of materials, unprovided for in school estimates. When this difficulty was brought before the Director of the Indian Affairs Branch by the Victoria Society for the Advancement of B.C. Indian Arts and Crafts in 1941, sanction was at once given for the wisely controlled periodical sale in schools of the children's arts and handicrafts when considered suitable, on the clear understanding that one-third of the profit of each child's work

to be set aside for the boy or girl producer; the remaining two-thirds being accounted for by the teacher and utilized for the purchase of materials essential to this type of training.

Experience advises that a start be made by the display of a tribal design by the teacher on a blackboard, changing it each week. In about a month the children will show interest by trying to make a design of their own or by bringing one or more from their homes from which a selection can be made to show on the blackboard.

Next the teacher can draw on the blackboard a fern, a flower or a fly and propose that the children make from this a design of their own, of which results can be compared and judged by themselves. Another step follows in the suggestion that they try to represent on the school blackboard some familiar activities, such as hunting, fishing, games, gathering wild berries, roots or nuts; or a family group, or home occupations. Another form of stimulation is to read a story or an old legend and give the children five minutes in which to make a quick sketch of the part of the tale which impressed them most. A few days later they could finish and colour these sketches. This "Suggestion" proved remarkably successful in one school with boys from eleven upwards, who showed noteworthy imagination in black and white illustrations of local legends, some of which have been published; and in another school the children in three grades made suprisingly good designs which were photographed and sent East for exhibition.

Another method which experience shows stimulates the exercise of more originality on their part is an occasional suggestion such as paintings of the four seasons of the year; their own hobbies or toys; or any other facts in their surroundings which appeal to them at the moment. Discourage copying one from another.

Children from seven to eleven years of age are intensely creative and should be given plenty of scope to carry out many of the ideas teeming in their young brains. They will try thus to express their deeply seated sense of colour and design; of groupings and activities; hence the advantage of always having a blackboard free for active minds. This blackboard also serves to show some specimen of more finished work.

Experience demonstrates that during this age period, children work to advantage in sets of four, with an older child as supervisor. Their completed work can be carried out on large sheets of brown paper spread on the floor.

After a year or two some among the children will be keen to illustrate in his or her own way some subject which appeals specially; or will propose other lines of art expression, such as the representation in costume of a tribal legend with two or more companions, enlisting help from the teacher for a simple dialogue and in planning the actions to illustrate the legend selected. Possibly it can be associated with some simple dance forms with rhythmic accompaniments by children who would not otherwise take part in this activity. The natural grace and entire absence of self consciousness among the children must be seen to be believed in these self initiated performances.

These dramatic efforts may lead on to other artistic developments, such as mastering the making of papier mâché and its use to model masks of the children's own design to represent the mythical animals or birds, whose actions are illustrated by the principal figures in the legend selected. Often the children's parents become keen co-operators, with many hints and insistence on making the simple doeskin costumes and decorating them with beads or embroideries.

All these activities afford emotional release to otherwise repressed imaginations. They can be chosen also to carry useful moral cautions and develop qualities, such as sympathy, subordination of self to others, co-operation and so forth.

The following suggestions will assist teachers in the range of subjects suitable for illustrations by Indian children in different areas of British Columbia:—

Fall Scenes:

- Shooting of wild geese.
- Hunting the deer.
- Hunting the moose.
- Catching salmon by net or spear.
- Making preparations for winter needs.

Winter Scenes:

- Indoor work—cleaning, carding, spinning and weaving of sheep's wool.
- Gathering wood for fuel.
- Snow scenes and sports.
- Travelling by sleigh or snowshoes.
- Story telling round the fire.
- Winter dances.

Spring Scenes:

- Which are first arrivals.
- Coming of the birds.
- Deer and fawns.
- Bear and cubs.
- Ice breaking up the river.
- Canoe travel—what type of canoe.
- Gathering wild flowers.

Summer scenes:

- Digging roots.
- Making baskets.
- Tanning hides.
- Making moccasins.
- Fishing in sea and rivers.
- Commercial fishing.
- Work in canneries.
- Berry picking and preserving.
- Rodeos: Bucking horses, roping calves, branding cattle.

Remember each tribe has its own methods in forms, details and subtle variations from those of others; and it is in the types of arts and crafts of their own tribe that later on manual dexterities may be applied in advanced lines, such as, for example, decorative, artistic and commercial industries.

Important at the present time, is the cultivation of pride in the artistic achievements of the children's forefathers, which are considered by authorities to-day as worthy of great admiration.

For these reasons further references and suggestions are appended to assist teachers to foster the reproduction of authentic former Indian designs in which

strict accuracy must be observed, otherwise the characteristics which give value to the original object or design will be lost. On the other hand, the desire of the children to make and use their own designs must not be checked, but they will be unconsciously encouraged not to be too easily satisfied with their own attempts, when they can compare them with those of their ancestors. At times parents or relatives will send or bring very fine examples of their old tribal designs to encourage their children.

Finally, to arouse further interest in young people, stress is laid upon the desirability of the adoption by each school of a tag or small label bearing its name and an emblem (a distinctive design, animal, fish, bird, flower-leaf) to be attached securely to each article attaining a standard qualifying it either for exhibition, competition, gift or sale; also to distinguish the contributions of their own school to the Annual Exhibition from the Indian Schools in B.C. held at the Provincial Museum, Victoria, B.C. For further particulars, apply to the Director of the Museum—Dr. Clifford Carl.

The teaching of needlework, knitting, cotton or wool work, basketry or weaving in many forms can all be made channels of encouragement for original designs by the children, or adaptation of decorative tribal designs either on baskets, mats, beadwork, etc., etc. Care should be taken when reproducing former tribal designs to foster the use of tribal colours; and in the case of boys' handicrafts, their models of dwellings, tepees, canoes or chests, should be types with which they are familiar.

For *suggestions* and *examples* of a few of the myriad B.C. Tribal designs, see "A Cornerstone of Canadian Art"—price 50c. to be obtained from the Provincial Museum, Victoria, B. C. This contains 20 plates in black and white, reproduced from the large coloured charts 36" x 30", prepared originally for circulation in Indian Schools. Descriptive material provides information on the origin, tribe, associated legends, etc., etc. of each of the 150 figures and designs on these plates. For example:—

Carved Book Ends	Plate 4 —Fig. II.
	Plate 9 —Fig. VI.
Paper Knives	Plate 20—Fig. III.
Spoons	Plate 9 —Fig. VII.
	Plate 10—Figs. III and IV.
Necklets	Plate 13—Figs. IV, V, VI, VII.

Plate 8

All figures are suitable for appliqué in dark red felt on blue felt for bags.

Plate 9

Fig. VII and Plate 10, Figs. III and IV. Designs suitable for routine or appliqué in red felt on blue felt.

Plates 13-19

Illustrate authentic designs suitable for reproduction work in outline, cross-stitch, beadwork, knitting, weaving, etc.

NOTE:

The Indians used few colours; considerable amounts of black, a dull red, dull green-blue, mere traces of pale yellow—*no* pink, mauve, magenta, violet or orange.

SUGGESTIONS FOR HANDICRAFTS

GIRLS

Knitting:

- Scarves.
- Socks.
- Cradle Covers.
- Pullovers.

Needlework: (in outline, cross-stitch or embroidery)

- Bags.
- Apron Borders.
- Dresser scarves.
- Book Covers.
- Costumes for dolls.
- School badges.

Weaving:

- Bags.
- Belts.
- Short curtains.
- Bed spreads.

Beadwork:

- Belts.
- Serviette rings.
- Buttons.
- Collars for dresses.
- Moccasin tongues.

Basketry:

- By local Tribal methods.

Necklets:

- Beads strung on strips of doeskin,
- etc.

Suggestions on Books, useful to those interested in the background of the British Columbia Indian Tribes, especially Teachers.

BOYS

Wood:

- Model canoes (tribal forms).

Card or Papier Mâché:

- "Cut outs" of Birds, Animals and other figures.

- Boxes of various sizes—carved with designs.

- Simple looms for weaving for both boys and girls.

- Walking sticks.

- Paper knives.

- Book ends (carved).

- Spoons (Model Totem or Heraldic

- Poles call for great skill and accuracy in reproduction, too advanced during school life).

Papier Mâché:

- Small Dance, Bird and animal masks.

- Dolls, to be dressed by girls in native costumes.

Tanned Buckskin:

- With painted designs.

- Badges for school use.

- Paper cases.

- Book covers.

- Memo. pads.

- Tobacco pouches.

- Moccasins.

x

Those obtainable on loan—from the open shelf, Public Library Commission, Parliament Buildings, Victoria, B.C.

#

Available for study in the Archives Library, Parliament Buildings, Victoria, B.C. and the City Museum, Vancouver, B.C.

ø

Useful to possess by Teachers.

x. #. ø

"The Native Tribes of British Columbia"—Alice Ravenhill—1937—Price, \$1.

x. #. ø

"An Album of Prehistoric Canadian Art"—Harlan I. Smith—1923. Ottawa National Museum Bulletin, No. 37—Price, 50 cents.

x. ø

"Indians of the Northwest Coast"—Goddard Handbook No. 10—1924. American Museum of Natural History—Price, \$1.50.

x. #

"*Indian Art of the United States & Canada*"—1943—New York Museum of Modern Art—Price, \$3.50.

#

"*General Anthropology*"—F. Boas and others. D. C. Heath & Co. Price \$5.

#

"*Race Language and Culture*"—F. Boas. Macmillan Co., New York. Price, \$5.

#

"*Annual Report*"—U.S. Bureau of Ethnology. U.S. National Museum.

#

"*British Columbia Totem Poles*"—W. A. Newcombe. Provincial Museum, Victoria, B.C.

ø

"*Our Totem Poles*"—G. H. Raley—1937. Vancouver. Price 25 cents.

#

"*Basketry Designs of the Salish Indians*"—F. H. Barrow. Reprint Jessup N.P. Expedition Vol. 1. No. 5.

ø

"*Petroglyphs and Pictographs of the British Columbia Coast*"—Canadian Geographical Journal—February, 1942. Price 35 cents.

ø

"*Totem Poles of the Gitsams*"—Marine Barbeau. Bulletin by Ottawa National Museum. 1929. Price 50 cents.

x. #. ø

"*A Cornerstone of Canadian Art*"—Alice Ravenhill. Provincial Museum, Victoria, B.C. Price 50 cents.

Outline of a very simple Course on "Reasons Why" for Little Folk; their Big Sisters and their Mothers also; to be visualized, demonstrated and practised many times over by the pupils of all ages, until the underlying principles are firmly memorized and utilized in their homes.

1. Is all Food cooked before it is eaten? Some examples of foods cooked or raw. Why is this?

2. *Show Samples of Starches*, Cornstarch, Rice, Potatoes, and interest children in the changes brought about by heat in cooking.

3. *Samples of Fats* uncooked and cooked—Butter, Pastry, etc.

4. *Samples of Sugar* and results of cooking, dispersing sweetness, value in preserving, etc.

Let every child, boy or girl, serve as assistant in turn and repeat this elementary lesson in varied forms until each individual has watched the changes effected by heat by personal practice.

5. Pass on to the cooking of fruit, vegetables of the kinds with which the children and their seniors are familiar, and explain the class of food these represent; why some can be eaten raw, the protection of skins, tough outer leaves, nutshells, etc. How to wash unprotected fruit and roots, e.g. berries, radish, etc.

6. *Cleanliness*—Washing of body, dishes, clothes, floors, etc. What is dirt? How to remove it. What is soap? "Grow" a pinch of dust from the floor or the sole of a boot on gelatine in a Petri dish—keep for a few days in a warm dark cupboard—then show results.

7. *Light* and its value to Health. Plant before the children, if possible with their assistance, a few broad beans in moist soil in similar small pots, set in a dark warm cupboard. When germinated, keep one pot in the dark, the other on a sunny window ledge. Results are most convincing. Values of light on cleanliness, cheerfulness, etc.

8. *Air*—Fresh and Stale Air—Why we have noses. Scent and bad smells. What causes air to become close, unwholesome. Why we need fresh air—why we breathe. Children delight in trying how they draw the air in and expel it, measuring the change in size of their chests as they do so. Let them test whether they use both nostrils in breathing, etc.

9. *Exercise*. What it does for our bodies—stretching, yawning, running, skipping, games, action songs, dancing, rhythmic movements.

Training by exercise of hands and eyes with wooden bricks, plasticine, chalks, or pencil—a room, our home, the garden round our home, my pet dog, cat, bird, etc., etc.

10. *Rest and Sleep*. Refer to the regular periods of rest of trees, leaves, flowers and all animals. Very great need of sleep for children to develop and grow in mind and body.

APPENDIX CC

CANADIAN AUTHORS' ASSOCIATION

233, 12th Ave. N.W.

Calgary,

October 28, 1946.

To the Secretary of the Joint Committee
of House of Commons and Senate,
Indian Affairs,
House of Commons,
Ottawa.

DEAR SIR,—At the October meeting of the Calgary branch of the Canadian Authors' Association the members unanimously endorsed the following resolution,—

Whereas, under Section 98 of the Indian Act, a Treaty Indian woman who marries outside the ranks of the Treaty or non-Treaty Indians automatically loses her rights as a Treaty Indian under the meaning of the present Act, and such rights as she may have to annual payments of interest or Treaty money are commuted for a small sum,

And whereas, the children of such a marriage have no rights as Indians under the Act,

And whereas, when such a woman as described above becomes widowed or is deserted by her husband, she cannot legally return to the reserve with her children and make her home there.

Be it resolved, that with the consent of the Band concerned when such occurs, a woman as described above may be restored to full Treaty Rights and share with other members of the Band in all Band property and disbursements made on behalf of the said Band.

Be it further resolved, that the children under 18 years of age of such a woman be, with the consent of the Band concerned, given full Treaty Rights and privileges in the mother's Band.

We are deeply interested in the happiness and well-being of these people, and we feel that all children of Indian women must be fully equipped with education and training, and have the right to live on the reserves with their families. We are sure that you will give this matter your earnest consideration.

Yours very sincerely,

ANNE R. DOWNE,

President.

APPENDIX CD

FORT VERMILION, ALBERTA,

November 8, 1946.

Special Joint Committee on Indian Affairs,
Ottawa, Ontario.

DEAR SIRs,—In reply to the questionnaire submitted for our consideration, we, the Indians of the Fort Vermilion Band, submit the following requests in answer to the questions contained in the said questionnaire:—

(1) *Treaty Rights*

We request that the rights guaranteed by the Treaty made between the Government of Canada and the Indians be safeguarded in all points and at all times

(2) *Band Membership*

We believe that the Band should have the right to receive in their membership any person of Indian blood.

(3) *Liability of Indians to Pay Taxes*

The Treaty Indians who are owners of land outside of the reserves should not pay taxes, as our reserves are too small.

(4) *Enfranchisement of Indians*

The enfranchisement should be left entirely to the individual concerned. When a person has once been admitted in the Band and accepted by the Government, the Federal Authorities should not have the right to take out of Treaty such a person against his will; therefore we request that the Indians who have been taken off the Lists in this Agency (Driftpile) be reinstated immediately in their rights.

(5) *Eligibility of Indians to Vote*

We do not care for the right to vote. However, if the Government wishes to give us this privilege it should not become a reason to encroach upon our rights.

(6) *The Encroachment of White Persons on Indian Reserves*

We believe that Indian Reserves are strictly the property of Indian Bands and no white person should be tolerated on any of them.

(7) *The Operation of Indian Day and Residential Schools*

We are satisfied with the present system of education. However, we request that our teachers receive adequate salary to enable the authorities of the school to secure qualified teachers; the grant per capita should be increased so that the school may be in the position to hire the proper staff and relieve our children from chores around the school. School accommodations are needed in this district, especially at Red River Post, where many children receive no instruction at all. . . . We heard that some Indians want non-denominational schools. This is not our desire and such an amendment will not be accepted by us. We would prefer to see our children without instruction rather than have their education taken out of the hands of our Priests and Sisters, who for more than half a century have been sharing in all our adversities and were often the sole protectors of our rights.

(8) *Hospitalization*

In the past our sick people often did not receive the proper attention. For instance the Indians of Red River Post did not receive the visit of the Doctor for almost two years now. Some Indians of our district were taken for treatments to Edmonton, some 600 miles away. For months they were absent from their relatives. Some of them could not find one person in Edmonton to interpret for them; they could have no conversation with other people. Our white brothers would not accept such a situation. The solution for this problem would be to have a well equipped hospital in our district. At present the R.C. Mission has only a few rooms in the Convent, where the sick are accommodated. We request that the Government help to build and equip a modern hospital. The Sisters should continue to be in charge of the hospital as they are at the present time.

(9) *Care of the Destitute*

We are dissatisfied with the way in which our aged, widows, and other destitutes have been looked after in the past. The ration that the above are given could be bought in the stores for some \$6; and these destitute people are expected to live for one month on this. Furthermore, they can get only the items figuring on the "ration list." We request the Government to take immediately the necessary steps to improve this situation and to see that sound help is given to the destitute as is done for the white people and on the same basis.

(10) *Family Allowances*

The Family Allowances up to this date have been paid to us "in kind". It seems that there is no valid reason to continue this system when other people of the district (the whites and the Metis) receive it in cash. If this were done we could secure necessities for our children and not be at the trader's mercy, who can do what he wants when he is sure of getting our credit.

Thanking you for your attention, we remain,

Yours very truly,

LOUIS COURTOREILLE, *Councillor.*

APPENDIX CE

FORT VERMILION, ALBERTA

November 18, 1946.

Joint Committee on Indian Affairs,
Ottawa, Ont.

DEAR SIRs,—We, the Beaver Indians of Boyer River Band (I.R. 164 and 164A), decide to answer to the Joint Committee on Indian Affairs on such matters in view of the revising of the Indian Act:

1—We wish that the rights of the Indians and the Federal Government and their Obligations as hitherto stated conversely be kept.

2—We think that an Indian Band is like a big Family; and therefore the Chief and Councillors should decide whether any one is or is not of Indian blood, belonging or not to the Band. Theirs should be the right of such a decision, as long as the contrary is not and cannot be proved.

3—We do not figure that the Indians should be taxed for anything on their Reserve or trap-line, but only on such property as they may own outside the Reserve.

4—We would recognize for some Indians the reason they may have for voluntary enfranchisement; but we could not understand that some might be as expelled from the Band by anybody else than by the Indian authorities of the Band.

5—As to the right for Elections we could hardly say anything definite; the reasons being that most of us are away on our trap-line, or hunting far distant, during summer; still less are we acquainted with politics or politicians.

6—We understand the wise discipline of the Government on this matter for our welfare and benefits, that no White person, trader or any other should be allowed to stay on our reserve, besides (as the case may be) the staff of a Hospital, Indian School and Church.

7—As regards the School, we are glad to have an Indian Residential School at Fort Vermilion, managed by a Religious Corporation. This is the only system which can satisfy us; and we hope this shall be maintained.

8—We claim a real local hospital, not as far as two or three hundred miles away. It is our right. Still there is a small hospital, adjoining the Indian R.C. Mission. But this is too small for so large a district of over 900 Treaty Indians. We Claim for the enlargement of this, and its maintenance by the Religious Nuns as hitherto.

9—We are not much else than trappers and hunters, and therefore believe that the first right for trap-line or regions of trapping should be reserved for us.

With our respectful Homage to the Honourable Members of the Joint Committee on Indian Affairs,

I remain

Yours truly,

NARCISSE PIERROT, *Chief.*

His

X

Mark

JOHN PIERROT, *Councillor.*

His

X

Mark

APPENDIX CF

BLACKFOOT RESERVE

GLEICHEN, ALTA.,

November 30, 1946.

To whom this may concern.

This letter is an introduction to a series of letters or briefs which will be sent to those parties who are interested in the, shall we say, Indian problem, such as the Department of Indian Affairs at Ottawa, the joint committee investigating the Indian Act, the Indian Associations of Canada and other persons or groups who in and out season continually work for the rights and betterment of the Indian.

If a letter is submitted to the Department of Indian Affairs at Ottawa that letter will be in the form of a memorandum, copies of memorandums will be sent to Inspectors, Indian Agents, etc. If a letter is sent to others, these will be in the form of briefs, copies of these briefs will be sent to all parties interested in the subject discussed.

All matters discussed in these letters will be to the point and will or can be substantiated by facts, incidents and evidence collected and kept for that purpose.

When an opinion is expressed in these letters, it will be given with the uttermost frankness but in the complete absence of malice or contempt of those in authority.

These letters will be prepared in a spirit of mutual quest in the solution of problems.

Unless otherwise stated, all letters will be complete in the matter discussed.

It is hoped that the information contained in these letters may be of value in the formation of opinions and policies.

The question will arise, with what authority are these letters prepared and submitted.

I am a Blackfoot Indian and a member of the tribal council.

In 1939 the members of the Blackfoot Band in a signed petition asked me to resign as a chief and act solely on their behalf as their scrutineer and spokesman on all matters of importance concerning the affairs of the tribe.

At the same time, the Blackfoot Band submitted another signed petition to Ottawa with the request that the authorities at Ottawa recognize the substance of that request.

On May 30, 1941, the tribal council officially recognized the substance of the Indians request. (See minutes of council meeting May 30, 1941.)

On October 10 1946 a general meeting of the Blackfoot Band was held at Crowfoot hall.

That meeting was convened for the purpose of studying the two methods provided for the appointment of chiefs and councillors.

A number of the Indians were in favor of the method in section 96 of the Indian Act replacing the method prescribed in section 97 of the Act.

From the beginning of that meeting nearly every Indian who spoke in favor of the change suggested that the new council should be build around the writer of this letter.

It was my intention to prepare and write these letters seven years ago but because of the war I did not do so.

At the request of a number of my people I will now proceed with the work which the Indians wish that I should do.

Respectfully submitted,

TEDDY YELLOWFLY,
Blackfoot tribe

BLACKFOOT RESERVE, GLEICHEN, ALTA.,

December 3, 1946.

To whom this may concern:

DEAR SIR,—We have heard and read a great deal in recent months about the various groups who are working for the betterment of the Indian.

Emancipation of the Indian can be discussed from a large number of angles.

In this letter an attempt will be made to bring into light a very undesirable condition that certainly has interfered with the economic life of the Indian.

That condition is brought about by political patronage, political coercion and intrigue.

The policies and regulations laid out by parliament are usually conscientiously made in the hope that they may be of help to the Indian.

Ideologies, policies, rules and regulations alone cannot accomplish anything.

No policy or program can be a success unless properly and efficiently executed.

Ideologies, policies and programs for the advancement of the Indian can not be a success unless the execution of those policies are carried out by men who are qualified to handle all problems under all conditions.

All positions in the Indian Service such as those of Indian Agents, Farming Instructors and clerks are ministerially appointed.

The whole life of the Indian while led by Indian Agents, Farming Instructors and Stockmen is really ministerially directed.

The minister of Indian affairs has dictatorial powers over the affairs of the Indian, from which the Indian has no means of redress because the Minister's powers are absolute.

We do not say that these powers are being used but they are there just the same.

The question is, how much of the Indian's economic life is exploited by political patronage and intrigue.

It is fitting at this point to mention that no Indian on this reserve doubts the sincerity of the Indian Service as a whole in its desire to conscientiously and honestly carry on the work entrusted to the service, but to work under undesirable conditions can only bring about frustration and indifference in one's attitude towards his work.

The Blackfoot Indians have land sales, land rentals and other business which run into thousands of dollars, these are very desirable targets for political exploitation.

The Blackfoot Indians pay the salaries of all employees on this reserve with the exception of the Indian Agent and one clerk, yet the Indians have no voice in the selection of these employees, when there are vacancies in those positions they are usually filled with a temporary employee.

At the present time there are four positions on this reserve being held by temporary employees.

Some of these men have been on the job for quite a number of years, how can these men be expected to work under a condition like that, particularly when their futures are uncertain and insecure.

The Blackfoot Indians through their council, have, from time to time, sent petitions to Ottawa with the request that certain men be appointed permanently because these men have shown exceptional ability in the work which they have done.

Ottawa always chooses to ignore these petitions and resort to what the younger generation calls "the Indian Departments adapted form of a filibuster".

The Blackfoot Indians know the background and personal history of some of the personnel on the staff of this reserve, and sometimes wonder if these men could go out and make a success of themselves elsewhere.

Yet these are the men who are here to teach the Indian and be our leaders.

How did these men get the appointment, particularly when their past reveals that they themselves never did the work in which they are to act as teachers.

Here again the question arises, are those whose responsibility it is to make appointments subject to political coercion, evidence is very strong that some appointments are not made with absolute freedom of choice on the part of department officials.

In connection with tribal business, here again, Indian Service officials are not always entirely free from outside interference when business transactions in, tribal affairs are in progress.

There are at the time many ideologies and programs designed to help the Indian, some of these programs are well laid out, but if the conditions mentioned in this letter are still in existence then those programs will not be carried as planned because they will not be properly executed.

A possible means to combat undesirable influences is the establishment of tribunals for the examination of applicants for positions on an Indian reservation.

Such a tribunal to consist of a representative of the Indian Service a representative of the Indians and a third person, the third person should preferably be a person qualified to pass judgment on the qualifications of the applicant.

For example if the services of a Farming Instructor were required, the third person would be a local, practical and successful farmer.

All applications for a position on an Indian Reserve to be made to the tribunal.

The tribunal in turn would send their recommendation to the authorities at Ottawa.

In the transaction of tribal business, the Indian Agent should take the Indian more into his confidence.

It is to be remembered that it is the Indian who suffers when there is maladministration in the handling of his affairs.

Respectfully submitted,

TEDDY YELLOWFLY,

Blackfoot Tribe.

APPENDIX CG

HAY LAKES, February 24, 1947.

P.O. Fort Vermilion, Alta.

Special Joint Committee on Indian Affairs,
Ottawa, Ont.

DEAR SIRs,—In reply to the questionnaire submitted for our consideration, we, the Indians of the Hay Lakes Band, submit the following requests:

1. *Treaty Rights*

When the Government of Canada offered Treaty to our Fathers he made them some promises; we ask that all these promises should be kept all the time.

2. *Band Membership*

If somebody of Indian Blood ask affiliation to a band, Indians should have the right to accept or refuse.

3. *Liability of Indians to Pay Taxes*

We have nothing and our income is very small. We believe that we should be exempt from taxes.

4. *Enfranchisement of Indians both Voluntary and Involuntary*

Each Indian should be left absolutely free to stay in or get out of Treaty. Government agents should respect that liberty.

5. *Eligibility of Indians to Vote at Dominion Elections*

What the use of giving us the right of vote if we starve to death, or do not know what it is all about. First give us the means of learning how to make a living, and understanding what the vote is about.

6. *The Encroachment of White Persons on Indian Reserves*

We believe that Indian Reserves are strictly the property of the Indian Band, and no white person should be tolerated on them.

7. *The Operation of Indian Day and Residential Schools*

When Treaty was given to our Fathers, the Government agents promised school teachers for the children. It is time to keep that promise made over forty years ago. The only school for Indian children is located at Fort Vermilion, six days away by wagon. No white man will send his children to school that far.

We ask the Government to build a residential school on our own reserve at Hay Lakes. We believe that the Mission Farm at Gun River Prairie is the best location. We ask that two or three sections of land be given to the Mission for that purpose.

We want to have that school under the direction of Priest and Sisters, because to them only we can entrust our children.

However, we do not think that these schools are perfect the way they are at the present time. We do not like that children do chores around the school. It is our desire that the Government grant for each child should be generous enough to pay one adequate staff.

We suggest that the boys be given more practical training on the subject of agriculture, animal husbandry and farm mechanics. The girls should have some practical training on housekeeping, sewing, home canning, etc.

8. *Hospitalization*

Practically we are without medical care. One doctor comes, once a year at Treaty time. If somebody get sick and we call for a doctor, he comes eight or ten days later or not at all.

Some of our sick ones have been sent to Edmonton, where they can talk to nobody. We do not like it.

We suggest that a dispensary should be adjoined to the residential school. Two graduated nurses should compose the staff: one to stay home and one to visit the camps.

At Fort Vermilion a well equipped hospital should be erected, where the most serious cases should be properly treated.

9. *Care of Destitutes*

Nobody can exist on the Government monthly ration 24 lbs. of flour, 5 lbs. of bacon and little tea. How can one Indian keep soul and body together with about \$8 when white men cannot with \$30?

10. *Housing*

Indian shacks are a shame for the country. No Government Farm Manager would have them to house his pigs.

We ask the Government to help us: to purchase the windows; to erect and run a saw-mill, in order to have lumber at a reasonable price.

11. *Trap Lines*

For long time to come trapping will be the main source of our income, but our number is increasing and the country is getting too crowded.

For the last thirty years white men and Crees from the south have taken our trap lines.

Most of us after our fathers have been trapping in B.C., but these B.C. trapping licences seem to depend too much on the good will of the game warden.

We suggest that the trails should be given back to the one who cut them. That a trapping area big enough should be reserved for our band and all strangers, white men or Crees, should be expelled from it.

12. *Reserves*

We are thankful to the Government that Reserves have been surveyed for us, but we do not like the way it has been done. Nobody did ever ask us our advice on the pieces of land proposed for Indian Reserves. We do not want reserves where 75 per cent or more of the acreage will be waste land.

We suggest that before a piece of land is given for a Reserve a commission of two Indians and two white men, with farming experience, look over the country, and only after favourable advice that particular piece of land will be surveyed and declared Reserve.

13. *Family Allowances*

Up to now family allowances have been paid to us in trade. We do not like it. We prefer to receive it in cash. As well as other people, we can judge what is best for our children.

Chief HARRY CHONKALEY

× PAUL MATCHONEHYEA, *Councillor*.

APPENDIX CH

LA LOCHE-SASK.

Dec. 10th. 1946.

THE INDIAN TREATY

As a joint Committee of the Senate and the House of Commons is studying the Indian Act in order to amend it if deemed necessary, I take the liberty to place before them a few considerations about the Indian Treaty, which determines the rights and duties of the Civil Authorities and the Indians of Canada.

The different Treaties were signed by a representative of His Majesty the King on one part and representatives of the Indians of Canada on the other; so both parties are bound by their own signature.

It should be reminded that a Treaty is a most solemn Contract between two or more parties. No one party can, from his own authority alter or cancel that contract. If the two or more parties agree that the contract has to be altered or cancelled, then they may decide, from their common and free will, to alter or cancel the Treaty altogether.

A Law is a different thing, because the Legislator is over the Law and can amend or cancel it at will.

The Constitution of a Country or "The Law of the Land" obliges every citizen and even the Civil Authorities.

Now I contend that the Indian Treaties have been violated by the Federal Authorities, when, without consulting the Indians, they have passed the Natural Resources to the Provinces, so making the Indians become subjects of a new Authority.

Moreover they made no provisions to protect the rights of the Indians.

It is why they have now to pay Licences for trapping, fishing, hunting etc., although they have been solemnly promised that: "They should trap, fish and hunt freely so long as the sun rises . . . and the rivers flow . . ." "over their territory.

When the Indians ask the Indian Department to protect them against the provincial Authorities, they are told: "This regards the Provinces", if they ask the provincial Authorities for protection they are told that "They must obey the Laws and Regulations of the Dominion". So they have two Masters instead of one, but none is ready to protect them.

If the rights of the Indians have any value, the sums paid for Licences and other purposes shall be refunded.

I am sure that the "North American Indian Brotherhood" will be interested in the study of this vital issue. If I am wrong, I will be pleased to know on what point I am wrong; if I am right, I claim for the Indians the right to remain the Pupils of the Federal Government, unless a new agreement is reached by both parties and freely.

May I say to the Civil Authorities of my Country not to dismiss this case too hastily, because there is One Who rules over us all and Who will seek Justice even from the Kings and Legislators.

Hoping this will help to have the whole matter reconsidered.

I am your very truly in the Lord.

J. B. DUCHARME, O.M.I.,
Missionary

APPENDIX CI

BEAUVAL SASK.,

Dec. 12 1946.

NORMAN E. LICKERS, Esq.,
Liaison-Officer,
Joint Committee on Indian Affairs,
Ottawa, Ont.

DEAR SIR,—We the undersigned, Chiefs and Councillors of the Canoe Lake, English River, Peter Pond Lake and La Loche Lake Bands of the Battleford Agency, present hereunder, a brief for submission to the Joint-Committee on Indian Affairs

1. *Treaty Rights and Obligations*

It is our desire that these rights and obligation of the Federal Government towards the Indians, be at all times respected and fulfilled.

2. *Band Membership*

We believe that all the Indian Bands should have the right to accept in their membership, upon a favorable vote, any child or person with Indian blood.

3. *Liability of Indians to pay taxes*

Indians up to the present time have been exempt from real Taxes for any property owned by them on Indian reserves, but we believe that this exemption should include all other taxes ordinarily paid by Canadian citizens, outside of the real estate tax on property owned by thme but not situated on Indian Reserves.

4. *Enfranchisement of Indians both voluntary and involuntary*

The enfranchisement of Indians must be left entirely to the personal desire of each Indian and no compulsion of any kind must be exercised by the Federal authorities in this respect.

5. *Eligibility of Indians to vote at Dominion elections*

This is a matter on which there is considerable difference of opinion among Indians all over Canada. For our part, we do not care for the right to vote at any election and will only do so if that right is granted to us without any of our present privileges being taken away from us.

6. *The encroachment of White Persons on Indian Reserves*

We believe that Indian Reserves are stricly the property of Indian bands and no White person should be tolerated on any of them. The Department of Indian Affairs should also expel immediately all White persons who have homes in Indian Reserves and who are conducting business thereon.

7. *The operation of Indian Day and Residential Schools*

The present system of education, approved by the Dominion Government and set up by the Indian Affairs Branch is satisfactory to us and no change whatever is either desired or will be accepted by us. The Indian day and residential schools' system has given satisfaction but must be improved by the building of new schools, whether day or residential, in such parts of our reserves as are not provided with them. All teachers in Indian schools should have normal

school training and their salaries should be paid by the Civil Service Association and be entitled to all the privileges which are given to its members. As far as residential schools are concerned, the per capita grant should be set on a cost plus basis which easily could be established by an independent commission or officials of the Branch of Indian Affairs.

8. The problem of hospitalization for the Indian of Canada should be studied very carefully by the members of the committee. The tendency at the present time is to establish large hospitals near important civic centers. We are opposed to this system. We believe that hospitals should be as they are for the White population as close as possible to the families of those that are sick, so that they can be visited by their parents, brothers and sisters. Exceptions to this might be admitted when it is necessary to have recourse to special surgical treatment, but all ordinary cases of sickness should be hospitalized in hospitals built on our Reserves, or as close as possible to them. Moreover, we believe in Christian hospitalization and whenever religious can be found to take charge of these institutions, they should be placed under their care and all nurses should be registered. Furthermore, all Indians should have the liberty of choice of the hospital where they will be hospitalized. Placing Indians as it is done at the present time, in hospitals that are hundreds of miles away from their home, without their being consulted and without their having the right to choose the institution to which they will be sent, is certainly contrary to all our principles of liberty. It is a system which would not be tolerated among our White brothers and one which should not be applied to us under any pretence.

9. The problem of housing on Indian Reserves is one which the Department has done very little to solve. Now that the war is over and that materials will soon be available, it is the wish of all Indians that they be helped by the Department to build houses which will provide good homes for their families. If this policy is adopted, we believe that the status of the Indians and their advancement in civilization, will be marked by substantial progress. If building material is not available, we suggest that a small portable sawmill be installed where timber is available.

10. In general, we also approve the Supplementary Briefs of the Indian Association of Alberta, specially payments to Chiefs and Councillors, Old Age Pension, Widows and Mother's Allowance, indigent relief, and aid to the Blind.

Thanking you for the attention your Committee has given us.

Yours very truly:

John Iron *Chief*

Alex Opikokew *Councillor*

J. B. Iron

Alex Campbell *Chief*

Jos. Montgrand *Councillor*

J. B. George *Chief*

George Paul *Councillor*

Alphonse Piche *Chief*

Per F. L. G.

REQUEST TO THE GOVERNMENT by the four reserves namely: Canoe Lake, English River, Peter Pond and La Loche.

1. We want to keep our reserves.
2. That treaty rights and obligations be respected.
3. Band at La Loche has no reserve. We want a reserve where we could make a good living fishing or trapping. When given a reserve, that new houses be given to us and financial help to move our families and belongings.
4. That new members be admitted in the band such as in the case of non treaty Indian orphans adopted by some members of the band.
5. That chiefs and counsilers be given \$100.00 to \$150.00 per year to compensate for time lost in performing their duties.
6. That chiefs and counsilers be elected for 3 years.
7. That Indian be exempted from conscription overseas for service.
8. That Indians have the right to vote at Federal elections if not exempted, from taxation.
10. That for the time being, until conditions warrant, the present Beauval Residential School under the auspices of the Oblate Fathers be kept, as our children are given a fine home atmosphere, more than they would with lay teachers.
11. That the school grant be increased so our school children could do less chore work and receive more practical training in home making for girls and trades education for boys, such as blacksmith in wood work, leather work.
12. That graduates from this school be given special assistance when they reach school leaving age.
13. As the reserves are far away from school without any communication, we want that a twoway radio set be set, one at the school and one on each reserve so we could talk to them our children at least one in a while.
14. We want Old Age Pensions, aid to the blind and indigent relief.
15. Before the war, the agent used to supply of building material. With the present shortage of lumber, we want instead a sawmill for each reserve for the building of better homes and if sufficient timber available to sell lumber.
16. The road between Beauval and Canoe Lake is at time our only way to get our supplies. Now this road is impassable. We are loosing horses in the swamps and braking our wagons in this road. So we want financial help to make passable.
17. That fishing lakes and trapping grounds be reserved to each band.
18. That all fishing and trapping licenses be supplied free to the Indians.
19. That a local agent be located at Ile à la Crosse for the four bands. The reason is that our present agent is at Battleford and we see him only at treaty time once a year on account of the great distances and lack of facilities of transportation. We suggest an agent talking cree and of our faith. We are all Roman Catholics.

sa
Alphonse X Piché,
marque

Conseiller de la Bande La Loche.

APPENDIX CJ

MOOSE WOODS BAND,
Dundern, Sask.

BRIEF OF THE SIOUX INDIANS OF CANADA, prepared for presentation to the Joint Committee of the Senate and of the House of Commons, on Indian Affairs.

I. TREATY RIGHTS

The Canadian Sioux Indians are recognized as non-Treaty Indians. The original Bands came into this country, from the United States of America, over eighty years ago. They did not benefit from the Treaties signed by the United States Indians with the United States Government.

The Sioux Indians came to Canada to be under the British Flag, to which they were ever loyal; they had been promised assistance by the British authorities whenever it was needed; they still keep precious the medals which were given them for the services rendered to the Crown during the war of 1812. They have always received assistance and protection from the Canadian Government; they were given Reserves, where they have led an industrious, peaceful and honest life.

As our People, the Sioux Indians of Canada, came to live permanently in Western Canada, even before the Western Canadian Indians had signed the Treaties with the Crown;

As we are now all Canadians by birth;

As our people have always wanted to remain under the British Flag;

As our young men have served in the Canadian Armed Services during World Wars I and II, and as some of them have been killed in action for the British Cause;

As we have always contributed generously to the Canadian Red Cross Society, and to other War Services (Canadian), during the two wars;

We, now, pray the Canadian Government to give us the same Treaty, Status, with its advantages and the security it offers, for our Canadian Sioux People.

II. BAND MEMBERSHIP

The acceptance of any person or child with Indian blood as a member of an Indian Band should be left entirely to the discretion of the Bands concerned. (*When a Treaty woman marries into a non-Treaty band this woman should receive in a lump sum her full share of the Band funds (including Treaty money) from the Band of which she was formerly a member.*) (Cf. Indian Act Sec. 15, Ss. 2).

III. TAXATION

Indians should be exempt from Income Tax when they are working outside the Reserves; they should also be exempt from certain heavy taxes as imposed on agricultural implements, building materials, etc., so as to help them improve their economic situation.

Indians should also be given free licenses for fishing, trapping and hunting on or off the Reserves, as these occupations are essential means of livelihood. They should not have to pay royalties on their furs, nor on any other natural resources obtained either on or off the Reserves.

IV. ENFRANCHISEMENT

We wish to keep our Reserves forever, as our domain. We oppose compulsory enfranchisement.

Enfranchisement should be confined to individuals and should be granted only upon application. Contrary subsections of Section 110 of the Indian Act should be modified or repealed accordingly.

V. ELECTORAL FRANCHISE

We do not favor the right to vote in Dominion or Provincial elections.

VI. ENCROACHMENT OF WHITES ON RESERVES

We oppose white persons conducting a business or otherwise encroaching on the Reserves without the consent of the Indian Bands concerned.

VII. OPERATION OF INDIAN SCHOOLS

1. *Day schools*.—We believe no child can develop as it should without the care and affection of family life. Indian parents have an invaluable regard for the companionship of their children and the association of children living at home while attending school is an invaluable asset towards adult education and the subsequent improvement in home conditions. Therefore, we recommend that properly equipped and staffed day-schools be established where they are desired.

We make an appeal, here, that Day-Schools be established on the following Reserves:—

1—STANDING-BUFFALO No. 78, Fort-Qu'Appelle, Sask.

2—BIRDTAIL No. 57, Unô, Manitoba.

3—WOOD MOUNTAIN No. 160, Wood Mountain, Sask.

4—OAK RIVER No. 58, Roman Catholic, Griswold, Man.

5—OAK RIVER No. 58, Protestant, Griswold, Man.

Liberty should be given the Indian Bands to elect school trustees wherever practical.

2. *Where there are no schools on the Reserves*.—Where there is no school on the Reserve, Indian children should not be forced to attend boarding schools far away from home if they desire a day-school education. The Government should pay tuition fees to the nearest school available.

3. *Religious education*.—We are opposed to non-sectarian schools. Indian children should be provided with proper religious and moral instruction in parochial schools of their faith. We believe that religion has a real bearing on the development of character.

4. *Residential schools*.—The residential schools should be left open for such of the Indian children who are orphans, or who otherwise need higher school education.

5. *Per capita grant*.—The "per capita" grant should be increased in order to provide adequately the Indian children attending school with food, clothing, medical care and education.

6. *Teachers*.—Teachers appointed in Indian schools should be duly qualified; they should receive a salary equal to the salary paid in the province; they should also have the same pension benefits as the teachers in the white schools receive; so that good teachers will be induced to teach in Indian schools.

7. *Vacations*.—The Indian children attending boarding schools should be permitted to spend their midsummer, Christmas and Easter holidays at home with their parents; and they should be given transportation to and from school, as provided for in Sec. 9, Ss. 3, of the Indian Act.

8. *Grants for higher education.*—Adequate grants should be readily available to all Indian pupils who may desire higher education, as an opportunity to enter the professions.

9. *Vocational training.*—Vocational training facilities should be available in all Indian schools or reserves. This training will establish ground work for future entrance into some gainful occupation.

VIII—ECONOMIC WELFARE—WORK FOR INDIANS

For our economic advancement and for the training of our school graduates we should have opportunities of finding jobs on our Reserves.

We suggest a centre, where poultrying, dairying, pig-raising, fur-farming and other profitable agricultural operations could be conducted under competent management, and where the Indians could find paying jobs. A large part of the produce can be marketed at cost on the Reserve and the surplus can be sold at a profit elsewhere.

Assistance should be given for the establishment of a co-operative store on the Reserves where it is desired. The same assistance should be provided for all co-operative and community projects. These projects would create jobs for the Indians on the Reserves.

Salaried positions either on the Reserves or in the Indian Service—agencies, hospitals, schools—should be made available to the Indians at the earliest opportunity, providing competent Indians are available.

Indians should be trained and given preference in such positions as game wardens, forest rangers and in public works which may require their services.

IX—GRANTS AND LOANS FOR HOUSING, AGRICULTURAL AND OTHER PURPOSES

Our Bands have no funds; therefore assistance in the form of loans should be made readily available to them for agricultural and other profitable occupations. The same assistance should be given to those who need new homes.

The loans provided for Indians from the Consolidated Revenue Fund of Canada (Sec. 94B, Ss. 1, of the Indian Act) are too difficult to get; these loans should be made easier to obtain.

X—TRAPPING AND FISHING

Trapping and fishing form an important part of the occupations of the Indians and steps should be taken so that this form of livelihood should be safeguarded. The encroachments of white hunters and trappers who render it impossible for Indians, in many areas, to make a reasonable living, must be prohibited, and Indian trappers and fishermen should be given preference over the white people, since it is generally much easier for a white man to make his living at other occupations.

XI—ROADS, WATER SUPPLY, TELEPHONE SERVICE

All-weather roads should be constructed and maintained on the reserves; these are needed for marketing our produce; they are also necessary for the doctor, nurses, Indian agents and missionaries.

Wells and dug-outs are needed on all Reserves in order to have an adequate supply of water for human consumption and for the stock.

Public telephone stations should be had on each Reserve, either at the school or operated as a toll station. This would be convenient in emergencies; it would save time and unnecessary travelling.

XII—CHIEFS AND COUNCILLORS

At present the Sioux Headmen are not recognized as Chiefs and Councillors, and they receive no remuneration for their services. The elective system should be introduced into all Bands. There should be an election of Chiefs and Councillors on all the Sioux Reserves.

Chiefs and Councillors should be adequately paid and have sufficient authority to direct their own affairs in a responsible manner.

XIII—BAND AFFAIRS

*Where the Indian Agent lives at a long distance from the Reserve, the Band Council should be authorized to issue permits for the sale of produce.

No Indian Reserve land should be leased or sold without the consent of the Bands concerned.

Indians should have the liberty of voting on all matters pertaining to their Band affairs, and their decisions should be respected.

XIV—SOCIAL BENEFITS

As it is almost impossible to provide the aged and the destitute with all the necessities of life or their every-day needs through the ration system it is recommended that old age pensions, mothers' allowances, aid to the blind, and other such benefits be granted to the Indians.

*Social benefit checks should be mailed directly to the Indian beneficiaries.

XV—INDIAN BAND FUNDS

All Indian Bands should be empowered to recommend expenditures of their funds.

There also should be no expenditure made without their consent.

Accounting of all funds owned by Indians should be given to the Indians at regular intervals.

XVI—POWERS OF SUPERINTENDENT-GENERAL AND OF INDIAN AGENT

An appeal should lie from all decisions made by the Superintendent-General of Indian Affairs.

*The Indian Agent should not have the power to act as a Magistrate. His role should be that of assisting and encouraging the Indians in their work. He should also act upon recommendations put forth by a majority vote of the Band under his jurisdiction.

BRIEF PREPARED BY MOOSE WOOD BAND No. 94.
FOR PRESENTATION TO THE JOINT COMMITTEE OF
THE HOUSE OF COMMONS AND OF THE SENATE.

DUNDURN SASK.,
February 7th, 1947.

We, the members of Moose Woods Indian Reserve in the Province of Saskatchewan wish to extend greetings to the Members of the Joint Committee of the House of Commons and of the Senate, appointed to examine and consider the Indian Act and to express our appreciation and thanks for the invitation to our people to forward to you our views in regards to proposed changes in the Indian Act.

As our people, the Sioux Indians of Canada, especially resident members of the various Bands in the Province of Saskatchewan, met in conference at Qu'Appelle, Saskatchewan recently and agreed to the matters outlined in a brief for presentation to the Parliamentary Committee, (which is attached hereto.) We the Members of Moose Wood Band wish to convey to your Committee our personal views and while agreeing with a large part of the matters outlined in the attached brief, we believe that it does not convey to your Committee our personal views in a proper manner. Therefore we submit the following:

*Moose Woods Band do not favour these recommendations.

1. *Band Membership*

- (a) We recommend that the acceptance of any person or child into membership in our Band should be left entirely to our discretion and admittance only be approved by a majority vote of our Band in Council.
- (b) When a member of our band marries a treaty Indian, or white and ceases to become a member of our band, either by becoming enfranchised or by transfer to any other Indian band in any manner whatsoever, the question of his or her entitlement to any share of the funds or assets of our band should be left entirely to the discretion of our band in council and the final decision in regards to his or her share be only approved by a majority vote of our band members.

2. *Residential Schools*

We recommend that Indian Residential Schools be maintained as now operated and in the future be the centres where our orphan children be maintained therein. We also recommend that Indian Residential schools should be operated in the future for the purpose of allowing our children to attain a higher education, providing they receive proper day school training and are recommended by the day school teacher.

3. *Grants and Loans*

We the members of Moose Wood band do not wish to convey the impression that we request any free grants from the Public Treasury. We are in agreement in regard to loans to assist us from time to time, especially where such loans would assist us to increase our income.

4. *Band Affairs*

Sale or Barter, Sections 40 to 45 of the Indian Act. We recommend that no changes be made to the Indian Act in regards to the Sale or Barter of our produce. We believe that this particular part of the Indian Act affords our people necessary protection for their future welfare.

WE, the undersigned, adhere in full to the provisions outlined in the Brief prepared by the Sioux Indians of Saskatchewan and Manitoba, for presentation to the Joint Committee of Indian Affairs.

Moose Woods
Sioux Reserve,*

Signed: Charlie Hawke
James Whitecap
Wm Buffalo
Archie B. Eagle
John Royal
William Littlecrow
L. Littlecrow
Nicholas Bear
Morris Royal
Andrew Littlecrow
Harry Buffalo
Paul Littlecrow
William Eagle
James Littlecrow
Robert Royal
Mansel Whitecap
Pete Buffalo
Harry Littlecrow, Oversear

XVII—HEALTH AND NURSING

Good health habits and preventive measures should be taught to the Indians in schools and on the Reserves. In order to provide adequate nursing service to all Indians a nursing station should be established on all Reserves.

In emergencies the nearest Doctor should be made available.

*Indians should be given the freedom of choosing the nearest hospital for their sick people. When they are sent to far-off hospitals they get fewer visits from their friends and relatives. It is believed this lessens their chances of recovery considerably. It is believed that contentment is a great aid to better health.

XVIII—AREA OF RESERVE TO BE INCREASED

Our reserves are much too small to accommodate our growing population. The original plan used to allot 80 Acres per family of five for the Sioux Bands; the Treaty Indians have been given eight times as much as the Sioux (640 Acres). Therefore, additional land should be granted to the Sioux Indians at the earliest opportunity.

XIX—INDIAN VETERANS

*Recommendation for Re-Establishment Grants to Indian Veterans should not be left entirely in the hands of the Indian Agent; qualifications necessary for Indian Veterans to obtain grants should be made easier.

We make here an urgent appeal so that special provisions be made for the settlement of our Sioux Veterans on tax-free additional land adjacent to our Reserves, which are now too small to accommodate them.

XXI—MILITARY SERVICE

We object to conscription of Indians for Military Service. As in the past Wars, Indians will do their part (a) by serving in the Armed Forces on a voluntary basis, (b) by voluntary helping increased production on farms, etc., (c) by voluntary donations to the Red Cross and other Services.

The Indians believe that once they laid down their arms in peace with the British Crown, they should never again take up arms for War purposes. Therefore, exemption from compulsory military service should be accorded by Law to the Indians of Canada, as it was accorded to them in 1917, under an Act of Parliament.

CONCLUSION

All changes in the Indian Act or in matters affecting the Status of Indians should be made only after consulting the elected Indian representatives authorized duly to represent the Indians nations of Canada. If the Government wishes our delegates to appear before the Joint Committee, we pray that all expenses incurred be paid by the Government.

We wish to express our sincere appreciation for the services rendered to the Sioux Indians by the Government of Canada, and by the religious bodies which have been devoted to their welfare and education.

5. Social Benefits

We are not in favour of binding or tying the hands of any department officials in regards to the methods to follow in regards to mailing cheques payable to our members and we are in favour of leaving this matter entirely to the discretion of the officials concerned with administration thereof.

* (Moose Woods Band do not favour these recommendations).

6. *Powers of Superintendent-General and of Indian Agents*

We are not in favour of the Indian Agent not having the power to act as a magistrate in regards to hearings under the Indian Act. We believe that the Indian Agent has at all times rendered a just and wise decision at all hearings held before him in past years, and we believe that to deprive or reduce his authority in regards to administration of the Indian Act will **eventually prove to be unsatisfactory**. We recommend that the powers of our Indian Agent should be increased and that all matters appertaining to our moral welfare come under his jurisdiction, especially matters in connection with child welfare, juvenile delinquency, deserted wives, vagrancy, administration of estates, and all matters affecting our welfare on our reservations.

7. *Health and Nursing*

We are not in favour of limiting the authority of Indian Affairs Branch officials in regards to sending our sick Indians to the nearest hospital. We believe that our sick Indians should be admitted to any hospital where accommodations can be made available for them; we find that the nearest hospitals are unable or unwilling to accept Indian patients and to tie the hands of our officials in this important matter will eventually lead to dissatisfaction and possible loss of life amongst our people.

We are in favour of the establishment of nursing stations on or near our reservation and we will pledge ourselves to render all the assistance we are capable of in this very important matter for our welfare.

8. *Indian Veterans*

We are not in favour of the recommendations that the re-establishment of our Indian veterans be taken out of the hands of our Indian Agent. We believe that he is the proper official to carry out the administration of all benefits accruing to our veterans, especially in view of the fact that practically all Indian Agents are veterans of World War I. We believe that due to their service and experiences, also their knowledge of the capabilities of our Indian veterans, the Indian Agent is the only logical official to recommend Indian applicants entitled to re-establishment benefits, pensions and all matters appertaining to the welfare of our Indian veterans.

9. *Treaty Rights*

We, the members of Moose Wood Band, believe that we are capable of making our own way in life and we feel that to become dependent on Treaty Rights will not prove beneficial to our own personal welfare. We request that our people be given assurance only in regard to the care and attention of our aged, sick and infirm people with a view toward assuring them of a reasonable standard of living, especially the aged and infirm. While we agree that certain benefits are made available to Treaty Indians, we believe that these benefits will always be extended to us who are Non-Treaty. We do not wish to convey to your committee the impression that we are in favour of becoming Treaty Indians in order to receive annuities each year amounting to the sum of \$5 per capita. We, the members of Moose Woods Band, wish to state that we definitely are not in favour of accepting annuities. We do however request that we receive the same consideration as all Indians in the Province of Saskatchewan in regards to the care and attention of our aged and infirm Indians; also assistance, when requested and found advisable, in order to assist us to increase our income from the production of livestock and crops on our reservation.

We, the undersigned members of Moose Woods Band No. 94. in the Province of Saskatchewan, adhere to the provisions outlined in the brief

prepared by the Sioux Indians of Saskatchewan and Manitoba (with the matters outlined by our representatives and contained in the adhesions thereto excepted) for presentation to the Joint Committee on Indian Affairs.

Dated at Moose Woods Sioux Indian Reserve No. 94, this 7th day of February, 1947.

Signed:

CHARLIE HAWKE,
JAMES WHITECAP,
WM. BUFFALO,
ARCHIE B. EAGLE,
JOHN ROYAL,
WILLIAM LITTLECROW,
L. LITTLECROW,
NICHOLAS BEAR,
MORRIS ROYAL,
ANDREW LITTLECROW,
HARRY BUFFALO,
PAUL LITTLECROW,
WILLIAM EAGLE,
JAMES LITTLECROW,
ROBERT ROYAL,
MANSEL WHITECAP,
PETER BUFFALO,
HARRY LITTLECROW.

Witness:

HARRY LITTLECROW, *Overseer.*

APPENDIX CK

POPLAR RIVER RESERVE,
LAKE WINNIPEG, MANITOBA,
August 28th, 1946.

NORMAN E. LICKERS,
Liaison Officer,
Joint Committee on Indian Affairs.

DEAR SIR,—I wish to send my written representation to you in regarding to the changing of the Indian Act.

Your letter of June 17th was forwarded to the Chief, Cubby Nanawin from the Indian Office of Selkirk on July 11th 1946, and when it arrived at Big Black River, I couldn't find the post mark on the envelope, it must have been in about the end of July. Our correspondence is very slow and is delayed at any post office sometimes as long as two months before a letter can reach us. So as an Indian Woman who takes Treaty and who through experience of living as a married woman for fourteen years I will try to help you out concerning your letter to my Dad, Chief Cubby Nanawin of Poplar River.

Our Treaty rights and obligations have never been explained to us by our Indian Agent or anybody else, among young married couples. As to the Indian Act, it is unknown to one-fourth of the Indian Band, so how can we know what is to be changed, but these last few weeks, our band has been hard at work studying of what remains of an Indian Act which is in the possession of our Chief.

Our Band membership is known to us by number. About two or three Indians who left for Boarding school in the years of 1914 and 1918 have married in other Reserves and never came back so we don't know how they are member among our band membership.

Taxes are unknown to us we don't know on what we pay taxes. Things have to be explained to the Indian concerning taxes, etc.

If only the right kind of white people would mingle and teach the Indians on our Reserves. Speaking as a woman for women on our Reserve, I would suggest that there should be a woman send to us who will look into our poor homes and help to organize a better standard of living among women and children of the future who need urgently to be encouraged to assume more responsibility for the administration of their own affairs, a start might be made by whom you will send to organize groups for the administration of using our family allowances in bettering our homes or school and treaty grounds to be used as a football ground or baseball for our young people and boys and other activities also for women and girls, as we are absolutely without there. It is difficult to understand out here where I am living among my native Indian friends how we Indian can develop as citizens, physically in body or mentally in the absence of these and other related responsibilities.

Our Indian Day School here has been neglected these past summer months. We have an old church made into a Day School which is not fit to send our Children to attend. I went to an Indian Boarding School when I was very small. I attended the Reserve School at Norway House for four years. In those four years, I learned all I was to learn. I attended the Junior school one year,

skipped to the main Boarding school the Senior School. Left school at the early age of thirteen on account of sickness. I had T. B. on my upper left lung. From then on I have battled alone for health. Give the credit to the good old Boarding School and the white sister and brothers who were my teacher, and now at the age of 37 I am a healthful woman. I have three children, one boy and two girls. In my lifes battle I lost four small babies before my health was strong enough to carry and nourish my children by breast-feeding. Now I have successfully brought up my three ones, by doing as I was taught at school my body is straight, while my younger women friends stoop and have poor posture. They chew snuff drink and smoke, all of these are not in my line. One of every women here die of T.B., They spread this in their homes and sanatorium is unknown among one tenth of our Reserve homes, so by this cause the women and children are weak and sickly and undernourished and are in great need of a Doctor and nurse, teacher and minister.

My main reason for writting is, it frightens me attimes when I look at my three children when I don't see anything here that will save them from sickness and health, good health. We need it for our growing children. No cows, no milk, no gardens, no vegetables, no health rules, no bathing, nothing to use in cleaning their teeth. No school to attend at present, no teacher, not open. There is a church but no minister, no games to amuse them and enable them to know more of the white peoples ways and habits. If only the School Board would give me some authority to teach, I would put my whole heart into it to teach the poor children to ways of health and life that would take them a long way to face the future. Thanks to the Indian Boarding School that I may write and can write what I want to say to help my people. May what I write be taken to help my own friends and my own family. Send a good teacher see that we have more educational facilities. I feel honored to have this chance in speaking for Day schools. My boy is of school age. I don't want to see him lose his chance in learning his school duties.

Please be so kind to us poor people, try and see and locate how we are treated in our financial affairs. We deal with the Hudson's Bay Company, but this store here has been closed for a year or more. There is no store around here. We go to Black River and Berens River to cash our family allowances cheques which is very tiring. Some are not able to go, so they go without things they need. The people are allowed Pickerel Fishing in the summer for a short length of time. The limit is small, money earned is not enough to last a family from the end of July until October when our Trader Mike Gibson arrives.

From October the people fish for white fish for their own use. In november they trap and get plenty of fur at times, but very unreasonable prices for their furs and the cost of living is rising at alarming rate. We have to pay so much for clothing and grub. Butter is 55c a pound. We don't make enough money to provide a proper diet for the family. So it is your job to investigate into the Indians finances. Write to the Hudson's Bay at Winnipeg. Fishing problems are. The people would like to fish on their Reserve waters to the mouth of Poplar River and have a Government deal with their fish. Also the treaty problem is people have to leave their homes and planted gardens to go to Big Black River for Treaty, where the Indian Agent insists that the Band go to draw their Treaty money. Hence the result, peoples gardens when they come back in two month's time their gardens are all weeds, vegetables crowded together where no one thinned them in their process of groweth so the garden is ruined, hence again no vegetables. Potatoes do good so far. Do your best for the advancement of our Reserve.

There are no societies or associations around here. They cannot be without any white people to organize them. I for myself, I am very lonesome for white people for I was brought up by them. How things might be improved is by you and by the Joint Committee to liik into our poor conditions of living more

closely. If one of you were to come here to-day you would find yourself in a remote area, where there are no telephones, no telegraphic communications which result in exasperating delays and not infrequently in unnecessary suffering and hardship and maybe you would look around for something to eat and want to to to to the store. You would find no store to go or maybe need medicine, where can you go for medicine here, when you need it at this present moment. No where, mind you, no where. There isn't a single white person here, its just too bad.

We feel greatly honoured to have some one who cares for our welfare and I hope you will find here what you want to know. As the Indian Act to us is only a book where laws and rules are written and not practiced by the government servants around here at Winnipeg and Selkirk. Hope things improve and we Thank you again for your interest in the Indians. We greatly need to be helped for greater progress. If my letters reaches you let me know if you want to know more about Poplar River Reserve. I will gladly help you out with pleasure and we will watch developments will take place around us in the near future. Meanwhile we will be thinking of you and your friends in the Joint Committee. Will close now as a humble servant of the Government and may God richly Bless your work among his children, The Indians.

Mrs. CHARLES FRANKLIN,
for the women
Poplar River, Manitoba.

APPENDIX CL

POPLAR RIVER,
August 29, 1946.

NORMAN E. LICKERS,
Liaison Officer,
Joint Committee on Indian Affairs.

DEAR SIRs,—Your letter of June 17 is still in my hands and my band of Indians have been hard at work studying the Indian Act, or what remains of it.

Our worst problems are:—

1. Constructing of a Hospital here on our Reserve and having a Doctor here to administer to the Indians.

2. We the Band would like a Post Office here in operation, it is very hard and we are all blocked up here without any means of getting mail in time. It would be easy for you too, if our mail came on time to be answered right away.

3. Government store to be constructed here for the well being of our Band. We lose too much money when we earn enough to last us all winter our whole earnings are robbed by the Fishing Companies and Mike Gibson and Hudson's Bay Company. If we were to deal with the Government directly, things would advance greatly for us.

4. If then the Government would do that for us, in putting up a store, we would then have a better chance in fishing if the Government would deal with the people by buying fish from the people. You would know what and how to deal with the fishing business, so the main thing will be revealed in "People holding securely to their own money and getting more from their money" so the fishing companies can no longer rob us. The fish Limit is too small, larger limit is asked for by the Indians as some have large families. In the length of time they fish for pickerel, the amount of money they use up for buying nets, corks, leads, rope line and sideline etc. and the grub their families use up and license, oil coats and pants, rubbers, all these amount to more than \$200.00, so you can imagine what the poor Indian Fisherman can look forward to only about sixty-nine dollars will come to him after his fishing is over. What then can a poor Indian do. He has nothing to look forward too, how to feed his family. Why could Indians not share equal Benefits as the white people in fishing, in agriculture, in social affairs. It would drive a white man crazy if he only had sixty dollars coming to him after hard work.

5. Now about the Chief and his regulations. I am the chief and many times I am very distressed and cast down in Spirit over my people. I feel powerless at times when I want to make some advance for their well being. You know that when a captain steps aboard his ship he has all his power and power to control his ship. So then why should not I, as a chief not have my papers and power to have full control over my people, power that will make my work law and order on my Reserve.

I want my copies and paper and report blanks for each month and when I have received my copies, I will send them back for your and his Majesty's

signature. It is no good to give me orders as chief and give me no power to show as a sign for the people to fear. When I want to defend the law, they snap at me, that's when I need power from the "THRONE".

You might also know that we never have our treaty at our Reserve. We spend our Treat at a Bootlegging Joint and we never have any peace just on account of obeying our Indian Agents orders. I have thanked and I still thank the late Queen Victoria for her good heart. How God moved her heart to have love and peace on her Land. It is that peace we still hold so dear to-day, yet we thank her. It is no doubt God put it in her heart to make agreement with the Indians when by Grandfather still lived and my father the late chief and myself and my grown up children. I now also have grandchildren for whose welfare I want the present King to consider. We always pray for our King George and his Government, so that peace and goodwill will rest among us all.

CHIEF C. NANAWIN.

APPENDIX CM

NELSON HOUSE,
Manitoba,
August 29, 1946.

House of Commons,
Canada,

In our meeting held to answer your letter of the 17 June, and received here with most appreciation, it took a few weeks for meditation of the matters proposed.

It is well understood that our first Treaty Agreement at Lower Fort made the 3rd of August, 1871 has been forgotten by subsequent legislation and contrary to the promise told. We have been dispossessed in many ways. Our growing population never saw the 160 acres per five in a family.

The Manitoba Government opens lakes for commercial fishing anywhere even close to our settlements. Laws have been made to close beaver, marten, fisher, etc. and hundreds of foreigners are allowed to trap, using unlawful weapons, killing with poison, etc.

Disgraceful treatments have been given to our ill people among which few never came back from hospital where for many years a most butchering doctor was hunting the annihilation of our race. Not many years ago a member of the Manitoba University discussed the way of our extermination; telling that our nation is of no use in the great Canada.

A new revision of the Indian Act becomes necessary and we feel glad in our hearts learning about the intention of your Joint Committee to study all matters about the Indians for better administration of Indian Affairs.

It is the opinion of everybody of the band at Nelson House that we must keep the resolutions of our first Treaty at the Stone Fort as much as possible according with the new legislation, with compensation for the loss in land, fish and game.

1. Until the sun shines and the river runs and grass grows, we ask the five dollars for each of us as usual. Where reserve is too small for our growing population, we ask the House of Commons to let us have more land according to our need, and where the reserve is destitute of the most essential for living we ask the House of Commons to give a new reserve where there is more fish and game. And here for our Band too small in acre with its stoney hills, we ask the House of Commons to reserve for us the following places nearby in Manitoba: Beaverdam, Opasik, Nawakwaskasik, Oswapison Lake, Notokosivo Lake and South Indian Lake.

Everyone on this reserve still appreciate and thanks much the offer of the great Queen to pay our teachers.

2. It is our opinion that no white man who marry or marry not an Indian woman shall be allowed to stay on the reserve. But if a man of the reserve marry a white woman she must be free to enter treaty if she wants and all the children must belong to the treaty, and if an Indian adopts a white child, this child must belong to the treaty after six months.

3. All Indian must be exempt to pay direct taxes. But taxes on goods, we do not mind to pay what is made for all.

4. It is our opinion that a treaty Indian must not leave treaty, but if has good reason, the man alone will be out of treaty not his children until the age of twenty-one when they will choose the way they like.

5. This is the opinion on this Reserve to help at the voting at Dominion elections, but here in the Northland, we find hard to vote for a man that we never saw and that we never know which politics he brings. We ask the House of Commons to give us a better understanding of this question.

6. No white person should be allowed to stay and take land or set a house on the reserve without asking the chief. The House of Commons should consider no more Indians like minors but it should consider Indians like citizens in the Great Canada.

7. We all want a residential school on this reserve close to our settlement if possible and on the control of a R. Catholic staff because for experience, the day schools did not fulfil the need of our children's education.

8. This question extends on different matters and will tell of the many things desired by our people.

We want a doctor on populated reserve paid by the Indian Department with house and comfort to go around on the reserve.

We want the Indian Department to take care of our returned soldiers.

We want old age pension.

We want the Indian Department to continue help for destitute both in food and clothing.

We want something done to help us to get cement for foundation of our living house and jacks to raise them.

We want roads made on reserve between villages.

We want ploughs, harrows, disks and more in each settlement on the same reserve.

We do not want any more white trappers coming in our trapping ground. We want help to make dams where it is possible to raise more rats, minks, and beavers.

We want compensation where the provincial government permit the spoil of our game land by lumbering or mining to give us rat farms helping with wild rice.

We want the Indian Department to help Indians who find good mining stone to keep their right.

We desire to sell our fur on the market price and receive the market price.

We want the Indian Department to give us work where we have nothing else for our living.

We want law made to protect our lakes.

We want protection against bad news makers, against angers from white men.

We want the Indian Department to give us gifts to encourage Indian art and literature.

We want Indians to pay half fare on the railroad.

We want reserve of hay and timbers for our future housing.

We want a sawmill on the reserve or a tractor and a barge on the reserve.

And now we want to know about co-operatives or societies to buy goods together and sell furs together.

This is our opinion to send two representatives of this reserve before your Committee, but we have not yet found money, fare and board.

We thank your Committee for this good work inquiring our wants and this is our prayer for the success of your deliberations and the welfare of the future Indian administration.

Yours truly,

Chief MYLES HART,

Councillors SOLOMON HART,

SAMUEL FRANÇOIS.

APPENDIX CN

ROYAL CANADIAN MOUNTED POLICE

CHURCHILL DETACHMENT, DAUPHIN SUBDIVISION

DIVISION D, MANITOBA

17th September, 1946.

*Joint Committee of the Senate
and the House of Commons
Investigating Indian Affairs.*

1. Concerning above and further to correspondence in this matter, the Indians of the Churchill Agency, i.e., North River and Duck Lake Bands, were acquainted with the suggestions outlined in letter of Norman E. Lickers, Liaison Officer, Joint Committee on Indian Affairs.

Although this matter was discussed thoroughly and every point explained through an interpreter, the respective Indians failed to understand what was expected of them. However, they do feel that the Indian Department have failed to supply them sufficient aid in as far as health, education and housing.

2. It is felt that the Bands of the Nelson River Agency, that is, Shammattawa, York Factory and Fox Lake, would react similar to the Churchill Bands. They too feel the need of more adequate health, education and housing service.

3. The various Bands are very backward and only about one per cent have received any education whatever. The Indians as a whole would greatly appreciate schooling facilities located at some point near their present place of abode rather than sending their children outside to the Residential Schools. They feel that if a school was located in the close proximity of Churchill their children would be able to obtain education pertaining to their mode of living, and on the other hand the children could be visited occasionally by their respective parents.

4. The health service is very limited and as a rule the greater majority only have the opportunity of seeing a doctor at Treaty, once a year. The Fox Lake Band is the only exception, as they are located on the railway and are able to obtain medical attention at any time

5. The housing, as mentioned in previous reports, in the majority of cases is very poor, and with very few exceptions consist of mere log hovels.

6. The Indians feel that if some consideration was given the above matters that some progress would be made in assisting them in their present living conditions.

H. K. BLADES, Cpl., #11001,

I/C Churchill Detachment.

H.O.T.D.C.
N.E.I.

The O.C. "D" Div., R.C.M.P., WINNIPEG, MAN.

FORWARDED 23-9-46, for your information and that of the above committee.

It will be appreciated that the Indians of the Bands covered by this report are illiterate and consequently it would be difficult, if not impossible, to make the import of the matter clear to them.

2. However, it seems clear that their greatest concern for their welfare is for adequate medical service and Residential School facilities. While both are needed, the former, I believe, is the most urgent. If the Indians of the Bands in question were to receive education, if only to the eighth grade, it would in time tend to make them more self-supporting and benefits would accrue to both the Indians and the Government.

J. M. BELLA, *Inspector,*
O/C Dauphin Subdivision.

JMB—DM

The Commissioner, R.C.M. Police, OTTAWA.

FORWARDED, 30-9-46, for your information. This is further to your memorandum of the 7th instant.

C. W. HARVISON, *Insp.,*
I/C C.I.B.

S/M

ROYAL CANADIAN MOUNTED POLICE

OFFICE OF THE COMMISSIONER

Ref. No. D 1474-3 Q 13.

OTTAWA, 3rd October, 1946.

DEAR SIR:

*Joint Committee of the Senate and the House of Commons
investigating Indian Affairs.*

1. Referring to your letter of the 4th September on the above-mentioned subject.

2. I now attach copy of a report for your information from Corporal H. K. Blades, dated at Churchill, 17th September, 1946, which I trust will be of assistance to you.

Yours very truly,

S. T. WOOD, *Commissioner.*

NORMAN E. LICKERS, Esq.,

Liaison Officer, Joint Committee on Indian Affairs,
Box 63, House of Commons, Ottawa, Ontario.

APPENDIX CO

LITTLE GRANDE RAPID INDIANS,
Little Grande Rapids, Manitoba.
October 14, 1946.

NORMAN E. LICKERS,
Liaison Officer,
Joint Committee on Indian Affairs
Ottawa.

DEAR SIR,—Reference your letter of June 17, 1946 the Little Grande Rapid Indians have the following matters to bring to your attention:—

1. They would like an old age pension as they feel that the present system of rations is inadequate. Money would enable them to buy clothes and other necessities that are not supplied.
2. Band Membership is in order.
3. If given a chance to earn enough they would pay taxes however they do not understand the taxation system.
4. They have never been bothered with white people on their reserve and would not wish to be.
5. Regarding education they would like to have a permanent school and teacher. At present the school is run by the United Church however they do not always have a teacher on hand.
6. They would also like a permanent medical authority on hand such as a registered nurse. The present medical system is to fly them to a hospital, however this does not work over the freeze-up and break-up periods.
7. Regarding a delegate to attend before the Committee they are quite willing to pay at least part of the expenses.
8. They would also like more help in regard to their housing problems. Building supplies would greatly help in the building of better homes.

His
Chief X Bouchey
Mark

Chief Little Grande Rapids Band.

Witnesses.

A. A. HOLLIDAY.

APPENDIX CP

Copy.

November 4, 1946

POPLAR RIVER,
Via Berens River,
Lake Winnipeg, Manitoba.

Mr. N. E. LICKERS,
Liaison Officer,
Indian Affairs, Ottawa, Ontario.

We, the band of Poplar River, Chief and Councillors, wish to write you about our conditions here at the present time.

I, the Chief, think that we are in a serious condition this coming winter even at present time. The only place to look and ask for assistance is the Indian Department. There is not enough lard or bacon because fat or fish is what we use most and there is no fish this fall to be got. I am asking you officials at Ottawa to send us fat or lard of some kind during the winter Via Berens River, or bacon, as it is our main need not only the destitute but for the whole band.

Also, milk is another thing we should have more of. There is a little here just now but people are after me for milk. We have one trader here but there is no milk in the store at present or lard or butter or bacon. This is what we need for our living in an urgent way. I wish that you will take in action about what I inform.

And it comes in my mind now the promise that late Victoria—the time when she first made the agreement with the Indians, when She, the Queen, first God intended her to do this—to come here to deal with us or to call us “my children”—said if you are in need or facing starvation the only thing that I will do is lay my hand on my treasure and give you what you need. And I do hope that you will look into this what I have inform you in a humble way.

Another condition that I will inform you, the Joint Committee, we, the United Church people, have no minister here just now and no qualified teacher.

We had a meeting of the band at which we looked into the Indian Act. I, Chief, have the authority to appoint one to teach our day school in our reserve. As you will know the child must go to school and be taught what the Department wishes. Also family allowance wishes the child must be taught at school, and I, Chief, appoint one to teach just now as he is an expupil from Brandon Industrial School. I had a hard time to get him. Although he has a big family he is willing to try teaching. He has done it before and I wish that you will consider the pay or wages that he should get in order to make a living. And I, Chief, my son was teaching day school at Little Grant Rapids and at Norway House. He got \$95.00 (ninety-five dollars) per month and he was single and had quite a hard time to live on that out from town. And I wish that you will look into this matter—\$100.00 is small here if you have to go to the store for your grub and a teacher is hard to get just now. Why we do not have one? And I, Chief and Councillors are making a deal with the trader to allow him some thing for his work and I wish that you will be able to meet this expense.

I, Chief, help this appointed teacher, Andrew Mitchell, to repair the old church; the school house is too cold and too small—it can not be used—some work will have to be done yet, plastering, white washing and the pay. What am I going to do? The Department will have to meet expenses. Today we start school.

That you may know I have put 30 years and I should know my work.

Yours very truly,

Chief CUBBY NANAWIN.

APPENDIX CQ

FORT ALEXANDER RESERVE,
PINE FALLS P.O., MAN.,

Dec. 8, 1946.

NORMAN E. LICKERS, Liaison Officer,
Joint Committee on Indian Affairs,
House of Commons, Ottawa.

DEAR SIR,—At a general meeting of the *Fort Alexander Catholic Association* on Dec. 8/46, regarding its point of view on matters concerning the Indian Act, the following resolutions have been passed:

1. *Treaty rights and obligations.*

The Indians have ever been faithful to observe the Treaty obligations, and they expect that their rights, guaranteed on Aug. 3, 1871, shall be all safeguarded, specially their hunting privileges (Cf. *Treaties of Canada with the Indians of Manitoba...* by Alexander Morris, Treaty No. 1, page 29, paragr. 2), also their exemption from military compulsion.

2. *Band membership.*

This matter being of public concern, the Band should be consulted for the admission of children born out of wedlock and of adults from other reserves, and its favourable vote should be ratified by the Indian Affairs Branch.

3. *Liability of Indians to pay taxes.*

The fact that the Indians have been always considered as wards of the Gov., consequently as minors, again the low condition of most Indians in housing conditions and in deficient diet, militate in favour of their exemption from at least those taxes that are easy to compute and deduct.

4. *Enfranchisement of Indians.*

As the Treaty has been made solemnly for a period measured only by the end of the sun's course and of the water flow, the Indians should not be compelled to leave their benefits, and members could relinquish their privileges only with a favourable vote of the Band.

5. *Eligibility of Indians to vote.*

It is likely that parliament members elected by the Whites, if given an Indian vote, would consider the Indian problem as the last and least of their cares. Therefore, special representatives should be appointed to defend the Indian rights and obtain the social progress needed on all the reserves.

6. *The encroachment of the Whites.*

The Indian Reserve should be respected as the sacred relic of former vast and rich domains. It should be seen that, instead of taking advantage of the Indians, the Whites should rather encourage and help their elders in this country.

7. *The operation of Day and Residential Schools.*

(a) *Principle.* The christian religion having been the main factor in the rapid civilization of the Indians, it being the best asset of true education and

the soundest formation to orderly citizenship, we strongly insist that day and residential schools be maintained under christian auspices, as provided in the Indian Act.

(b) *Operation.* In our residential school, for better training, we ask modern equipment. We hope also to obtain for some of our boys a mechanical training that will fit them better for their future work.

(c) *Share of Family Allowance.* Residential school pupils should be entitled to the allowance, which might be kept as a fund to cover their future needs when settling down.

(d) *Post-graduate program* of controlled adaptation and of practical help to a good start in life for both boys and girls. This organization, sorely needed, would ensure the schooling benefits and save the young from sad mistakes.

8. Other problems.

(a) *Catholic Hospitalization.* Indians, having a soul as the Whites and also an innate love of liberty, should find place in Catholic Hospitals and Sanatoria, where the christian atmosphere would greatly aid in their physical recuperation.

(b) *Old Age Pension.* The Indians, living side by side with the Whites, should not be in an inferior and dejected state when they reach their last winters on earth, but they should be treated as well as their brethren of poor means.

(c) *Adequate care of the disabled and of chronic invalids.* This country having rising standards of medical care, should not leave the Indians in dire dejection.

(d) *Elective freedom.* The Indians, having at heart as the Whites, the good of the community, should be free to hold elections when they so desire, to determine the length of office of the chief, councillors and constable, as well as the amount of an adequate salary, and lastly to manage their affairs with more and more responsibility.

(e) *Agricultural facilities* for all those inclined to take advantage of the fertility of the soil and of the wide markets close by, for farming is the soundest occupation.

(f) *Development.* The Indians are expected to progress as the Whites. Therefore, as the Whites, they need roads, bridges and ditches, even electricity... (The border of the Fort Alexander Reserve has been ceded for a Pulp Mill and town, from where an extension line can easily be extended, to protract to the natives the power of the Winnipeg River Waters).

President: Paul COURCHENE

Vice-president: G. L. FONTAINE

Secretary: Boniface GUIMOND

Headman: John MORRISON

Headman: Henry BRUYERE

Other members present: 41.

APPENDIX CR

Pakitawagan Reserve,
via Kississing, Man.

January 13, 1947.

HONOURABLE SIR,—In reply to your letter of June 17th, 1946, herewith enclosed, we have discussed the different items which you brought to our attention and we have come to the following conclusions concerning the matters.

1—*Treaty rights and obligations.*

We wish to express our disapproval re-payment of Royalty on fur.

2—*Band membership.* Nil.

3—*Liability of Indians to pay taxes.*

We do not think that there is any possibility for our band to pay taxes. C.f. No. 1 Even Royalty on fur.

4—*Enfranchisement of Indians both voluntary and involuntary.*

We feel that none of our band should be enfranchised for the simple reason that none is capable of fully supporting his family, especially with regards to hospitalisation and education of the children.

5—*Eligibility of Indians to vote at dominion elections.*

We are under the impression that we are not yet apt to vote, at least for the time being, as our band does not have yet any exact notion of the different parties and forms of Government.

6—*Encroachment of white persons on Indian Reserves.*

We absolutely deny the rights to any white man to establish himself on our reserve, except for the few fur buyers, store-keepers, ministers, and Government agents.

We do not favour the intermarriages between whites and Indians, as past experiences prove same to be cause of difficulties.

We wish moreover that no white man should be given a fur-buyer licence, unless he is a resident of our village.

7—*The operation of Indian Day and Residential Schools.*

A—*Indian Day:*

- a) We express the opinion that the Indian Agent should be given more time to fulfil his duties.
- b) We also think that he should visit our band more often.
- c) We wish that the Indian Agent gives to each case brought to his attention his complete consideration and that the results be effective.

B—Residential Schools:

- a) We wish to express our complete satisfaction re-management of the Indian School, namely Guy School, at Sturgeon-Landing.
- b) We propose that a day school be erected on our reserve so that the children not accepted at the Residential School, on account of ill health or other reasons, may receive at least during the Summer months the education they are in need of. (We mention "Summer months" *only*, for, during the winter these children are moving with their parents or guardians on their trapping ground, at far distance.)
- c) We propose that such day-school be conducted by a religious Order of the Roman Catholic faith, as the whole band is of the same faith.

8—Hospital.

We also propose that a small hospital be erected on our reserve, under the supervision of Nuns, who could take care of both hospital and school, at the same time.

Physician.

- a) The doctor taking care of our band should give more time for the care of our reserve. On Treaty Day, he cannot properly, in a rush, give each case the consideration it should be given.
- b) He should come more often to visit our band.
- c) He should not discharge the patients too soon from the Hospital, at The Pas.
- d) If he gives to an Indian a prescription for medicines, the same medicine should have been supplied to the band beforehand.

Housing.

- a) Our housing problem is coming to an end. We wish to thank the Department of Indian Affairs for the saw-mill we received last summer.
- b) We hope to receive as soon as possible a planing-machine.
- c) We would expect some help from the Government re-windows, doors, buildings and roofing paper, tools of all kinds.
- d) A professional carpenter would also be greatly appreciated to show our Indians how to build better hygienical houses.

Agriculture.

We are in great need of implements of husbandry.

Finances.

We wish to inform you that after a meeting of the whole band, last fall, we have decided that the monies resulting from the Spring catch, namely muskrats and beavers, be divided in to two parts: one being controlled by the Indian Agent at The Pas, who will forward cheque, monthly, to each trapper; the other part left to the trapper's discretion, to buy himself canoe, gun, rifle, etc.

Social Advancement and Improvement.

- a) To improve the situation on our reserve, we wish that the Indian Act re-Liquor be fully put into force.
Same applies to gambling.
- b) For that reason we would appreciate very much the constant presence of a constable on our reserve and we demand such constable.

- c) Useless trips even on the plane, to towns and cities like Sherridon and Flin-Flon, with the result that the parties concerned come back home destitute, after foolish expenditures, should be forbidden and controlled by the R.C.M.P.

Expenses of delegates.

Our band would be prepared to pay the expenses of delegates to Ottawa, inasmuch as possible.

Begging you to excuse our delay in giving reply to your letter, we remain,
Honourable Sir,

Yours very truly,

Salomon Colomb, Chief × his mark.
Thomas Colomb, Councillor × his mark.
Joseph Castel, Councillor × his mark.

WITNESSES: Emile Desormeaux, O.M.I.
 Germain Turcot, O.M.I.

APPENDIX CS

BIRTLE, MANITOBA,
24 January, 1947.

NORMAN E. LICKERS ESQ.,
Liaison Officer,
Joint Committee on Indian Affairs,
House of Commons,
Ottawa.

DEAR SIR,—The Keeseekoowenin Band of Indians, who occupy the Riding Mountain Reserve at Elphinstone, Manitoba, desire me to write to you on their behalf, in reply to your letter of June 17, 1946.

1. They wish to have a day school established on their Reserve, so that the children can be educated while living at their homes.

2. They desire to have their Reserve at Clear Lake returned to them. (The attached letter explains same.)

3. Until such time as a day school can be built on the Reserve, they wish to have their children home from boarding school for a holiday at Christmas.

4. They do not desire any changes in the Indian Act.

Yours truly,

A. G. SMITH,
Indian Agent.

BIRTLE, MANITOBA,
24 January, 1947.

NORMAN E. LICKERS ESQ.,
Liaison Officer,
Joint Committee on Indian Affairs,
House of Commons,
Ottawa.

DEAR SIR,—Regarding the former Fishing Station, at Clear Lake, which formerly belonged to the Keeseekoowenin Band of Indians. I have no doubt you will hear more about this land and it may save you some trouble if I give you some particulars regarding it.

Quoting from Department letter of 13th November 1935.

"In 1896 the land shown tinted red on the attached blue print were by Order in Council, dated 8th July 1896, "withdrawn from the operation of the Dominion Lands Act and reserved and set apart for the purpose of a fishing station at Clear Water Lake. "This fishing station was for the Indians of the Riding Mountain Indian Reserve, No. 61. In 1906 the Department purchased

the E. $\frac{1}{2}$ Sec. 8, Tp. 20, R. 19 W.P.M., for the Indians of the Riding Mountain Indian Reserve and part of the purchase moneys was provided from Band Funds and part from Government funds.

When the Riding Mountain Reserve was set apart by Statute of Canada, the above lands were Forest included within the boundaries of the Park; by Order in Council dated 28th December 1929 (P.C. 2510), the lands comprised in the Riding Mountain Forest reserve became the Riding Mountain Park, and by the National Parks Act, Chap. $\frac{3}{4}$ 33, 1930, were set apart as a National Park of Canada.

In 1931 the question of ownership of the land included in the Order in Council was referred to the Deputy Minister of Justice for decision, who on rendering his decision to the Department under date of October 19 last in his summation states, "I am of the opinion that the lands comprised in the so-called fishing station at Clear Water Lake, are vested in the Crown, in the right of Canada, as part of the Riding Mountain National Park, unencumbered by any interest of the Indians. "This Department, therefore, could not get any compensation for the land in the former fishing station. The National Parks Branch secured an Order in Council for the expropriation of the East $\frac{1}{2}$ of Sec. 6. The Band money which was expended on this $\frac{1}{2}$ section has been returned to the Capital Funds of the Band, and the Department has received \$3,285.00 to compensate and reestablish those Indians who had improvements on these two properties." End of quotation.

The money received by the Department was expended on establishing the Indians who lived at Clear Lake, on the Riding Mountain Reserve.

Yours very truly,

A. G. SMITH,
Indian Agent.

APPENDIX CT

KOOSTATAK, MANITOBA,

January 10, 1947.

To the Secretary,
Department of Indian Affairs,
OTTAWA, CANADA.

DEAR SIR,—On behalf of the Fisher River Band of Indians, in the Province of Manitoba, I respectfully beg to submit the following requests:—

1. The Band asks that the waters of Fisher Bay be set aside or reserved for the sole use of the Fisher River Band, the Peguis Band and the settlers living upon the shore of the bay or in the vicinity. Through the issue of licenses to fish companies with large outfits the fish have been depleted, particularly the Goldeye, and all living at or near to Fisher Bay have been deprived of a large part of our food.

2. Also it is desired that more land be added to the Fisher River Reserve that contains a reasonable quantity of timber to be used for building purposes and fuel.

3. That a day school be established near the western boundary of our Reserve upon Lot 170.

4. That a boarding and high school be established upon the shore of Fisher Bay for advanced pupils from day schools.

5. That the Band be informed as to the ownership of the Hudson Bay Lot in the Fisher River Reserve.

6. That the old age pension be granted to all aged Indians.

7. The Fisher River Band wishes to particularly impress the Indian Department of the urgent necessity of constructing a road through the Fisher River Reserve, with a new bridge over the Fisher River at the United Church Mission. As the Manitoba Provincial Government have commenced operations for the construction of a gravelled road from Hodgson to the Red Rose post office, the distance from that road at Dallas to Fisher Bay is about twelve miles. We beg to point out that the Peguis Band have a fishing station upon the shore of Fisher Bay and the Fisher River Band have to travel the same road to obtain fish, but the word road does not describe the mud holes, ruts, stumps and roots and bog, over which we have struggled. Yet, thirty-six years ago a survey was made for a road from Hodgson to Fisher Bay by the late Mr. J. K. McLean, Dominion Surveyor. Now, with a road started to pass through Dallas, there is only about twelve miles to complete a road to Fisher Bay that would provide the Indians with food from the waters of Fisher Bay and profitable work in the bush taking out lumber and fuel that is urgently needed but cannot be obtained without a proper road. Surely thirty-six years is more than is required for consideration, and action is long over due.

Yours respectfully,

JAS. A. MURDOCH,

Chief of the Fisher River Band.

APPENDIX CU

REQUESTS OF MOOSE LAKE INDIANS

1. Protection, as in early days of our Treaty, to prevent exploitation and disorder on our territories by non-treaty units.

2. Assets for hay-making, such as mowers, rakes, scythes, wagons, sleighs, gardening implements, house building and repairing implements.

3. We have not received Treaty twine for three or four years; this is to be restored to us. Treaty ammunition is failing; the same to be extended.

4. The old men and old women are not receiving clothing they used to receive years ago. They complain that some items of their rations are not sufficient for a month's ration.

5. Our day school with a qualified teacher on our reserve; with destitute rations, drugs and medicines to be handled by the teacher, free from non-treaty units.

(Submitted by Mr. B. R. Richards, M.L.A., The Pas, Manitoba.)

Gov. Doc
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Canada Indian Act, 1947

(SESSION 1947)



(SPECIAL JOINT COMMITTEE OF THE SENATE
AND THE HOUSE OF COMMONS)

APPOINTED TO CONTINUE AND COMPLETE THE EXAMINATION
AND CONSIDERATION OF THE

(INDIAN ACT)

MINUTES OF PROCEEDINGS AND EVIDENCE

No. 6

FRIDAY, MARCH 21, 1947

WITNESSES:

Mr. Max Campbell, M.P., (*The Battlefords, Saskatchewan*);
Mr. G. Patrick, Indian Affairs Branch, Ottawa;
Mr. H. M. Jones, Indian Affairs Branch, Ottawa.

OTTAWA
EDMOND CLOUTIER, C.M.G., B.A., L.Ph.,
PRINTER TO THE KING'S MOST EXCELLENT MAJESTY
CONTROLLER OF STATIONERY

1947



MINUTES OF PROCEEDINGS

THE SENATE

FRIDAY, 21st March, 1947.

The Special Joint Committee of the Senate and the House of Commons appointed to continue and complete the examination and consideration of the Indian Act (Chapter 98, R.S.C. 1927), and all such other matters as have been referred to the said Committee, met this day at 11 o'clock a.m.

Presiding: Mr. D. F. Brown, M.P., Joint Chairman.

Present:

The Senate: The Honourable Senators Fallis, Horner, Johnston, Macdonald (Cardigan), Paterson, Robicheau and Taylor.—7.

The House of Commons: Messrs. Brown, Bryce, Blackmore, Case, Castleden, Charlton, Farquhar, Gariépy, Gibson (Comox-Alberni), Harkness, MacLean, MacNicol, Matthews (Brandon), Raymond (Wright), Reid and Richard (Gloucester).—16.

In attendance: Mr. Max Campbell, M.P.; Messrs. R. A. Hoey, Director; Eric Acland, Executive Assistant to Director; B. F. Neary, Superintendent of Welfare and Training; G. Patrick, i/c administration V.L.A.; H. M. Jones, Supervisor, Family Allowances; G. Armstrong, Welfare Section; all of Indian Affairs Branch.

Mr. Bryce presented the third report of the subcommittee on agenda and procedure and moved the adoption of the report, which was carried. (For text of Report, see Minutes of Evidence.)

The committee agreed to the request of the Honourable Senator Johnston that the committee revert to the consideration of the report of the subcommittee.

Senator Johnston informed the committee with regard to the Indian organizations in Saskatchewan.

Discussion followed.

On motion of Mr. Case, it was

Resolved: That subparagraph 3 of paragraph 1 of the report of the subcommittee be deleted and the following be substituted therefor:—

3. Protective Association of Indians and their Treaties, 1 representative;
Indian Association of Saskatchewan, 1 representative;
Union of Saskatchewan Indians, 1 representative.

On motion of Mr. Gariépy, it was

Resolved: That the report of the subcommittee, as thus amended, be adopted.

The committee agreed that Inspectors of provincial Indian agencies concerned should be present when provincial Indian representatives appear before the committee.

Mr. Max Campbell, M.P. (*The Battlefords*), by permission of the committee, reported with regard to conditions on Indian Reserves in his constituency.

Mr. G. Patrick, from Indian Affairs Branch, was called and made a statement with regard to the administration of the Veterans' Land Act, and other legislation, *in re* Indian veterans. Mr. Patrick was questioned and thanked for his presentation.

Mr. H. M. Jones, from Indian Affairs Branch, was called and made a statement with regard to the supervision of Family Allowances and their distribution to Indians. Mr. Jones will be re-called at the next meeting for questioning.

The committee adjourned at 1.00 p.m., to meet again on Tuesday, 25th March next, at 11 o'clock a.m.

T. L. McEVOY,
Clerk of the Joint Committee.

MINUTES OF EVIDENCE

THE SENATE,

March 21, 1947.

The Special Joint Committee of the Senate and the House of Commons, appointed to examine and consider the Indian Act, met this day at 11.00 a.m. Mr. D. F. Brown, M.P., (Joint Chairman), presided:

The CHAIRMAN: Mr. Bryce, would you read the report of the subcommittee on agenda and procedure?

Mr. BRYCE:

THIRD REPORT OF SUBCOMMITTEE ON AGENDA AND PROCEDURE

1. *Hearing of representatives of Indian Organizations*

Your subcommittee has given further consideration to this matter and recommends that hearing of these representatives commence immediately after the Easter recess; that three representatives heard from each province; that their travel expenses to and from Ottawa and their living expenses for two days in Ottawa be paid; that the number of representatives from each provincial organization and the order of their appearance be as follows:

1. Native Brotherhood of British Columbia, 2 representatives; Unaffiliated Indians, British Columbia, 1 representative.
2. Indian Association of Alberta, 2 representatives; Unaffiliated Indians of Alberta, 1 representative.
3. Union of Saskatchewan Indians, 2 representatives; Unaffiliated Indians of Saskatchewan, 1 representative.
4. Indian Association of Manitoba, 2 representatives; Unaffiliated Indians of Manitoba, 1 representative.

In each case the Indian organization above-named will be responsible for the selection of a representative of the unaffiliated Indians of the province concerned.

The North American Indian Brotherhood will be allowed three (3) representatives who must be chosen on the following basis, *one* to represent the Indians of Eastern Canada, *one* to represent the Indians of Central Canada and *one* to represent the Indians of Western Canada. The representatives of this Brotherhood will be heard *after* the hearing of representatives from other organizations.

No representative of any Indians, organized or unaffiliated, is to appear before the Committee until he receives a wire telling him of the date of his appearance before the Committee.

Such representatives will insofar as is practicable send written briefs to the Committee as soon as possible, in order that said briefs may be mimeographed for the use of the Committee.

Your subcommittee will report at a later date with regard to hearing representatives from Indians in Ontario and Quebec.

2. *Employment of counsel*

It was agreed that your subcommittee recommend that, if his services are available, Mr. Norman E. Lickers, Barrister, Brantford, Ontario, be re-engaged as counsel, to act during the hearing of Indian representatives and that the conditions of his engagement be the same as during the 1946 Session.

All of which is respectfully submitted.

I move the adoption of that report.

Mr. RAYMOND: I second it.

The CHAIRMAN: Moved by Mr. Bryce, seconded by Mr. Raymond. There is one matter in connection with the North American Indian Brotherhood which has just come to my attention. We do not specify there that they will be paid their travelling expenses. Would that follow?

The CLERK: Yes sir, from the first clause of paragraph 1.

Mr. CASE: I think that would be right.

The CHAIRMAN: It is understood, in any event, they will be paid their travelling expenses and that they will be granted two days living allowance in Ottawa. Is that clear enough?

Mr. REID: There is one question I should like to ask. What about the paragraph in the second report setting up the subcommittees? Did we pass that report?

The CHAIRMAN: That was passed yesterday.

Hon. Mr. JOHNSTON: In connection with the matter of representation from my province of Saskatchewan I have here a report that appeared in the *Saskatoon Star-Phoenix* of Tuesday, the 25th of February, 1946. This is a report of a meeting of Indians that took place in that city. It would take a little time to read the whole report. I notice that you say in the report of the subcommittee that two representatives will be chosen from the Union of Saskatchewan Indians. This is what they had to say at that meeting about this.

It was then decided that the Union of Saskatchewan Indians would in no way end the existence of the three organizations already set up, the North American Indian Brotherhood, the Protective Association for Indians and their treaties, and the Indian Association of Saskatchewan.

I take it those three organizations were in existence prior to the new organization known as the Union of Saskatchewan Indian coming into existence. Then it goes on:

Andrew Paull, Squamish Indian, and president of the North American Indian Brotherhood, made a strong plea for the meeting to place its membership in his organization but the delegates rejected the proposal. Most of the 76 reservations and 9 agencies were represented at the meeting.

The part to which I wish to draw particular attention is that it was decided that the Union of Saskatchewan Indians would in no way end the existence of the three organizations already set up. Why do we give two representatives to the Union of Saskatchewan Indians and one to all other bodies?

The CHAIRMAN: Probably I could answer that for the subcommittee. You will realize that in trying to get representative Indians to come here, that is to say, representing all of the various Indian reserves in any province, it is a very delicate matter, as you know.

Mr. CASE: Very difficult.

The CHAIRMAN: In order to have all provinces treated alike, and in order that all Indians should be represented, we felt that the strongest organizations in the various provinces should be represented. In British Columbia we have appointed the Native Brotherhood of British Columbia. They will be given two representatives. It is up to them to see that the unaffiliated Indians of B.C. are given one representative. They have to appoint somebody who will represent the unaffiliated Indians. I do not think there is any question in the minds of the

members of the subcommittee that there will be some who will not be satisfied with this. There will be many who will not be satisfied with it, but our only other alternative is to bring to Ottawa everyone who would like to come.

Mr. REID: If I may be allowed to say a word, I must say that if as a member of the "steering" committee I had had the information which Senator Johnston has just placed before the meeting, I might not have agreed to what has been submitted this morning. When we were dealing with the matter in the subcommittee, and up until the present time, I thought that in the province of Saskatchewan you had only the Union of Saskatchewan Indians, and that the rest of the Saskatchewan Indians outside that organization were unaffiliated. For instance, in British Columbia you have one organization, the Native Brotherhood of British Columbia. Then you have the North American Indian Brotherhood. Apart from that there is no other organization. Therefore in deciding on what we would do with British Columbia I thought we did right. When we came to Saskatchewan I thought Saskatchewan was on the same basis, but I think we had better give some thought to this matter, for this reason. I can see us being accused of choosing one organization and leaving the other organizations out which may bring the accusation that we are trying to force the Indians belonging to these three organizations into the Union of Saskatchewan Indians. I do not think this committee should be placed in that position. I am frank in saying that had I had that information which I have just received I would have altered my views regarding Saskatchewan. I was not aware there were other organizations. If there are, my view is we had better take note of it.

Mr. BRYCE: May I say that when Mr. Castleden was here two days ago he drew attention to the fact that there were four organizations in Saskatchewan. However, this is my idea, and we all agreed to this in the subcommittee, that the other organizations that Senator Johnston talked about are also members of the Union of Saskatchewan Indians.

Hon. Mr. JOHNSTON: Not all.

Mr. BRYCE: But quite a lot of them do. The other three organizations may also belong to the Union of Saskatchewan Indians.

Mr. CASE: Mr. Chairman, I take it the object of the committee is to try to hear fairly representative Indians, but I also understand there is nothing to preclude any other Indian coming here at his own expense. They can be heard. I think the committee is making a fairly good effort to hear representative Indians. We are providing for the expenses of three from each province, and then three from the over-all North American Brotherhood. I feel that is about as far as the committee can go. It must be understood, and I know as a fact, that the Indian organizations can well afford to send a delegate here, if they feel like sending one. We have at least made an effort to hear what we consider to be representative Indians.

Mr. CASTLEDEN: I should like to ask a question in regard to this matter. I understand that it is the plan of the committee to visit the west at some time before our work is finished?

The CHAIRMAN: No, it is not.

Mr. CASTLEDEN: You have visited the east.

The CHAIRMAN: A commission was appointed by the government last fall which did visit the east, and will shortly be making a report.

Mr. CASTLEDEN: Under those circumstances it would appear to me it would only be fair to extend a little more leniency in regard to the rights of these people to come here to present their case if there are Indians who are not in organizations to which you have given representation.

Mr. REID: I think our committee did decide as a committee we could not refuse to hear any Indian who came before this committee, but we would take steps to designate to the Indians the number of representatives for whom we would pay. I want to ask Senator Johnston a question in the light of what Mr. Bryce has said. Do you know if these other organizations, which are mentioned in the article you have just read, are affiliated with or are members of the Union of Saskatchewan Indians?

Hon. Mr. JOHNSTON: Some of them are. I do not think they are in this new organization as organizations. They are not affiliated in that way. Is that right, Mr. Castleden?

Mr. CASTLEDEN: Which ones are you referring to? There is the Indian Protective Association.

Hon. Mr. JOHNSTON: There are three other organizations in the province, the Protective Association for Indians and their treaties, the North American Indian Brotherhood and the Indian Association of Saskatchewan.

Mr. CASTLEDEN: Then there is the Union of Saskatchewan Indians. The purpose of that union was to try to amalgamate all the Indians and get them to speak with one voice, but that organization came into being only last year.

Mr. FARQUHAR: You mean they have gone into the central Saskatchewan organization as individuals but not as an organization.

Hon. Mr. JOHNSTON: Not all of them have gone into the new organization.

Mr. FARQUHAR: But many of them will be represented by the central organization?

Hon. Mr. JOHNSTON: I would say many of them would but very many of them would not. These three organizations were in existence before this new organization.

The CHAIRMAN: Let us get along. This matter has caused a great deal of concern not only this year but last year. Your subcommittee have considered it. They have reconsidered it and they have reconsidered the reconsideration of it, so that we must come to a decision some time.

Mr. FARQUHAR: I think we have gone as far as we should go.

Mr. GARIEPY: I would move that the report be adopted.

The CHAIRMAN: It has already been moved. All those in favour of the adoption of the report? Contrary?

Carried.

Mr. RAYMOND: Before going any further, Mr. Reid said a moment ago that we were willing to receive any Indians before the committee. I believe we should say any Indian representing a group.

Mr. REID: Yes, any group.

Mr. BRYCE: You did not mean individual Indians. You meant somebody representing a band?

Mr. REID: Yes.

Hon. Mr. JOHNSTON: I am going to suggest at this point that if you are giving two representatives to this new organization there should be one representative from each of these original organizations of Indians in the province of Saskatchewan.

The CHAIRMAN: As you know we are quite willing to hear anybody, especially an Indian organization, but we have never had any request from any of these other organizations to be heard. I do not know how we can be

fair as between one province and another if we give five or six representatives to Saskatchewan. Then Manitoba will want five or six, and they would be quite justified.

Hon. Mr. JOHNSTON: Has Manitoba numerous organizations?

The CHAIRMAN: I do not know. It has at least one. Has it any others?

Mr. BRYCE: It is just a new organization, too.

Hon. Mr. JOHNSTON: These other organizations in Saskatchewan have been in existence for many years.

The CHAIRMAN: They have never made a request to be heard. In any event, we have adopted the report. If we find that they would like to come down we will be glad to hear them if they will come at their own expense, but we must be fair. We must work out a scheme whereby we can get the business of this committee terminated.

Hon. Mr. JOHNSTON: My understanding is that this new organization did not come into being as a result of the initial efforts of the Indians themselves. Consequently I maintain that the three original organizations are more representative of Indian opinion in the province of Saskatchewan than the new organization.

Mr. REID: How did they come into being if it was not brought about by the Indians? Is there someone organizing in that province who is not an Indian?

Hon. Mr. JOHNSTON: I think there was.

Mr. REID: Surely not. Can the Indians there not handle their own affairs? They can in my province.

Hon. Mr. JOHNSTON: If this newspaper report were read it would indicate that the Indians resented certain white people being at that meeting.

Mr. REID: I understand Andrew Paull made a similar statement in British Columbia which I am not going to repeat. It is just terrible to me. I am not raising it, but we should not play into their hands. That is why I raised the point as to Saskatchewan. Let us have the picture clear. We are not going to bring representatives here from the Union of Saskatchewan Indians and leave others out if that union has been formed as the result of an organized move on the part of someone who is not an Indian. We have to be careful in this matter.

Mr. CASTLEDEN: The Union of Saskatchewan Indians was an effort on the part of a number of people to get the Indians organized. They held meetings in the south and north, drafted a constitution, and selected their own officers. They drafted their own constitution. Then they were left to carry on their own organization. Was the meeting you are referring to at Regina where they resented the presence of white people?

Hon. Mr. JOHNSTON: I did not catch what you said.

Mr. BRYCE: He is quoting from an editorial.

Hon. Mr. JOHNSTON: A news report in the *Star-Phoenix*.

Mr. CASTLEDEN: What date was that?

Hon. Mr. JOHNSTON: February 25, 1946. Your name is mentioned in the report, Mr. Castleden, as being one of those present at this meeting, you and Mr. Schumiachter.

Mr. CASTLEDEN: We assisted in the forming of that organization and helped the Indians to get together, but the whole aim was to get the Indians to help themselves. After they were formed we withdrew, and they have been carrying on themselves.

Hon. Mr. JOHNSTON: You will agree with me the initial move for this organization did not spring from Indian sources?

Mr. CASTLEDEN: It was at the request of the Indians that they came together. Their difficulty was they had to create an organization. They were divided amongst themselves. They wanted one organization that would bring them together so that there would be one voice speaking for the Indians. We assisted in getting them together. I think that is one of the difficulties with the Indian all the way through. He has never had a voice. He has no means of organizing himself. You have reserves all over Canada. You even have Indians in Ontario divided up here and there, each one trying to speak each one having different problems, and no one to speak for them. The Indian has no facilities; he has no money to use in gathering together and forming an organization. The Indians said themselves what they needed was somebody to call a meeting of all Indians to get them together. The forming of that union was the result of the meeting held in Saskatoon in February, 1946.

Hon. Mr. JOHNSTON: The meeting in Saskatoon is reported thus: "Saturday afternoon's session was a lengthy one"—

The CHAIRMAN: Would you wait for a second? In order that we may have the record straight, it is moved by Senator Johnston and seconded by Mr. Castleden that we reconsider the report of the subcommittee with reference to Saskatchewan.

Mr. CASTLEDEN: I did not second that motion.

The CHAIRMAN: Is there a supporter for Senator Johnston's request to open up this report?

Mr. FARQUHAR: Mr. Chairman, if we are going to do that should we not rescind the motion already passed adopting it?

The CHAIRMAN: We have already adopted it, but if you are now going to talk about it I am asking that you re-open the matter.

Mr. REID: If I may say this to the committee, I know that we are spending a lot of time on who will come before this committee but I can tell you from my experience it is one of the most important matters we have to decide, what Indians will come here. After all it is the Indians we are dealing with.

The CHAIRMAN: Will you second Senator Johnston's motion?

Mr. REID: Yes.

The CHAIRMAN: All in favour of reconsidering this matter? Opposed? There are seven opposed. How many are in favour of reconsidering it?

Mr. RAYMOND: I seconded the other motion but after hearing what has been said I would be in favour of our reconsidering that section of the report.

The CHAIRMAN: How many are in favour of reconsidering? That is carried. We will reconsider it. Go ahead, Senator Johnston.

Hon. Mr. JOHNSTON: I was starting to quote from the report as to what happened at this meeting on February 25, 1946.

Mr. CASTLEDEN: As reported where?

Hon. Mr. JOHNSTON: As reported in the Saskatoon *Star-Phoenix* of that date.

Saturday afternoon's session was a lengthy one, in which some delegates frankly stated that they did not approve of white men handling an Indian meeting—

Mr. REID: They said the same in British Columbia.

Hon. Mr. JOHNSTON:

—and there were hot debates on the subject between some of the tribesmen and Messrs. Castleden and Schumiachter. The white men, speaking in the name of Chief Red Eagle (Premier T. C. Douglas, who was made a chief last fall) explained that they were there merely to help the Indians decide on what they should do, and to appoint their own officers, to whom the final business of the meeting would be handed over.

Mr. Schumiachter is a very bright lawyer in the employ of the Saskatchewan government. In my opinion, Mr. Castleden and Mr. Schumiachter are the men largely responsible for this new organization. You know what can be done with Indians. This organization is the result of that effort. That is my candid opinion.

Mr. REID: The statement was made to us that the hotel expenses were to be paid by some of the government officials.

Hon. Mr. HORNER: They were paid. I think it says that in the article.

The CHAIRMAN: Can you tell me what organizations there are in Saskatchewan?

Hon. Mr. JOHNSTON: There are the three organizations already set up, the North American Indian Brotherhood, the Protective Association for Indians and their treaties, and the Indian Association of Saskatchewan. Then there is the new one, the Union of Saskatchewan Indians.

The CHAIRMAN: Can we not come to a compromise here? Could we not do this, in order to get representatives of these organizations? Could we not say there will be a representative of the Union of Saskatchewan Indians, a representative of the Protective Association for Indians and their treaties, and a representative of the Indian Association of Saskatchewan? That would give you your three provincial representatives. The North American Indian Brotherhood is already taken care of by this report of the subcommittee which permits them to have three representatives from all over Canada, one from the west, one from the central part and one from the east.

Hon. Mr. JOHNSTON: There are three separate organizations and then this union.

The CHAIRMAN: Of those three there is one of those, the North American Indian Brotherhood, which is represented otherwise.

Hon. Mr. JOHNSTON: All right.

The CHAIRMAN: Would that be satisfactory?

Mr. CASE: I think that is fair.

Mr. CASTLEDEN: In view of the fact that the matter has been opened up I think the purpose of that organization should be placed on record. It was entirely an effort on the part of humanitarian people in that province to get some of the injustices of the Indians partially rectified. The difficulty was that the Indians were not organized. This was an effort as a result of a desire expressed by the Indians themselves to be able to speak with one voice, because there were divisions. They were fighting amongst themselves.

As a result of the drafting of their constitution and the forming of this organization the Indians themselves selected their own officers. They elected for the council of that a representative from the North American Brotherhood, Chief John Tootoosis. Among their executives are representatives from the other organizations, the Indian Protective associations, etc. It was entirely an effort to get these Indians to come together so they could speak with one voice. There were I think some sixty or seventy Indian representatives from all over the

province, and they came to that meeting after they had had a preparatory meeting at Duck Lake, south of Regina, as the result of the desire expressed on the part of Indians representing all the reserves in the province that they thought they ought to have one organization which could speak for them. That is what they had in view. Then after they got together and drafted the constitution one of the Indians said, why should we have a white man here acting as chairman of this committee and speaking here. We pointed out that our only purpose was to assist them in getting organized so that they could speak for themselves. There was nothing in it for myself. I was there certainly with no interest except to help humanity. There could not be anything in this of a political nature, gentlemen, because the Indians have no vote in this country. The purpose of the paper in trying to impute political motives is just abominable, so obviously so that I think we should entirely disregard it. I said to the Indians, and I want to repeat, our only object and purpose was to help the Indians help themselves; that we did not want to have anything to do with their organization; that with a little direction they would be well able to take care of themselves; and that they would select their own officers. And as soon as they had drawn up their constitution and chosen their own chief and executive officers we told them we would be glad to hand it over to them; and after the election that evening that is exactly what I did. The Indians expressed deep appreciation of what we had done for them by a unanimous vote of that conference. I would like to have the permission of the committee to place on the record the report of the organization of the Union of Indians of Saskatchewan. That is available and it will clear up any such smearing charges as have been intimated by that newspaper report.

Hon. Mr. JOHNSTON: It is merely a news report, gentlemen.

Mr. CASTLEDEN: But the implications with regard to this are quite clear.

The CHAIRMAN: I think I have been very fair in permitting a full discussion on the matter up to this point. I do not think we should get into any extended controversy over it now.

Mr. REID: I would like to write back and ask Chief Andrew Paull's permission to make a straight statement to you. I am quite prepared to give some information to you but I am not at liberty to reveal it, to tell you all he told us—I mean myself and Mr. Gibson—but I know enough about it that I am not going to take back one word of what I said; and if the matter comes up I am going to get the permission of Chief Andrew Paull to give you the statement he made to us and I can assure you that it will confirm a condition which is even worse than what Senator Johnston has intimated.

The CHAIRMAN: Can we get along with the motion now? Is that satisfactory to you?

Mr. REID: He has a written statement as to what was said and what happened there.

Mr. CASE: Of course, Mr. Chairman, it may not be political, but I have read somewhere that the government of Saskatchewan are considering giving the Indians the vote, so that there may be some political motive; although I do not suggest for a moment that that is what actuated Mr. Castleden.

Mr. FARQUHAR: As I see it, Mr. Chairman, I think it is a move in the right direction and I would like to see the province of Ontario do the same thing. We have no head for a great many Indian reserves in the province of Ontario and I think if we had them organized it would be possible to have adequate representation from them before this committee. As it is, representative witnesses are hard to get.

Mr. REID: I do not think anyone is objecting to getting all the Indians into one group. When I raised the point with Senator Johnston I was just concerned as to whom we would be able to get as representing the Indians of Saskatchewan, whether this Union of Saskatchewan Indians is fully representative; and who is going to designate the representatives of Indians not affiliated, not organized.

Mr. CASE: I think the chairman offered a way out in his suggestion, and I think it is fair.

Hon. Mr. JOHNSTON: It certainly is not my desire to bring anything of a disruptive nature before the committee, but this is a newspaper report and I do not believe it is misrepresenting what took place in that meeting or how the meeting happened to be called. I am going to ask permission to read another paragraph. Probably if I had read the whole thing at the outset it would have been better.

The meeting was called by the provincial government at the request of a number of Indians and, prior to the election of officers Sunday, was presided over by Dr. M. C. Schumiatcher, legal adviser to the cabinet, and G. H. Castleden, federal member for Yorkton. The tribesmen were billeted in local hotels by the government, which also entertained them at dinner in the Elite Cafe Saturday evening, and provided a meeting place in the Barry hotel. Conferences for the north and south had been held previously at Duck Lake and Regina.

Well, you see the provincial government had a direct hand in it. Dr. Schumiatcher and Mr. Castleden were down there to look after it. I appreciate Mr. Castleden's humanitarian instincts. We all want to help the Indians, we want to help them in any effective way so that they will be able to make their own decisions.

The CHAIRMAN: Now, gentlemen, here is a suggestion I wish to make; that the Union of Saskatchewan Indians, the Indians Association and the Protective Association for Indians and Their Treaties each should be given one representative. Is that agreeable?

Mr. REID: I was going to suggest one from the Union of Saskatchewan Indians and one from each of these three and one from the non-affiliated.

The CHAIRMAN: Who is going to pick the representative of the non-affiliated?

Mr. REID: You may have difficulty there in getting someone appointed.

Mr. CASTLEDEN: I would like to reply to Senator Johnston in regard to getting these Indian representatives. Saskatchewan is a large province. The Indians have no money. In going to meetings these Indians have no means of travel and they have no money with which to pay their expenses when they arrive at a point of meeting, they have no means of putting themselves up. In this particular case the government had to assist the Indians with respect to their attendance at the meetings and I personally assisted in taking care of their billeting, paying money out of my own pocket for the purpose.

The CHAIRMAN: I think we have heard enough about the method of organization. There is a suggestion before us that we give them a representation to equalize that of the other provinces in the manner in which I have suggested.

Mr. BLACKMORE: Before we decide that matter is there anyone here who is able to give us any idea of the number of Indians in each of these original three organizations and the number who have affiliated with the one with respect to which Mr. Castleden has been reported as having had something to do? Before I say anything further may I associate myself with what Mr. Farquhar said; I think it was a very fine thing on the part of these men to lead the Indians

and to give them a chance to organize. I do not doubt the motives behind that move at all, but I do think that we ought to know the number of Indians in each of these several organizations to which reference has been made.

The CHAIRMAN: Is there anyone here who knows the numbers of Indians in these organizations?

Mr. CASTLEDEN: I have no information. It changes from time to time. It was clearly set out in the constitution of the union organization that they were not endeavouring to speak for other organizations.

The CHAIRMAN: Could you tell us how many there are in the Protective Association for Indians and Their Treaties?

Mr. CASTLEDEN: I do not know.

The CHAIRMAN: Do you know how many there are in the Union of Saskatchewan Indians?

Mr. CASTLEDEN: No, I would not know the numbers there.

The CHAIRMAN: Do you know how many there are in the Indian association of Saskatchewan?

Mr. CASTLEDEN: No.

The CHAIRMAN: Apparently nobody knows. How are we going to find out? Will those in favour of the motion I just put please indicate?

Clause 3 of paragraph 1 of the subcommittee report adopted as amended.

Hon. Mr. PATERSON: Mr. Chairman, may I ask if arrangements are being made to bring in some of the senior officers of the department while these Indian representatives are before the committee? No doubt accusations will be made, and possibly certain insinuations that there have been abuses, and it seems to me only fair that those accused of abuses should have an opportunity of being here and having a chance to reply.

The CHAIRMAN: There is no question about that. I think we have adopted the policy of having departmental officials come before us and make suggestions at any time they so desire.

Mr. HOEY: Mr. Chairman, if I may be permitted a word; could we reach an agreement now that when these British Columbia Indian representatives are here the Indian commissioner for British Columbia should be present; and then when we come to Alberta, Saskatchewan, Manitoba, Ontario and so on that the respective inspectors or senior officials of the department should also be present? If that is agreeable to the committee we would be glad to bring them here and to have them present, if that is the wish of the committee, because no one knows what may come up during the time the Indians are present.

The CHAIRMAN: Is that agreeable to members of the committee?

Agreed.

Is there anything else before we hear from Mr. Campbell?

We have agreed this morning to hear Mr. Max Campbell, M.P. (*The Battlefords*) as to the condition of the Indian reserves in his riding in Saskatchewan. Mr. Campbell, would you come forward please?

Mr. Max Campbell, M.P. (*The Battlefords*), called:

The CHAIRMAN: As you probably know, Mr. Campbell, members of the committee have been confined closely to the presentation of their brief in a period of twenty minutes. Some have had brief extensions, some have not required it; but we would like, if possible, to confine your presentation within similar limits.

The WITNESS: Mr. Chairman, and members of the committee; I have boiled down my brief so that I think I can present it to you in twenty minutes.

March 17, 1947.

To the Joint Chairman
and Members of the Indian Committee

I am pleased to submit herewith a few observations and recommendations regarding the welfare of Indians, with some references to conditions on reserves in the Battleford agency.

Yours very truly,
(Sgd.) MAX CAMPBELL

In approaching this problem I do so with a great deal of humility and not with an idea of posing as an expert on Indian affairs. But I have given the matter a great deal of study. I have talked with many white people who are interested, with the officials of the Department of Indian Affairs, and with the Indians themselves. There are seven reserves in my constituency, all of which I have visited, as well as others in other parts of Canada. In this brief I shall endeavour to present some of the conclusions I have arrived at.

In the first place we must always remember that the prairie Indian is only a generation or two removed from the days when he made his living by hunting and trapping and we have endeavoured in the course of these few years to change his whole mode of livelihood. We have deprived him to a very large extent of earning his living by hunting and trapping. Attempts have been made to make farmers out of him, with some success, but in a more or less haphazard manner.

I am not here going to lay the blame for the lack of success in teaching him a different way of living, but I do think that we white people of this country have a tremendous responsibility in seeing to it that every effort is made from now on to teach our Indian brothers that the old way of living is gone forever and that we are willing to co-operate with him and do everything in our power to bring about that change. We could do no better than take as our motto that great Christian principle, "Do unto other as ye would they should do unto you."

To me, one of the most important objectives is to prove to the Indian that we want to help him, that we are willing to co-operate with him and we also must teach him that his co-operation is also needed. We must make no promises that we do not fulfil. Those who are entrusted with the carrying out of whatever may be decided upon by you must have the welfare of the Indian at heart and must never lie to him or deceive him, even in the smallest degree. I heard an Indian say not very long ago that you can lead a horse to water but you cannot make him drink. Leadership is the essential need. Coercion will fail.

We must choose men and women who work with the department and the teachers and leaders in this great movement, because of their qualifications of consideration and justice. It will not always be easy to find the right people but we will never be successful unless those in the branch of this work have the proper qualifications. They will have many discouragements and disappointments, but by persistent effort and the right kind of co-operation I believe that they can be successful to a very great degree. No doubt there will be some Indians who will never co-operate, but there are a great many to-day, especially amongst the younger ones, who I feel sure will be ready to do their part.

Another most important problem for us to tackle is that of education. This is a matter that I have discussed with teachers, both Indian and white, and with several principals of residential schools. I have also read the submissions

made before this committee during the last session. This would leave me to believe that the time has come when day schools should be provided on all reserves. I think there is still a place for the residential school to take care of neglected children and those who live in outlying districts where day schools are not practical. The experience in the past of the day school has not been a great success, but since family allowances are being paid to Indians, the picture has changed. When children are absent from school more than four days the allowance is cut off and, at the schools I visited, the attendance is good now.

I spoke to a group of Indians at Duck Lake in the fall of '46 and told them that I thought they should consider the advisability of making school attendance compulsory; that the white man had found it necessary to do this because of the fact that some parents were not interested in seeing that their children got a proper education. I do not think that this matter of compulsory education for the Indians should be pressed too quickly until the Indians themselves are ready to accept the suggestion.

The residential schools have more or less broken up the homes and have kept the children away from their parents for long periods. I asked several principals why this rule was insisted upon. They gave me two reasons. The first was that when the children did go home for a holiday period many of them did not come back voluntarily and had to be rounded up and brought back. The second was that when they did get them back their clothing was dirty, and sometimes infested with vermin which resulted in a good deal of trouble for the schools.

Discussing the matter of day schools with a number of teachers in these schools I was informed that the fact that the children were going home every night was of great assistance to the parents as well as the children because of the fact that at least some of the knowledge the children gained in school was taken home to the parents. There is not any doubt that Indian parents love their children just as much as the parents of white children. And most of us would rather have our children at home where we can enjoy watching them grow up and have their companionship.

Another matter of great importance is the matter of continuing education. In the past most of the Indian children have not gone beyond grade four or five and have then gone back to the reserves and their old mode of living and the small amount of education that they did receive has not benefited them to a great extent. I think that all Indian children should at least pass grade eight examinations and that those showing ability to learn should be encouraged to take higher education. I am firmly convinced that the encouragement of Indians to become teachers, doctors and nurses, would be beneficial both for their progress and morale. A good illustration of the success of Indian teachers can be seen on the Six Nations reserve where all the teachers are Indians. I would like to suggest here that at least some of the committee go to the Six Nations reserve and see for themselves the real progress that has been made there.

Some children would like to be mechanics or learn trades and I think it is highly important that technical and trade schools should be provided for those who wish to take advantage of them. Boys who wish to farm should have an opportunity, on a reserve farm which I shall discuss later.

The matter of adult education among the reserve Indians is something of great importance. The adult Indians should be taught that their old mode of living has gone and that if they are to survive they themselves must be willing to learn a new way of living. To achieve this it would be of great advantage to have a hall or meeting place provided on each reserve where Indians could meet regularly and discuss their problems with representatives of the Indian department and those interested. This idea has had wonderful success in the Six

Nations reserve where they have a very fine hall and have done excellent work in this regard. To achieve results in this matter of adult education I believe it is highly important that there should be a public relations man whose work would be to look after the education of the older Indians and to get their cooperation in studying such matters as local self-government, cooperation amongst themselves, cooperation with the Indian Affairs Branch and the discussion of ways and means of self-education, of making better use of their reserves and of raising the standard of living generally of the Indians themselves.

I think this matter of a public relations officer is highly important. In the past this has been done to a limited degree by the farm instructor with occasional visits by the agent. But where the agent has a number of reserves and the superintending of the office he has been unable to carry on this work effectively.

The work of the public relations officer will require a man of infinite patience, tact, and "stick-to-it-iveness". In past experiments one of the greatest difficulties of the Indian department has been that of getting the Indians to accept the responsibilities which rightly belong to them. For instance they greatly enjoy sports, sun dances, fairs, etc. and have often in the past dropped their seasonal operations to go to these functions. They must be brought to the realization that no agency can effect their emancipation unless they themselves do their part. By some method they must be brought to realize that sooner or later they will have to accept these responsibilities. I believe that it might be possible within the next 15 or 20 years, given the proper leadership and direction, to make the Indian almost wholly self-supporting.

In support of this submission I should like to draw your attention to the brief which was submitted to this committee on May 30, 1946, by Mr. Robert A. Hoey, Director of Indian Affairs. In his general conclusions he states:

To undertake a worthwhile Indian betterment program based on the existing needs of the population and other needs that are likely to arise during the period immediately ahead of us, it would, in my judgment, require a parliamentary appropriation to begin with of approximately \$14,000,000 or a sum a little more than double the amount which appears in the 1946-47 estimates. To continue this program, it would, I am also convinced, require additional annual amounts for the next fifteen years, at least, or until a peak figure of \$25,000,000 is reached. If such a program were based on a sound policy and closely linked up with efficient administration there should be a gradual decline in expenditures from the sixteenth year onward. A great deal would depend, of course, on the sound practical value of our education program and the extent to which we can arrest the ravages caused by tuberculosis and other communicable diseases. I should add that the figures quoted include the amounts likely to be required for medical services, but do not include family allowance payments.

Please note that Mr. Hoey suggests a program which would call for much greater expenditures of the Indian department for the next fifteen years reaching a peak of \$25 million, then tapering off. This, I think, should be the objective, making the Indian self-supporting and in time taking the tax load off the tax-payer.

To those of you who have not studied his brief I would suggest that you lose no time in doing so. There is no doubt in my mind but that Mr. Hoey knows the Indian problem and his suggestions in his brief are worthy of your serious consideration.

Present standards of living very low on all these reserves

In conjunction with the educational program, a program of development of the reserves should be undertaken. A survey of each reserve should be made for the purpose of discovering the possibilities of agriculture, fishing, hunting and trapping. Some bands have excellent agricultural lands; some will need more. Others with low-lying lands and water available could no doubt develop muskrat and beaver reserves. The Indian department has made substantial progress in fur farming some areas. Not in my district, but in other areas in northern Saskatchewan and Manitoba.

When this survey shows that existing reserves will not carry the Indian population and acquire a decent livelihood, steps should be taken to acquire whatever land is needed.

During the last session of parliament your committee recommended that all members of the committee visit the reserves in their own constituency and bring back a report to the committee at this session. While I am not a member of your committee I feel that I have a responsibility for the welfare of the Indians in my constituency and I am going to refer particularly to these reserves.

There are eight reserves in the Battlefords and all are included in the Battleford agency. They are Little Pine, Poundmaker, Sweet Grass, Saulteaux, Moosomin, Thunderchild, Stoney, Red Pheasant. The Battleford agency has Mr. Bell as agent, Mr. Cockburn his assistant, a young lady whose name I have forgotten who looks after Family Allowances, a full-time doctor, Dr. Head, and I hope by this time, a full-time nurse, as authority has been given for this appointment. I have been given to understand that a hospital is going to be provided as soon as supplies can be obtained. The doctor has been handicapped by the huge territory and bad roads. I have already recommended to the government the need for a road program.

I shall deal first with the educational facilities for these Indians. An R.C. residential school at Delmas is looking after the education of 109 children and St. Albion at Prince Albert 15 from these reserves. I paid a visit to the Delmas school last fall and was entertained and shown through the school by the principal, Fr. Rousell. Fr. Rousell is a young man who seems to have some good ideas concerning Indian education and if given support and encouragement would believe put some of these ideas into practice. He believes the curriculum should be simplified, that children should be encouraged to stay longer in school, that technical schools should be provided to teach different trades to those willing to learn. He believes it very necessary to have a social worker on each reserve to teach the Indians cleanliness and how to live properly.

We discussed the residential schools vs. the day school. He believes that there will always be a need for this type of school; that is the residential school.

The school itself is an old building and badly crowded. It is built of lumber and is a veritable fire trap. The school rooms are dark and there is no place for the children to play indoors during bad weather, and as we have nearly six months cold weather in that part of Canada it means that the children do not get enough exercise in bad weather. There is no provision for the isolation of communicable diseases and there were a number of cases of measles in this school when I was there.

There are day schools on Thunderchild, Little Pine, Poundmaker, Moosomin, Red Pheasant. These schools all had difficulty getting the children to attend these schools regularly until the family bonus was introduced. This has brought about a decided change for the better and the children are now attending fairly well, although they nearly all miss the four days that are allowed before the family allowance is cut off.

The housing situation on these reserves is all the way from poor to terrible, and ranges from one room log shacks with earth roofs to one and a half or two rooms with shingled roofs. On the Moosomin reserve the most of the dwellings are one room lumber shacks. I might say the department put on a building program there a few years ago and supplied quite a number of these small shacks. Some of the log shacks have no floor and I was in one which used to have a board floor which is now worn out and patched with odds and ends of one and two inch planks.

The overcrowding is bad in the winter when all tents are abandoned and it is no wonder that tuberculosis has been rampant.

The diet of these people would kill a white man. While visiting the Red Pheasant reserve I was informed that they lived almost wholly on bannock and rabbits (when they could catch them). Very few have gardens and very few children ever get milk.

For a good many years the Indians have picked up a few dollars by getting out wood and willow pickets but now wood on most of these reserves is rapidly being used up.

During the war with its man power shortage, these Indians have been of great assistance to the white farmers harvesting and threshing, but here again the combine is rapidly replacing man power. Brush cutting used to be another means of earning money, but power units are now used instead.

It is perfectly obvious that something must be done and done soon to provide a means whereby these Indians can make a living.

I would suggest that a survey be made of all these reserves immediately, this next summer, with the idea of making better use of the land that the Indians now hold. Some of these reserves have large amounts of arable land lying idle, also much pasture land with practically no stock on it. I saw hay going to waste that should have been cut and stacked.

It will be necessary for the department to purchase some good farm lands where the reserves consist of sub-marginal land.

The department has made a start in community farming on some of these reserves but in my opinion is not giving enough supervision to the projects.

One day last October I found myself about twenty miles from the Onion Lake reserve, and while it is not in my constituency I decided to drive over and spend part of the day there. I was accompanied by Robert Wooff, M.L.A. We went first to the site of the old Anglican Mission which was destroyed by fire in 1944. All that remains of the old school is a single wall 30 or 40 feet high and the basement partly filled with debris. The main house and the farm buildings are still intact. A small building has been turned into a day school which is being taught by John Jeffries, B.A., an Indian. The stone wall is in the school grounds and is a danger as it has no support and some day may be blown over, and should therefore be torn down.

Much of the land around the buildings was cultivated when the school was in operation but has now gone back to wild grass. It seems a pity that this land and buildings are not being used.

From there we went to the agent's office and met Mr. Donald H. Cameron and his assistant. Mr. Cameron has had many years' experience as an agent. During our conversation I asked him if he had any particular idea for the raising of the living standards of the Indians. He did have and was very enthusiastic about the co-operative farm idea. As we did not have time to go into his plan he promised to write me and explain his proposal. I was interested as I already had somewhat similar ideas. He did write and I am going to put his letter on the record but before doing so I want to say something about the R.C. residential school there. We did not have much time to spend at the school but we were

entertained by Sister Rose Helene who like other teaching sisters is very much interested in her pupils and gave us a lot of interesting information regarding Indians. The principal was ill in a hospital at Edmonton and I regret not having met him as he also has had many years' experience with Indians.

Returning to Mr. Cameron's suggestions for co-operative farms, his letter, which is dated February 9, 1947, reads as follows:—

DEAR MR. CAMPBELL,—You will recall asking me to write you with reference to a type of farm I considered ideal for Indian beginners. I have been too busy until now but trust it is not too late yet and that you will find the following of interest.

The farm I have in mind would be a co-operative farm rather than a community farm, as it would be co-operation between the government and the Indians who work the farm, in mechanized, fairly large scale co-operative farming. They would be partners and each worker a shareholder.

The land of course on each reserve would belong to the Band but be made available for the purpose. The government would provide the initial outlay for machinery, equipment, livestock, etc., and supervise the whole thing. The workers would provide nothing except their personal belongings and would never own any of the buildings, livestock or equipment. These would belong to the project (i.e., the government) and the land would always belong to the band. When a disgruntled family moved out another would be found to take its place. There probably would be a good deal of this moving around at first.

The project on each reserve would be arranged in units and be capable of expansion. A unit could consist of one section of land with four houses to accommodate four families, erected near the centre. One barn, one well, one garden, one small pasture, etc., would serve the needs of the unit. Cattle would be run at large in summer but wintered by the unit. Where there were several units, one central machine or implement shed could serve them all. The correct amount and types of machinery would have to be carefully and scientifically planned.

Each family on becoming a member would be provided with a home and a monthly wage. Certain food supplies would have to be made available from a central store at something like wholesale prices. Vegetables, milk and eggs would be produced by the unit and used by the families without cost. Meat would also be produced and made available. A community hall would be available as a centre for meetings, educational motion picture shows, etc.

One-fourth of the proceeds from grain and produce sold would be paid the government to cover interest on the original outlay and depreciation. The remaining three-fourths would be used for operating expenses and a workers' dividend, if possible.

The farm I have briefly described is capable of expansion by adding units, but even one unit would be of real value as a training institution and as a proving ground. Suitable graduates could be safely established on individual farms of their own.

I believe this kind of farming would prove successful because I consider it best suits the psychology of the Indian. It definitely would provide a method whereby Indians who were willing to work and deserved to become established in agriculture, could be given the opportunity to do so.

Yours very truly,

(Sgd) DONALD H. CAMERON,
Indian Agent.

I think some such scheme as this on every reserve, providing it had suitable land or where suitable land could be purchased, should be included in future plans of the Indian department. Part at least of the capital would be recoverable, and if and when the Indians get to the place where they are capable of running it themselves the project should be turned over to them to manage. Of course consent would have to be obtained from a band before such a project could be started and perhaps a good deal of preparatory work will be necessary to get the Indians in a co-operative spirit. A project of a similar nature has been started in Saskatchewan by the government there at Lebret. It is for Metis families and has achieved considerable success, making a tidy profit last year.

I have said something in general about the reserves in the Battleford agency, but I should like to take a few more minutes to give the committee some more information about each individual reserve.

First, Little Pine is situated along the Battle river and has some agricultural land but not enough to carry the band properly. A co-operative farming plan was introduced some years ago under the supervision of Jimmie Warden who is now in the Meadow Lake reserve undertaking the same kind of work there. I am informed that the first capital outlay for machinery on Little Pine was repaid to the Indian department within three years.

Poundmaker has perhaps a little more agricultural land and some farming is being done by tractor. This is the home of John Tootootis, president of the Saskatchewan Indian Association.

Sweet Grass have a very good reserve capable of carrying the Indian population if properly worked. I saw some excellent cattle on this reserve and it has room and feed for many more. One of Chief Swimmer's sons is farming with a tractor. I noticed that he had fixed up a log shelter for the tractor.

Moosomin is in poor agricultural country. The population are poverty stricken and depend on odd seasonal work and the odd load of wood. The wood on this reserve is almost exhausted. Something needs to be done for this reserve as it will not provide a decent living. It is bounded on the west by Murray Lake. There is a splendid beach on the reserve and an excellent opportunity to start a summer resort. A few boats would give some Indians a good living provided a road was built for a mile or two to the beach.

Saulteaux is another poor reserve. The Salteaux Indians have never signed a treaty, are rather independent and have not received much help from the Indian Affairs branch. Possibly that is a good deal their own fault.

The Thunderchild band used to have a reserve between Battle river and the North Saskatchewan river. This was excellent farm land and as it was desired by the white man the Indians were persuaded to sell it for \$6 per acre and were sold a rough stony area near Turtleford at \$4 per acre. There is a long story in connection with that deal and it is just one more instance of the covetousness of the white man and the relegating of the Indian to inferior lands.

I met some very fine Indians on this reserve. They too are farming some of this land with a tractor and started under the supervision of Mr. Cockburn who is now assisting the agent, Mr. Bell, both of whom accompanied me on this trip. There are better homes on this reserve, a day school and two fine churches.

Red Pheasant reserve is situated in a poor district and the Indians on this reserve seem to be very much discouraged. I think that about 400 or 500 acres could be cleared of stone and plowed up. A few small patches are being farmed by horses in a haphazard manner. Cattle would do well enough here.

Stoney reserve is another bad one and is well named. It will require more suitable farm land but would carry quite a lot of stock. Indians on the whole are not good cattle men and where cattle are purchased by the department they

should be under a practical cattle man for some time. But given proper care cattle would go a long way on all these reserves towards providing a decent living for the Indians besides making them self-supporting and thus helping the Canadian taxpayer.

In conclusion I wish to make a plea for more generous treatment of the aged Indians on these reserves who are unable to supplement the miserable rations now being provided by the Indian department.

By Mr. Reid:

Q. I should like to ask one question. You mentioned that at Battleford they were going to build a hospital. Who is going to build the hospital?—A. That is a hospital at the former R.C.A.F. airport. The hospital building is still there, and my understanding is that as soon as they can get the staff that hospital will be put into operation.

Q. A government hospital though?—A. It will be under the Indian Affairs Branch.

Mr. GIBSON: No, Department of Health and Welfare.

By Mr. Reid:

Q. You spoke about co-operative farming. Are there any vegetables being grown or gardens being cultivated there now?—A. Practically none. There is not a house on any of these reserves that has a place to keep vegetables in the winter. There is not one that I saw that even had a cellar of any kind. They do not eat vegetables.

Q. But it could be done if proper methods were followed?—A. Yes.

The CHAIRMAN: Thank you very much, Mr. Campbell. We appreciate your coming here.

The WITNESS: There are pictures of some of the shacks if you would like to look at them.

The CHAIRMAN: The next witness is Mr. Patrick of the Indian Affairs Branch. He deals with Veterans Affairs I believe. I might explain that Mr. Fulton, M.P., saw me this morning and will not be appearing before the committee. Mr. Fulton wrote me last year, and the matter was discussed by the subcommittee on agenda and procedure. He wanted to make a presentation in connection with the Lady Minto hospital. Since that time he has taken the matter up with the Department of Health and Welfare and has received an answer to his problem so that he does not need to discuss the matter with this committee.

George Patrick, Indian Affairs Branch, called

By the Chairman:

Q. What is your position?—A. I am at the moment administering the Veterans Land Act for the Indian Affairs department.

Q. You are connected with the Indian Affairs branch or the Department of Veterans Affairs?—A. Indian affairs; I have been with them twenty-eight years.

Q. Do you work in conjunction with the Department of Veterans Affairs?—A. Very much, yes sir.

The CHAIRMAN: You have before you, gentlemen, the brief that is to be presented by Mr. Patrick.

By Mr. Reid:

Q. May I ask Mr. Patrick if he is directly under the Department of Veterans Affairs and works in a cooperative manner with the Indian Affairs branch, or are you an official of the Indian Affairs branch and work in cooperation with the Department of Veterans Affairs?—A. The latter; I am an official of the Indian Affairs branch.

The CHAIRMAN: Would you proceed, please.

THE WITNESS:—

WELFARE DIVISION INDIAN VETERANS' AFFAIRS

1. The Indian Affairs Branch is not responsible for veteran legislation or administration, excepting administration of grants made to Indian veterans under section 35A of The Veterans' Land Act. The Branch, however, has everything to do with Indians (excepting medical services) and has provided an officer within the Indian Affairs Branch to administer Veterans' Land Act grants, assist Indian veterans in obtaining any benefits or privileges to which they are entitled or for which they are eligible and to take up with the proper authorities any grievances or complaints they may have in connection with their service or post-service life. Therefore, while this submission is made under the heading of Indian Affairs, it deals chiefly with the operation of that portion of the Veterans' Land Act which makes provision for the settlement of Indian veterans on Indian reserves (Section 35A).

2. An Indian veteran is entitled to exactly the same treatment as any other veteran. In addition, special provision is made in the Veterans' Land Act for settlement of Indian veterans on Indian reserves. An Indian veteran, if he so desires, may apply for and be granted, provided he is qualified, the same terms of Veterans' Land Act settlement outside an Indian reserve as are open to all veterans. If he elects to settle outside an Indian reserve, there is no obligation that he should become enfranchised.

3. The Veterans' Land Act provides that a veteran who obtains the maximum loan shall be relieved of repayment of the cost of livestock and equipment up to a total of \$1,200, and of a maximum of \$1,120 on the cost of permanent improvements, i.e. land and buildings, providing he complies with the terms of his settlement for a period of ten years.

4. The land on an Indian reserve may not be sold to anyone other than an Indian of the band to which it belongs, without a surrender being given by the band and approval of the Governor General in Council. For this reason the Director of the Veterans' Land Act cannot accept land on an Indian reserve as security against a loan and, therefore, it was not possible to extend the loan feature to Indians settling within Indian reserves.

5. By Order in Council P.C. 2122, dated 13th April, 1945, the Veterans' Land Act was amended by inserting Section 35A, permitting a grant not exceeding \$2,320 to an Indian veteran who settles on Indian reserve land. This is recited in Order in Council P.C. 5932, dated 7th September, 1945 (Appendix CW). Bill 233, passed by the House of Commons 11th December, 1945, amended Section 35A by the addition of sub-paragraph "H" to paragraph 2 thereof, providing for the acquisition of occupational rights to land, vacant or improved, located within the boundaries of any Indian reserve.

6. Section 35A now reads as follows:—

(1) The Director—that is the director of the Veterans' Land Act—may grant an amount not exceeding two thousand, three hundred and twenty dollars to an Indian veteran who settles on Indian Reserve lands, the said grant to be paid to the Minister of Mines and Resources who shall have the control and management thereof on behalf of the Indian veteran.

(2) A grant made pursuant to subsection one of this section shall be disbursed by the Minister of Mines and Resources on behalf of the Indian veteran only for one or more of the following purposes:

- (a) the purchase of essential building materials and other costs of construction;
- (b) the clearing and other preparation of land for cultivation;
- (c) the purchase of essential farm livestock and machinery;
- (d) the purchase of machinery or equipment essential to forestry;
- (e) the purchase of commercial fishing equipment;
- (f) the purchase of trapping or fur farming equipment but not breeding stock;
- (g) the purchase of essential household equipment; and
- (h) the acquisition of occupational rights to lands, vacant or located within the boundaries of any Indian reserve.

(3) An Indian veteran on whose behalf a grant has been made under this section shall not be entitled to enter into a contract with the Director—under section nine or section thirteen of this Act.

Those are these that are open to veterans who wish to settle off reserves.

And an Indian veteran who has entered into a contract with the Director under section nine or section thirteen of this Act shall not be eligible for a grant under this section. 1945, c.34.

7. P.C. 5932, dated 7th September, 1945, (Appendix A) amended the regulations under the Veterans' Land Act, 1942, authorizing the procedure to be followed by the Department of Mines and Resources in making application for grants under the Veterans' Land Act for Indian veterans settling on Indian reserves.

8. An application form (Appendix CX) has been adopted, which incorporates:—

- (a) the request of the Indian;
- (b) the recommendation by the Indian agent;
- (c) recommendation and requisition for grant by the Minister of Mines and Resources;
- (d) approval by the Director of the Veterans' Land Act; and
- (e) transmission of the funds to the Department of Mines and Resources.

9. When the grant has been obtained the Indian Agent is advised and authorized to make the purchases and incur other expenditures for which the grant was approved. Accounts are submitted to the Indian Affairs Branch, Ottawa, for approval and payment. If it is necessary for the Indian Agent to pay for local purchases immediately on delivery, or for labour costs, an advance is sent to him, for which he accounts by submitting receipts or pay lists.

10. Since the non-repayable portion of a Veterans' Land Act loan is subject to fulfilment of settlement terms for ten years, an agreement is obtained from the Indian veteran, acknowledging that title to the goods and chattels supplied remains vested in the Director of Indian Affairs for ten years. (Appendix CY).

11. Non-repayable grants up to a maximum of \$2,320.00, available to Indian veterans settling on an Indian reserve and the conditions under which they are made are the same as similar grants available to veterans settling on Provincial lands under Section 35 of the Veterans' Land Act. These grants are open to Indian veterans also should they desire to settle on Provincial lands.

12. Operations under Section 35A of the Veterans' Land Act commenced in September, 1945. Since 24th September, 1945, several circular letters containing information and instructions pertaining to veterans have been forwarded to all Indian agents. Copies of these are attached as appendices CZ, DA, DB, DC, DD, DE, DF, DG, DH, DI, DJ, DK, DL.

13. The statement has been made that Indian veterans are being discriminated against in the matter of grants under the Veterans' Land Act. The fact is that an Indian veteran may settle outside an Indian reserve under the same conditions as any other veteran. While the amount of money made available by the Director of the Veterans' Land Act for the settlement of Indians on Indian reserves is smaller than that provided for settlement outside Indian reserves, the conditions under which an Indian veteran settles on an Indian reserve actually are more favourable, in that:—settlement is not influenced by economic conditions; he cannot be cancelled out for failure to meet payments because no repayment is required; the success or failure of his settlement depends entirely on his own efforts. The following comparison of the two types of settlement bears out this contention.

Then I have set out on the right hand side of the page the information as to settlement on an Indian reserve and on the left hand side of the page the comparative information as to settlement outside an Indian reserve.

SETTLEMENT OUTSIDE AN INDIAN RESERVE

SETTLEMENT ON AN INDIAN RESERVE

When land is being purchased by the Director of the Veterans' Land Act

1. A total of \$6,000 may be made available for all purposes.

A grant of \$2,320 may be made.

2. Total cost may not exceed:—

(a) Stock and equipment \$1,200.

(a) The entire grant may be used for stock and equipment, providing the veteran has land.

(b) Land and improvements—the difference between amount used for stock and equipment and \$6,000, of which the veteran pays 10 per cent in cash.

(b) The entire grant may be used, providing the veteran has sufficient stock and equipment.

Veteran is required to repay two-thirds of cost of land and improvements, together with interest at $3\frac{1}{2}$ per cent per annum.

No repayment.

3. If the total cost is \$6,000 and the veteran meets his payments, the Government absorbs approximately 24 per cent of the cost of land and buildings and the full cost of stock and equipment up to a total of \$2,320. The total repayable by the veteran is \$3,200 at $3\frac{1}{2}$ per cent interest, over a period not exceeding 25 years.

No portion of the grant is repayable.

If the cost is less than \$6,000, the amount absorbed by the Government is reduced proportionately.

A total of \$2,320 may be granted if this amount is required by the veteran.

4. The absorption by the Government of part of the cost is conditional on the veteran satisfactorily meeting his payments and taxes and maintaining chattel security for ten years.

The Director of Indian Affairs retains control of the articles purchased for a period of ten years, after which they are conveyed to the veteran outright.

There is no repayment required and the Indian veteran does not pay taxes on the Indian reserve.

Where the land is being purchased or leased from a person or persons other than the Director of The Veterans' Land Act

1. A total of \$3,000 for the purchase of livestock and farm equipment up to 40 per cent of the value of land and improvements.

\$2,320 may be granted for the purchase of stock and equipment.

The veteran must pay 20 per cent of the amount provided in cash.

No payment is required.

An additional \$2,800 may be used to complete payments on the purchase of property or make permanent improvements.

A portion of the \$2,320 may be used to complete payments or for improvements.

10 per cent in cash must be paid by the veteran.

No payment is required.

If a total of \$5,800 is made available the Government absorbs \$2,320, the total repayable by the veteran being \$2,600.

No repayment.

If the amount is less than \$5,800, the amount absorbed by the Government is reduced proportionately.

A total of \$2,320 may be granted if this amount is required by the veteran.

If the land is owned outright by the veteran

1. \$4,400 or 60 per cent of the value of the land, whichever is the lesser, may be made available for the purchase of stock and equipment and permanent improvements. If the advance is required for stock and equipment only, it may not exceed \$2,500 or 50 per cent of the value of the property, whichever is the lesser.

A total of \$2,320 is available for purchase of stock and equipment and permanent improvements.

The total amount is repayable with interest at 3½ per cent.

No repayment required.

In addition to the information given to Indian agents by circular letters, the provisions of the Veterans' Land Act and administration of grants made thereunder have been dealt with in conferences of Indian agents at Toronto, Winnipeg, Regina, Calgary and Vancouver. Visits have also been made to a number of Indian reservations throughout the Country when the Veterans' Land Act and other benefits available to Indian veterans were discussed at meetings of the bands and with individual veterans. Articles have also been published in several Indian periodicals, outlining the benefits available to Indian veterans and explaining the operation of the Veterans' Land Act, as applied on Indian reserves.

The Branch has record of approximately 2,800 Indian enlistments. The settlement of Indian veterans on Indian reserves was commenced in January, 1946. Up to 31st December, 1946, applications were received from 428 veterans.

Expenditures have been delayed because of short supply of materials and equipment. Further, in a great many cases the grants have anticipated the ultimate requirements of the veteran while purchases are being made progressively as materials become available or the veteran requires them.

We have no record of the number of Indian veterans who have applied for settlement outside Indian reserves under the Veterans' Land Act, or under other rehabilitation programs of the Department of Veterans Affairs.

The following is a summary of operations up to 31st December, 1946:—

That covers the calendar year.

Original applications	428
Supplementary applications	38

That is where the Indian has made an application for a portion and later came back for the remainder, or supplementary portions.

Total applications received	466
Cancelled	8
Pending	71

79

Approved	387
Applications approved	387
Supplementary applications approved	38

Number of veterans receiving grants	349
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By Mr. Reid:

Q. May I ask right here, is that the number of veterans, 349—that is not the total number of applications approved including supplementary applications? —A. No, that is the total number of individual veterans. Some of them have had as many as three grants, some four. They take them piecemeal. We deal with these applications as first the original, and the others supplementary.

Mr. MACNICOL: What do you mean by three or four grants?

The WITNESS: Three or four applications in order to complete one grant. A man may ask for \$1,000 in his first application and a little later on when he has got the project under way he may apply for a further \$250; and so on, until he reaches a total of \$2,320. That is the total amount to which he is entitled.

Total grants	\$663,714.80
Expenditures	\$246,077.93
Balance unexpended	417,636.87

\$663,714.80 \$663,714.80

Average grant for 349 settlements\$ 1,901.79

Veterans' Land Act Settlement by Provinces

Prince Edward Island	1
Nova Scotia	5
New Brunswick	21
Quebec	16
Ontario	118
Manitoba	35
Saskatchewan	95
Alberta	22
British Columbia	36

Total to 31st December, 1946 349

The remainder of the brief is the appendices which are put in to give you some indication of how we have attempted to inform the Indians and the agents of what they may have and how to get about getting it.

By Mr. Reid:

Q. In going over your brief there are one or two questions I would like to ask. Referring to the statement there, "We have no record of the number of Indians outside of Indian reserves who come under the Veterans' Land Act"; now, do you as an official of the Indian department tell us that you have no record at all of what the Indians are doing, that you have no record at all of the Indian who has given his service with the forces and has come back and taken up land?—A. Oh, we have a record of those who served, but if they did not come back to their reserve but rather settled in the community outside and made application for benefit under the Veterans' Land Act directly to the Department of Veterans Affairs, we haven't got a record of that, and we have no way of knowing just how many such cases there are. In other words, what I am trying to tell you is this; there may have been some Indians who decided to take the benefits under the Veterans' Land Act off the reserve taking advantage of the full amount of \$6,000 which would be available to them.

Q. So that you have no check on Indians outside of those on the various reserves. I would have thought that the department would have known that.—A. It is very difficult to keep track of the Indians unless we have them on the reserves, they never report to us unless they happen to want something.

Q. I have another question relating to page 2, not that I have objection to it, but there you outline the rights of the director and it goes from (1) to (h); I notice that the order in council just goes to (g). —A. There was an amendment to the Act and I understand that (h) was provided later.

Q. If you look at (g) you will find, "(g) the purchase of essential household equipment and", then there is (h) added. I am not objecting to that at all, I think it is all right. I was just wondering how the director obtained that order in council.—A. The House passed an amendment to the Veterans' Land Act.

Q. With (h)?—A. Yes, sir.

Q. "(h) the acquisition of occupational rights to lands, vacant or improved, located within the boundaries of any Indian reserve."—A. Yes, sir; that was passed by the House.

By Mr. Gibson:

Q. Can you tell us how many Indians applied for amounts in excess of \$2,320?—A. I can give you up to December; about 20, mostly in British Columbia.

Q. And if that 20 were mostly in British Columbia I presume they would use their grants for fishing equipment and things of that kind?—A. Yes, they would be Coast Indians. Their applications have been largely for fishing equipment.

Q. Would they receive the full \$2,320 in one application?—A. If they require it, they might. Most of them have. Some of the equipment cost them more than that amount and they have to buy the remainder through their own resources.

Q. Do you take a chattel mortgage on the boats?—A. No, sir; we do not take a mortgage on them.

Q. What do you do for security?—A. Just the agreement, you will find that as one of the appendices; the title remains vested in the Director of Indian Affairs, I think it is appendix C.

By Mr. MacNicol:

Q. If we give a loan to an Indian veteran for farming what program do you follow to ascertain how the money is used and how his project progresses?—A. We have only been going a year, Mr. MacNicol. Very few of them have got

really settled. The Indian agent keeps a check on the progress of the Indian veteran. I may tell the committee that we have had some very good reports up to now. We have provision for the Indian agent to report on each individual case on most of the reserves so that we may know how the Indian veteran is getting on. Accounts for expenditures go through my hands and I can see how they are getting on with the program that has been laid down for them at the time they make application.

Q. I know of a number of Indians on the Moravian reserve; letters have been coming to me which I pass on to the department, and there has been considerable correspondence going back and forth with the reserve.—A. I know the position at the Moravian reserve, we have settled some there. There are a large number on the Six Nations reserve at Brantford.

By Mr. Case:

Q. In this grant of \$2,320 is there any provision made as to the size of plot or area of land obtained or required?—A. There are two types of settlement. There is one, the full-time farmer and the other is the small holding; just the same as there is outside of the Indian reserve. The full-time farming area varies depending on the locality, from about 200 acres or a half-section or a quarter-section until down in Ontario we get down to a 20-acre or a 50-acre lot. The small holding area is now a maximum of three acres, except in the case of fishermen where it is only just enough to build a house.

Q. With the small holding there is only the one area and it is standard while the other is flexible?—A. That is right.

Q. One more question; does the Indian veteran applicant have to have anything to indicate that he knows how to farm?—A. That is on his application form. They ask him his past experience and they have the recommendation of the Indian agent. The agent outlines just what the man has done before.

By Mr. Castleden:

Q. Have you had any difficulty with regard to getting them to allocate land to veterans?—A. Yes, we have, not a great deal; only in spots—in Battleford, Qu'Appelle, Crooked Lake and other points in Saskatchewan. There has seemed to be reluctance on the part of Indian councils definitely to earmark a parcel of land for a particular Indian. I do not know why. We have been able to get Indian bands to recognize Indian veterans with respect to their right of occupation almost right across the country excepting chiefly in Saskatchewan.

Q. I was just wondering; I know that in my dealings with the Indians they have brought that up to me.—A. Apparently there is some sort of a misapprehension, they seem to think that we are trying to get the land away from them. We find that they are very averse to releasing their hold as a band on any of this land, that they are averse to nailing down particular land to a particular Indian.

Q. They seem to be under some apprehension that they may be giving away a part of their reserve by giving this occupational right. I was wondering if anything was being done to remedy that?—A. We have been able to convince bands at one or two points that it can be safely done. That applies for instance in the Qu'Appelle group, some of the Qu'Appelle group. They may eventually come around to it. I think the only way in which we can get them to see it is by the performance they see on the part of other Indians.

By Mr. Gibson:

Q. These titles you speak of are Indian titles, occupation permits?—A. Yes, merely the right of occupation, the land belongs to the band as a whole.

By Mr. Castleden:

Q. The Indians do not seem to appreciate that fact. They seem to think they are being asked to relinquish title to their lands. It seems to me that out of the 2,800 veterans there must be at least half of those who would be interested in this rehabilitation scheme most of them engaged in farming. The number you show there, 428, seems to me rather small.—A. That is only one year's operations. I have another 200 in since then. That was as of the 31st of December. I believe there will be a larger number of Indians, Indian veterans, take the Veterans' Land Act. I anticipate that probably they will get fifty per cent of the 2,800 eventually, they seem to be slow in coming forward.

Q. They all know about it? You are trying to give information to them?—A. Yes.

By Mr. Harkness:

Q. In connection with the figures listed on page 7, can you give there the total applications received and how they have been deal with; I notice that of that total 8 have been cancelled?—A. Yes.

Q. And, pending, 71. When we were down in the maritimes during the fall I think I must have spoken to at least thirty veterans; at least that, I should think probably more; who said that they had made applications under this Act and that their applications had been turned down; they had been brushed off, or their wishes in regard to getting in under the Act had not been met. What they complained of particularly was this, they were told this in practically every case I believe that they would only be taken into the scheme, I mean under this Act, if they went to Eskasoni or Shubenacadie. A very large number of them were not willing to go to these two places, they wanted to get the advantages of this Act on their own reserves, and they had been refused on that ground. What is the situation now? It was a very widespread complaint among the Indians whom we saw.—A. That is quite true. The department announced several years ago the idea of consolidating or amalgamating the Indians, centralizing them at these two points. Now, that is something which has nothing to do with the Veterans' Land Act, that is departmental policy, that we are going to discontinue these other reserves; then we can give them the benefits of this Veterans' Land Act there, but not on the other reserves, because we have to be assured that they are being settled. And if we are going to give up these other reserves and ask them all to go to Eskasoni and Shubenacadie, it would seem hardly practical to settle them under the Veterans' Land Act in the other places.

Q. I do not think the Indian veteran should be cut out of the benefits of that Act because of some departmental ruling that they wanted to maintain these two particular reserves; and I will continue to press very strenuously my personal objection to that attitude; because as the thing stands a whole lot of these people are going to be cut out of the benefits of the Act on their own reserves because of the departmental idea that they should all be concentrated in these two reserves. I do not think that that is fair to those Indians themselves.—A. In so far as I am handling the Veterans' Land Act that is more or less out of my hands so long as the department is going to go ahead with the centralizing scheme.

Mr. MacNicol: The same thing is being applied at other reserves too.

By Mr. Gariepy:

Q. I wonder if you could give us a report showing the total number of applications that you have received, the number that have been granted, the number that have been declined, and the number still held over; and in the case of those refused, why?—A. They were cancelled.

Q. Yes, we have that in the report. Can we have the reason?—A. Yes. In connection with one of those the Indian died after the application had been approved, so that put him out. In the case of two others the scheme calls for farming and they wanted to settle in some kind of a business, so we had to refuse them. In one the property was not available; he had the idea of buying a certain parcel of land and that parcel was not available so he could not buy it and he did not find another one. In the case of another Indian veteran, after the application had been received and approved he deserted his family, went and left them. One other, an Indian at Fort Alexander, asked us to cancel his application at his own request because he was going to settle off the reserve. We had to refuse one because he had only 329 days in Canada and the Act says they must have 365, or have served overseas.

Mr. MACNICOL: In order to qualify.

The WITNESS: Yes, they would have had to have served overseas, or what we call outside of the North American area.

Mr. BRYCE: But if he was in Kiska?

The WITNESS: Kiska qualified, or Newfoundland.

Mr. MACNICOL: Did Labrador?

The WITNESS: No, sir.

By Mr. Harkness:

Q. One of the difficulties I saw to the thing was this, that the department had made the ruling that no Indian after a certain date could get advantage of this Act except at these two places. The effect of that is that on several of the reserves where apparently there is no idea of pulling out at all the Indian veteran cannot get a chance to buy land, cannot there get the benefits of this Act. That I think has the effect of discouraging the work which is being done amongst the Indians. Quite a number of the Indians have been refused the privileges of this Act on these reserves, and I know in the case of one reserve that a number of houses have been built and others were in the process of building; and I think what the agent there said was that there was no more land available, but we saw that there was quite a large section of land in continuation of the land on which Indian houses were then being built which as far as I can see was exactly the same kind of land as that on which the houses had already been put up, but because of that general ruling they had to go to these other two places, if they wanted to take advantage of the Veterans' Land Act. I think if you carry out that centralization regardless of the veteran you are entirely too unrealistic. People ought to be able to settle on the reserves on which they have been living. The reserve about which I last spoke is Devon in New Brunswick, and one of the Indian veterans who complained was a member of my unit overseas.—A. That is not the reason in New Brunswick. The reason there was that originally, as you probably recall, the Veterans' Land Act laid down a minimum requirement of three-quarters of an acre of land, or in some cases only half an acre, and approval was granted to some applications of that kind. However, the Veterans' Land Act was changed to a minimum of three acres on small holdings, and there was not sufficient land on that reserve to give the Indians such a grant.

Mr. BRYCE: They should all get the same treatment, it should not be handed out to some and then kept away from others.

The WITNESS: The Veterans' Land Act was amended in the meantime.

The CHAIRMAN: The same applies to other civilians.

The WITNESS: The same applies to every one. Before the amendment people had to get half an acre, now they have to get three acres if it is less than \$500 an acre, or two if it is more than \$500 an acre.

By Mr. Case:

Q. May I ask you this, can the Indian veteran obtain a grant off the reserve?—A. Not these grants.

Q. I take it then that you mean that if he applies for the benefit of a grant of this kind he is settled on the reserve; if he applies for a Veterans' Land Act grant off the reserve he comes under the other set up?—A. Yes, it really becomes a Veterans' Land Act loan then.

The CHAIRMAN: The same as any white man.

The WITNESS: The same as anyone else. He can also go out on provincial land and get this \$2,320, the same as on an Indian reserve.

Mr. CASE: But you do not refuse a veteran because he wants to locate on the reserve? Why do not more settle there?

The WITNESS: Because there is not sufficient land available to meet requirements under the Veterans' Land Act.

Mr. CASE: But there is a different situation in Nova Scotia, I take it?

The WITNESS: In Nova Scotia, it is a matter of departmental policy with respect to centralization.

The CHAIRMAN: That is a matter which would have to be dealt with by Mr. Hoey. Can we get along with Mr. Jones now, please?

Thank you very much, Mr. Patrick; the committee appreciate your attendance here to-day.

Mr. CASE: I doubt if Mr. Jones will have time to present his brief. It might be better for us to adjourn now.

Mr. JONES: I will probably take less than ten minutes.

The CHAIRMAN: All right, Mr. Jones.

Mr. Hubert Murray Jones, Family Allowances Division, Indian Affairs Branch called:

The CHAIRMAN: Mr. Jones, you have a presentation to make. Would you give it to us now, please?

The WITNESS:

Mr. Hoey, Director of Indian Affairs, in his submission to your committee dealt with family allowances. This appears on pages 21-22 and 23 of your minutes of Proceedings and Evidence No. 1, 1946.

Our undertaking with the Department of National Health and Welfare was described together with progress to date.

The following is intended to amplify the original submission in an endeavour to outline head office policy, the responsibility of the Indian agent and the general application of the Act to the Indian population.

Registration

Registration, original and supplementary is effected by the Indian agent who secures the necessary information from the Indian family, supplements it, if necessary, from agency records and certifies to its accuracy. The forms used are a distinctive orange colour designed to avoid confusion and possible duplication.

The Indian's signature or mark is obtained if possible on the registration form, but family allowances regulations permit acceptance of the form based on the agent's certification.

In forwarding the registration to the regional director of family allowances the agent specifies the method of payment based on his knowledge of the Indian, local conditions, geographic location, etc.

The Indian agent deals directly with the provincial regional director on all routine matters connected with the administration of the Act.

Change in method of payment of individual families are made on the recommendation of the Indian agent. Change in method of payment of groups are referred to head office for consideration.

Recent figures indicate a gratifying trend towards complete registration and it is estimated that 94 per cent of the India families are now receiving the benefits of family allowances.

Method of Payment

Indian affairs branch policy as regards method of payment is to have the Indians receive their allowances by cheque wherever possible. Where the Indian lives close to civilization and can use the shopping facilities of nearby towns and cities, there is no problem as far as family allowances payments are concerned. Payment is made to the Indian mother by cheque direct, just as with the whites. The Indian mother then cashes her cheque and spends the money as she deems best in the interest of her children.

That the majority of Indians receive their allowances by cheque, is borne out by figures below:—

(a) Cheques direct	10,105		
(b) Cheques direct % agent ..	1,959	12,064	74.3%
(c) Agency trust account		602	3.7%
(d) In kind		3,549	22%

If we eliminate category (d) (allowances in kind), assuming that it is impossible to pay by cheque in the isolated regions of the north, the figures of payment direct and administered would be as follows:

Direct (a) (b)	12,064	—	95%
Administered by agents	602	—	5%

Administered by Agents (Category (c))

There have been abuses and special cases, which require administration. Some parents have proved unreliable, wasting and misusing the money intended for their children. Then there are orphans, abandoned children, children from broken homes, moving from family to family, with several different guardians in as many years. To take care of all such Indian children, and to make sure that they get full benefit from family allowances, payment is made to the agency trust account, and the spending of the money is supervised by the Indian agent.

Fortunately such cases are exceptional. Family allowances are a great experiment in making available to the parents of the country some of the general wealth to enable them to provide their children with healthy bodies and well developed minds with which to face the future. It is a real pleasure to be able to report that the Indian people, by their ready co-operation and careful use of this money, have done at least as much as any other single group of people toward making this experiment a success.

Allowances in kind (Category (d))

Turning to category "d" (allowances in kind) I would like to explain our policy in so far as the northern Indians are concerned bearing in mind geographic isolation, mode of living, etc.

It was felt that special arrangements would have to be made to take care of the Indian who traps and is away from civilization for months at a time.

These Indians get exactly the same rate of allowances as anyone else but they receive a monthly credit and the money representing this credit is paid to the Indian Affairs Branch.

We buy specially selected foods and clothing for the Indian children and pay for same out of credits mentioned above (see specimen voucher—appendix DM). Credits, similar to bank accounts, are set up for each individual family and are maintained separately. These purchases are made through 144 independent trading posts and 105 Hudson's Bay Company trading posts.

The list of food and clothing authorized (appendix DN) was prepared on the advice of the Director of Indian Health Services in collaboration with Dr. F. F. Tisdall of the Sick Childrens' Hospital, Toronto, consultant on nutrition, Medical Branch, R.C.A.F.

The aim of allowances in kind is threefold:—

- (a) convenience to the Indian parents.
- (b) introduction of nutritious foods.
- (c) control.

Dr. Orford, Indian agent, at Moose Factory, is in charge of nearly 600 Indian families in the James Bay agency. His quarterly report for June 30, 1946, in so far as family allowances for the Albany band are concerned is quoted below:—

Family allowances seem to have made a considerable improvement in the children. Practically every child was well and sufficiently clothed. We examined and vaccinated all children 16 years of age and under. While the time allowed was not sufficient for weight and height measurements, nevertheless it was quite evident that the children were in much better condition than in the last five years I have seen them. They still do not measure up to the average children in communities of good economic status but they are at least approaching a more decent standard. The band has consumed large quantities of milk cereals and canned tomatoes—phenomenal amounts when compared to their previous purchases.

A very interesting feature is their liking for canned tomatoes—an acquired taste. When payment in kind was first introduced it was difficult to get them to use tomatoes. Now the traders are unable to obtain sufficient supplies to meet the demand.

The overall appearance and the outlook of the children is vastly improved. While this is perhaps mainly due to their parents' increase in income it is also largely a result of family allowances. The children have been receiving foods to improve their health and the parents have been enabled to purchase more staples and clothing for them. We must not assume that in depression fur years that family allowances will fill the entire bill but at least it must be given credit for the good job it is doing and will continue to do despite fluctuations in family income.

Time does not allow at present to construct a graph or chart of the types and amounts of food consumed per child at Albany or other James Bay bands but I hope sometime in future to do this as it will provide a good picture of nutrition versus general health, infant mortality, tuberculosis, etc., in each locality.

Mr. Gifford Swartman, Indian agent at Sioux Lookout, Ontario, whose Indians receive from \$12,000 to \$13,000 a month by this method, expresses a point very clearly in favour of the payment of family allowances under category (d).

Had it not been for family allowances, I know the merchants and traders in remote areas would not have stocked the essential items such as tomatoes, milk in large quantities, pabulum, cheese, fruit, vegetables,

etc.,... Ask any trader or post manager in the inland posts how much milk he sold prior to family allowances and his answer... would amaze you. At some posts over a ten-year period, records show from one to two drums of powdered milk and no canned milk sold each year. This year these same traders will sell from one and a half to two tons.

I had the opportunity of paying an extended visit to our Abitibi agency last summer. This agency is a large one from point of view of area and Indian population. It extends north and south of the old Transcontinental Railway approximately between the St. Maurice river and Lake Abitibi. One of the groups visited was the Mistassini band who trap in the area covered by Lake Mistassini and Lake Nichequon (east of Great Whale river and Fort George).

This band appeared healthy and there was no evidence anywhere of malnutrition. Each family and tent was visited in an endeavour to ascertain what food and clothing authorized was actually reaching the children. Milk, both evaporated and dried, pabulum, tomatoes, vitamin B flour, rolled oats, cheese, etc., were very much in evidence as well as good woollen underwear and stout serviceable clothing. Our public health nurse gives frequent demonstrations on the use and preparation of milk and pabulum.

The Indians were very appreciative of these allowances and appeared to understand their purpose. These conditions I found at other bands and points visited, but time and distances did not permit me to see all of the Indians belonging to the agency.

We feel, in spite of the many administrative difficulties, that our long-range policy is sound and will have a distinct bearing on the health and welfare of the Indian population.

The map of the Dominion of Canada attached (not printed) will be of interest to your committee. Save for a few isolated exceptions, Indians living in the area north of the red line are receiving their family allowances in kind at the present time. This line is only approximate.

School Attendance

Indian children attending residential schools are not eligible for the allowances at the present time. If they return to the care of their parents or guardians for the summer holidays payment is made on their behalf for July and August.

The Family Allowances Act Sec. 2 (f) defines a parent "as a father, stepfather, adoptive father, foster father, mother, stepmother, adoptive mother, foster mother or any other person who maintains or has the custody of child, but does not include an institution."

An institution is defined in the regulations as "an orphanage, children's home, shelter, refuge, residential school, hospital, maternity home or other building not being a private residence, home or dwelling in which children are cared for separate and apart from their parents."

As far as Indian day schools are concerned there has been a distinct betterment in both total and average attendance, of approximately 25 per cent. To what extent family allowances have contributed to this betterment is difficult to say, but it is considered that it is substantial. There are three reasons for this improvement:—

- (a) The moral obligation assumed to send the children to school in order to qualify for receipt of the allowances.
- (b) A desire to send children to school now that they are better clothed and fed.
- (c) The Indian agent's application of section 4 (2) of the Family Allowances Act.

Agency Staffs

It will be appreciated that in addition to his many other duties, the Indian agent is responsible for the registration and administration of the Family Allowances Act.

In anticipation of the extra work involved in some of the agencies, 29 new clerical appointments were approved last year. This is only the start and if family allowances are going to receive the supervision necessary for its complete success, more agency appointments will be necessary to relieve the agents of so much clerical work. Their time can be more profitably spent in the field among the Indian families.

The CHAIRMAN: Thank you very much, Mr. Jones. I know the members of the committee will want to ask you some questions on this brief. From the appearance of it it is most interesting, and if you do not mind coming back I think at our next meeting we will be able to devote a little time to it.

The WITNESS: I would be glad to.

Mr. MacNICOL: It is an important submission. We will want to ask questions on it.

The committee adjourned at 1.05 p.m. to meet again on Tuesday, March 25, 1947, at 11 o'clock a.m.

APPENDICES

	PAGE
Appendix CW—P. C. 5932, 7th September, 1945.....	275
“ CX—Form of application and requisition for grant, for signature by Indian Veteran, eligible to settle on Indian Reserve lands.....	277
“ CY—Form of agreement re vesting of title to goods and chattels.....	279
“ CZ—Circular letter 133 re operations of Sec. 35A of Veterans' Land Act.....	280
“ DA—Further instructions re Appendix CZ.....	282
“ DB—Amendment to Appendix DA.....	284
“ DC—Instructions re War Service Grants.....	285
“ DD—Instructions re Re-establishment of Veterans.....	286
“ DE—Instructions re participation in V.L.A. by Indian veterans on an Indian Reserve.....	289
“ DF—Instructions re releases of available machinery required by Indian veterans.....	293
“ DG—Further instructions re proper completion of application forms.....	294
“ DH—Instructions re requests for tractors and power equipment.....	295
“ DI—Instructions re eligibility of allied veterans for rehabilitation benefits.....	296
“ DJ—Instructions re extension of household equipment available for purchase under V.L.A.....	298
“ DK—Instructions re small holdings under V.L.A.....	299
“ DL—Instructions re chattel purchases under V.L.A. regulations.....	300
“ DM—Specimen Voucher—Payment of Family Allowance.....	302
“ DN—List of food and clothing authorized.....	303

APPENDIX CW

P.C. 5932

AT THE GOVERNMENT HOUSE AT OTTAWA

FRIDAY, the 7th day of September, 1945.

PRESENT:

HIS EXCELLENCY THE GOVERNOR GENERAL IN COUNCIL:

Whereas by Order in Council of the 13th of April, 1945 (P.C. 2122) the Veterans' Land Act, 1942, was amended by deleting Section 35 and substituting therefor Sections 35 and 35A, the latter reading:—

- (1) The Director may grant an amount not exceeding \$2,320.00 to an Indian Veteran who settles on Indian Reserve lands, the said grant to be paid to the Minister of Mines and Resources who shall have the control and management thereof in trust for the said Indian veteran.
- (2) A grant made pursuant to subsection (1) of this section shall be disbursed by the Minister of Mines and Resources on behalf of the Indian veteran only for one or more of the following purposes:—
 - (a) For the purchase of essential building materials and other costs of construction.
 - (b) For the clearing and other preparation of land for cultivation.
 - (c) For the purchase of essential farm livestock and machinery.
 - (d) For the purchase of machinery or equipment essential to forestry.
 - (e) For the purchase of commercial fishing equipment.
 - (f) For the purchase of trapping or fur farming equipment but not breeding stock.
 - (g) For the purchase of essential household equipment.
- (3) An Indian veteran on whose behalf a grant has been made under this Section shall not be entitled to enter into a contract with the Director under Section 9 or Section 13 of this Act, and an Indian veteran who has entered into a contract with the Director under Section 9 or Section 13 of this Act shall not be eligible for a grant under this Section.

And Whereas the Minister of Veterans' Affairs recommends that in order to give effect to the said Section 35A, the Regulations under the Veterans' Land Act, 1942, made by Order in Council P.C. 11138, dated the 8th of December, 1942, be amended as hereafter set out;

Therefore, His Excellency the Governor General in Council is pleased to amend the said Regulations and they are hereby amended by adding thereto as Number 37 the following:—

- 37 (a) Notwithstanding anything in these Regulations an Indian veteran desiring to be certified to be qualified to participate in the benefits of Section 35A of the Act shall submit to any officer of the Indian Affairs Branch, Department of Mines and Resources, designated by the Minister of Mines and Resources, an application in writing in such form and containing such information as the Director may from time to time determine.

- (b) The Indian veteran shall submit reasonable evidence that he is personally fit and able to carry on the occupation by which he proposes to gain his livelihood and that by reason of his character, habits, knowledge and experience, he is adapted to carry on successfully such occupation.
- (c) Before approving any grant, the Director shall be furnished by the Minister of Mines and Resources or by an authorized officer acting for him, in a form prescribed by the Director.
 - (i) A certificate respecting the military service eligibility of the Indian applicant.
 - (ii) A certificate that the Indian applicant is qualified to engage in the occupation which he proposes to follow.
 - (iii) A certificate that the land to be used or occupied by the Indian veteran is suitable for such use or occupation.
 - (iv) A recommendation as to the amount of the grant which should be approved and the several purposes for which such grant should be expended.
- (d) A grant to an Indian veteran for the purchase of household equipment shall not exceed \$250, and for the purchase of equipment for trapping or fur farming shall not exceed \$850.

(Sgd.) A. D. P. HEENEY,
Clerk of the Privy Council.

APPENDIX CX

THE VETERANS' LAND ACT—APPLICATION AND REQUISITION
FOR GRANT

DEPARTMENT OF MINES AND RESOURCES—INDIAN AFFAIRS BRANCH

The Veterans' Land Act, 1942, provides that grants may be made to an eligible Indian Veteran to settle on Indian Reserve lands and Section 35A thereof sets out the purposes for which grants may be made, the said grants to be approved by the Director, The Veterans' Land Act, and to be controlled and managed in trust on behalf of the Indian veteran by the Minister of Mines and Resources.

This application by veteran to be completed by the Indian Agent and forwarded to the Indian Affairs Branch, Ottawa, in triplicate together with certified copy of Discharge Certificate.

I, No. of the Band Agency
hereby apply for a grant of \$ for establishment on the Reserve
for the following purpose(s):

Name in full Rank and Regimental No.

Post Office address.

I enlisted in at on
(Unit and Service) (Date)

I served in
(Country and Dates)

and was discharged at on
(Place) (Date)

am
I in receipt of a pension Pension No. Monthly Amount \$
am not

Age Married or Single, etc.

Number of children: Boys ages Girls ages

State of health of wife and children.

State of veteran's health.

What experience have you had in the occupation for which you desire
assistance?

What livestock and equipment or other assets have you?

I certify that I have not received all or any part of my Re-establishment
Credit under the War Service Grants Act, nor have I applied for or received
benefits under Sections 9 or 13 of the Veterans' Land Act.

.....
(Date)

.....
Signature of Applicant

THIS SECTION TO BE COMPLETED BY THE INDIAN AGENT

Nature of applicant's proposed operations and his experience, physical ability and general qualifications for the type of enterprise for which he desires the grant.

Area of land, improvements thereon, and suitability for settlement of veteran.

I certify, that I have examined the military record of this applicant and that he is a veteran as defined by The Veterans' Land Act, that the applicant is qualified to engage in the occupation for which assistance is requested, and that the land to be used or occupied and the chattels to be purchased are suitable for such proposed use or occupation.

I recommend that a total grant of \$. be made to veteran, made up of items and amounts as follows (see Section 35A (2) of Act):

.....
Signature of Indian Agent

.....
(Date)

.....
Agency

THIS SECTION FOR USE OF DEPARTMENT OF MINES AND RESOURCES, OTTAWA

Award of grant under Section 35A of the Veterans' Land Act for the purpose(s) specified above is recommended and requisition is hereby made for the said grant in a total amount of:

\$.

.....
(Date)

.....
Minister of Mines and Resources

THIS SECTION FOR USE OF THE DIRECTOR, THE VETERANS' LAND ACT

Payment of grant recommended by the Minister of Mines and Resources approved.

.....
(Date)

.....
The Director, The Veterans' Land Act

THIS SECTION FOR USE OF CHIEF TREASURY OFFICER, V.L.A.

Encumbrance No. Code

Certified in accordance with Section 29 of the Consolidated Revenue and Audit Act, 1931.

.....
for Comptroller of the Treasury

Payment

Cheque No.

Amount \$.

Date

APPENDIX CY

THE VETERANS' LAND ACT

I hereby certify that I have this day sold to the Director of Indian Affairs,
 Department of Mines and Resources, for the sum of.....
/100 Dollars,
 and delivered to....., the Indian
 Veteran for whom they were purchased at.....
 all the chattels FULLY DESCRIBED in the attached invoice.

Dated at.....this.....
 day of.....194..

.....
 (Witness)

.....
 (Signature of Vendor)

VETERAN'S ACKNOWLEDGEMENT

1. I hereby acknowledge delivery to me of the chattels described in the attached invoice. I understand and agree that the delivery and execution of this document constitutes acceptance by me of the said chattels under the Veterans' Land Act and Regulations thereunder.

2. I agree that the title, ownership and right of possession in and to the said chattels together with the natural increase of any livestock, shall remain in the Director for a period of ten (10) years first following the date of first disbursement by the Director unless sooner transferred to me.

3. I agree that if I sell or attempt to sell or otherwise dispose of any of the said chattels without the approval of the Director in writing, or if the Director considers that through neglect or lack of reasonable care and attention the said chattels are being misused, or if they cease to be used by me for the purpose for which they were supplied, the Director may by his officers, agents or employees repossess the said chattels and sell or otherwise dispose of the same and apply the proceeds to recoup him for the cost price to the Director of the said chattels.

Dated at.....this.....day of.....19..

.....
 (Witness)

.....
 (Signature of Vendor)

APPENDIX CZ

CIRCULAR LETTER

By Order in Council, P.C. 5932, dated the 7th day of September, 1945, a copy of which is attached hereto, special authority was given the Director, Veterans' Land Act, to grant an amount not exceeding \$2,320 to an Indian veteran who settles on Indian Reserve lands, the said grant to be paid to the Minister of Mines and Resources who shall have the control and management thereof in trust for the said Indian veteran.

Disbursements of this grant shall be made by the Minister of Mines and Resources on behalf of the Indian veteran only for one or more of the following purposes:—

- (a) For the purchase of essential building materials and other cost of construction.
- (b) For the clearing and other preparation of land for cultivation.
- (c) For the purchase of essential farm livestock and machinery.
- (d) For the purchase of machinery or equipment essential to forestry.
- (e) For the purchase of commercial fishing equipment.
- (f) For the purchase of trapping or fur farming equipment but not breeding stock up to \$850.
- (g) For the purchase of essential household equipment not in excess of \$250.

(The purchase of land out of moneys obtainable under this grant is not permitted.)

Any Indian veteran who settles on Indian Reserve lands as aforesaid must, in order to receive the said grant, complete before his Indian agent in quadruplicate, form V.L.A. 191, a supply of which is enclosed. Three completed and signed copies are to be forwarded to the Director of Indian Affairs at Ottawa, the fourth copy is to be retained by the Indian Agent. A notarial or certified copy of the Indian veteran's discharge from His Majesty's Forces (naval term for Certificate of Discharge is Certificate of Service) must be supplied by the Indian applicant and attached to one of the application forms forwarded to Ottawa. When this form is being completed and filled out Indian Agents are to exercise extreme care to see that all statements made therein are carefully checked.

Indian Agents are responsible for seeing that the amount of the grant which they recommend, and the purpose for which it is to be used, represents the veteran's reasonable needs for the type of enterprise in which he intends to engage and that his qualifications are such as to warrant the belief that if assisted as proposed the veteran's successful rehabilitation is likely to be accomplished. It is no service to the veteran to set him up in a way that is not likely to bring about his permanent re-establishment. Furthermore, it would be a waste of public funds.

Upon reference to form V.L.A. 191, it will be noted that particulars of the veteran's membership in a band are to be set down, particularly the name of the band and membership number. *This is most important.* Cash will not be given to any applicant; all stock, equipment, machinery and supplies agreed upon will be purchased for him on the authority of the Director of Indian Affairs.

Upon the purchase on behalf of an Indian veteran of any chattels, the said veteran will be required to sign an agreement to the effect that the title, ownership and right of possession thereto, together with the natural increase of any live stock, shall remain in the Minister of Mines and Resources, for a period of ten years first following the date of first disbursement by the Director of Indian Affairs unless such title, ownership and right of possession is sooner trans-

ferred to the veteran. The veteran will also be required to agree that if any attempt is made to sell or otherwise dispose of any of the said chattels without the approval of the Director of Indian Affairs in writing, or if the Director of Indian Affairs considers that through neglect or lack of reasonable care and attention the said chattels are being misused, they may be repossessed on behalf of the Minister of Mines and Resources by any officer, agent or employee acting under his instructions and sold or otherwise disposed of and such salvage value applied against the cost of such chattels.

A complete inventory of all chattels purchased on behalf of an Indian veteran shall be required to be maintained by all Indian agents and annual checks of all such chattels made and reported to the Director of Indian Affairs.

In addition to the aforesaid grant, Indian veterans who return to or decide to live on Indian reserves as aforesaid, are entitled under the War Service Grants Act to the war service gratuity of \$7.50 for each 30 days' service in Canada and \$15 for each 30 days' service Overseas *but not to the re-establishment credit*. If any Indian veteran has received any or all of his *re-establishment credit* such credit must be paid back before he can benefit under the provisions of said Order in Council P.C. 5932, above referred to.

Further, there are also benefits known as "Out-of-work" benefits, Awaiting Returns Grant and Vocational Training Grant. This assistance is given to Indian veterans in the same manner as any other veterans and application therefor may be made through the Indian agent to the nearest representative of the Veterans Affairs Department who will furnish full information. There is attached to this circular letter two copies of a pamphlet entitled "Back to Civil Life" which is to be used in conjunction with this circular letter as a reference work. The addresses of Veterans' Welfare Officers and Personal Service Welfare Officers are given on the last page. This pamphlet has been prepared with great care and full information is contained therein with regard to the assistance to be given veterans of His Majesty's Forces.

NOTE:—An Indian veteran to be eligible for consideration under Order in Council P.C. 5932, dated the 7th day of September, 1945, above referred to, means a person who at any time during the war declared by His Majesty, on the tenth day of September, one thousand nine hundred and thirty-nine, against the German Reich and subsequently against other powers, has been therein engaged on active service in a naval, military or air force of Canada, or of any of His Majesty's forces if at the time of his enlistment he was ordinarily domiciled or resident in Canada, and

- (i) has served in a theatre of actual war, as designated by the Governor in Council under the authority of the Pension Act, or
- (ii) has served only in those parts of Canada which are not designated by the Governor in Council as a theatre of actual war, provided that such service shall have been for a period of not less than twelve months; and
- (iii) wherever he may have served is by reason of disability incurred as a result of such service in receipt of a pension; and has been honourably discharged from such naval, military, air force, or other of His Majesty's forces, or has been permitted honourably to resign or retire therefrom; and "veteran" also means a British subject who was ordinarily domiciled or resident in Canada at the beginning of the said war and who is in receipt of a pension in respect of a disability incurred while serving upon a ship during the said war.

(Veterans, whose service has been with the armed forces of the United States of America, do not qualify.)

D. J. ALLAN,
Acting Director.

APPENDIX DA

OTTAWA, November 19, 1945.

CIRCULAR LETTER No. 2

The attention of all agents is drawn to the circular letter dated September 28, 1945, regarding Indian veterans who settle on Indian reserve lands. Due to the many applications which are anticipated, further instructions on this subject are considered advisable in order that each application may be disposed of as expeditiously as possible.

Under the present scheme certain purchases will be authorized as set out in clauses (a) to (g) in the circular letter dated September 28, 1945. These purchases will be made by purchase order. There is definitely to be no question of permitting a veteran to arm himself with an open cheque and equip himself with an outfit of his selection with little regard to his actual needs and irrespective of the quality of his purchases. The Indian agent or Farming Instructor is his counsellor and adviser and they should together study his requirements and submit for approval in the original application a list of his requirements in the greatest possible detail.

For example, he needs a house which in his particular circumstances may have to accommodate from two to seven or eight persons. The type and size of the housing accommodation must, therefore, first be decided upon, keeping in mind the amount of money available in the grant for that purpose. When this has been decided, "a bill of materials" should be taken off in order that bids to supply the material may be obtained. Further, an intelligent and accurate estimate of the labour costs should be made, making sure that a finished house can be provided either with the money allotted or as augmented from the veteran's own funds.

Similarly with reference to the allowance for household equipment. This equipment should be listed in detail and must not exceed \$250 in total and must be essential household equipment. No application to purchase household equipment which, in the opinion of the undersigned, is outside this category will be entertained.

As to livestock, the regulations provided in that the instructions re "Band Loans" may properly be applied, that is, no horses will be purchased under 3 or over 7 years old cows should be between 3 and 5 years and T.B. tested.

All animals before purchase must be certified as to soundness and health by a qualified veterinary and by the Indian Agent or Farming Instructor as to their suitability for the purposes of the settler.

As to equipment, this also must be detailed and specified piece by piece. Speaking generally, it is not proposed to permit the spending of the portion of the grant which may be voted to this purpose in the purchase of cast-off and partially worn out equipment such as is often offered at auction sales, and in particular cases where such purchases are permitted the articles must be examined by expert mechanics and certified to be in good running order and condition, as well as suitable to the settler's needs and the power he has.

In this connection it is proposed to offer the least possible opportunity to local farmers or dealers to dispose of old cast-off or defective stock or equipment for cash to veterans. We do not want any 10 or 15-year old horses, 3-teated cows, or equipment halfway to the junk pile loaded on the shoulders of the veterans, and it is proposed to exercise every effort to avoid it.

Where possible, in purchasing supplies, material and equipment, the departmental purchasing agent will be used. Where local purchases are indicated, the agent and/or the Farming Instructor will be expected to exercise the fullest measure of care and good judgment in forwarding recommendations for purchase for the Minister's approval.

Competitive bids for labour and materials will be secured wherever possible and no accounts for labour costs payable to veterans or members of his immediate family will be approved.

The inventory of requirements submitted with the original application need not and will not be considered as final or conclusive, but it must be complete. It may, if circumstances warrant it, be changed or substitutions made provided that these changes are made with departmental approval.

Finally, applications forwarded by Agents which do not comply with the specifications herein set down will be returned to the agent for amendment.

Additional regulations as may be required from time to time will be issued.

R. A. HOEY,
Director.

APPENDIX DB

OTTAWA, January 4, 1946.

CIRCULAR LETTER No. 3.

VETERANS' LAND ACT

1. The Veterans' Land Act has been amended to permit the purchase of land on Indian Reserves.

2. Paragraph 2 of Circular Letter, dated 28th September, 1945, is therefore amended by deleting:—

(The purchase of land out of moneys obtainable under this grant is not permitted)

and adding the following sub-paragraph:

(h) The acquisition of occupational rights to lands, vacant or improved, located within the boundaries of any Indian Reserve.

R. A. HOEY
Director.

APPENDIX DC

OTTAWA, February 5, 1946.

To: Indian Commissioner for British Columbia,
Inspectors of Indian Agencies,
Indian Superintendent, Six Nations,
All Indian Agents.

WAR SERVICE GRANTS

1. Enclosed herewith are two circular letters: *Re-establishment of Veterans, War 1939-45* contains a summary of benefits provided by legislation and regulations thereunder. *Participation in The Veterans' Land Act by Indian Veterans on an Indian Reserve* gives in detail the regulations governing grants under The Veterans' Land Act to Indian Veterans who settle on Indian Reserves, procedure to be followed in making applications and follow-up action after the grant has been approved.

2. These should be studied carefully and every endeavour made to ensure that Indian Veterans in your agency obtain all the benefits to which they are entitled and, where there is a choice, encouraged to take advantage of those to which they are most suited and from which they will gain the greatest measure of re-establishment.

3. Also enclosed are two posters: "On to Civvy Street" and "A Job on Civvy Street" which outline graphically the various educational and other benefits for which Veterans may qualify.

4. I am most anxious that the rehabilitation of Indian Veterans shall be as great a success as possible. Any problems you have which are not covered in the two circular letters enclosed should be referred to the Department for advice and assistance.

R. A. HOEY
Director.

APPENDIX DD

DEPARTMENT OF MINES AND RESOURCES

INDIAN AFFAIRS BRANCH

OTTAWA, February 1, 1946.

Re-establishment of Veterans—War 1939-45

Veterans are entitled to the following:—

AT THE TIME OF DISCHARGE

Clothing Allowance

\$100 if discharged after 31st July, 1944.

Rehabilitation Grant

After 183 days' service or more:—

One month's pay.

One month's Dependents Allowance (if eligible).

Both at rates of pay of rank at time of discharge.

AFTER DISCHARGE—War Service Gratuity

AND

Basic Gratuity

\$7.50 per month of Volunteer Service in Western Hemisphere. \$15 per month for Service Overseas or in the Aleutians.

Supplementary Gratuity

7 days' pay and allowances, including Dependents' Allowance, if payable, and Subsistence Allowance for each 183 days' service Overseas or proportionately for lesser periods; all at rate of pay of rank at time of discharge.

payable in monthly instalments equal to one month's pay and allowances.

The application will be prepared and signed at time of discharge.

IMPORTANT

The dependent of a deceased soldier is entitled to payment of War Service Gratuities as above. Application should be made to:

Director of Estates,
Department of National Defence,
Ottawa, Ontario.

VOCATIONAL AND TECHNICAL TRAINING

The total period will not generally exceed 52 weeks. In special cases it may be extended but will not in any case exceed the period of service.

Includes tuition fees, student fees, athletic fees, travelling expenses from residence to place of training and \$60 per month for a single man, \$80 per month for a married man with additional allowances for dependents.

Application should be made to the local District Administrator, Department of Veterans Affairs, within 12 months of date of discharge, or within 12 months after the cessation of hostilities, whichever is the later date.

UNIVERSITY EDUCATION

A former university student or a veteran who is accepted for entrance to a university may receive the following: Tuition fees, student fees, athletic fees and \$60 per month for a single man. \$80 per month for a married man with additional allowance for dependents.

Payment will be made up to the period of service provided the veteran makes satisfactory progress, and may be extended in special cases.

Application should be made to the local District Administrator, Department of Veterans Affairs. Within 15 months of date of discharge applicant must enter university, except in special cases when authorized by the Training Division of the Department of Veterans Affairs.

VETERANS' LAND ACT

An Indian Veteran who wishes to take advantage of the Veterans' Land Act *outside* an Indian reserve should apply to the local Regional Supervisor, Veterans' Land Act.

DETAILS OF SETTLEMENT OF INDIAN VETERANS ON INDIAN RESERVES ARE CONTAINED IN A SEPARATE CIRCULAR, ATTACHED.

RE-ESTABLISHMENT CREDIT.

A veteran may take advantage of The Veterans' Land Act in addition to Vocational or Technical Training or University Education. If he takes any of the foregoing he is *not entitled* to Re-establishment Credit. If he does not take any of these he is entitled to Re-establishment Credit.

Re-establishment Credit is equal to the Basic Gratuity and may be used for the following purposes:—

- (a) *Buy, build, repair or modernize a house in which to live.*

It can be used to make up to two-thirds of the down payment, to reduce the present mortgage or to repair or modernize the veteran's house.

- (b) *Buy a business.*

It can be used to make up to two-thirds of the down payment on a *business or practice* which the veteran is qualified to run.

- (c) *Buy furniture or household equipment.*

It can be used to pay up to nine-tenths of the cost of household equipment or the *full* cost of repairs.

- (d) *Buy instruments, tools, equipment.*

It can be used to purchase tools, instruments or equipment necessary for the veterans trade or calling or to have such tools, instruments or equipment repaired.

- (e) *Pay insurance premiums.*

It can be used to pay premiums on insurance issued by the Canadian Government or for the purchase of Dominion Government Annuities.

- (f) *Provide working capital.*

It can be used as a source of working capital for the veteran's business or profession.

Application should be made to the local District Administrator, Department of Veterans Affairs.

AWAITING RETURNS, GRANTS.

Veterans who are operating a business or farm (including those established under The Veterans' Land Act) may be granted a living allowance, while awaiting returns, \$50 per month for a single man and \$70 per month for a married man, plus an allowance for dependents.

Allowances are subject to reduction by reason of receipt of other income, at the discretion of the Board. The total period will not exceed the period of service, with a maximum of fifty-two weeks. Application must be made within twelve months of the date on which operations commence.

In the case of Indian Veterans operating under The Veterans' Land Act the commencement date will be the date of the first agreement under the Act. Application should be made to the local District Administrator, Department of Veterans Affairs, giving full information including marital status, dependents, present income, etc.

UNEMPLOYMENT INSURANCE.

A Veteran who obtains a job covered by Unemployment Insurance and stays on the job for 15 weeks will get insurance credit for all the time spent in the service after 30th June, 1941.

VETERANS' INSURANCE.

Any time up to three years after discharge a Veteran may take out a Government Life Policy up to \$10,000. Application should be made to the local District Administrator, Department of Veterans Affairs, or by writing to: Superintendent of Veterans' Insurance, Department of Veterans Affairs, Bate Building, Ottawa, Ontario.

HEALTH BENEFITS.

A Veteran who becomes temporarily incapacitated from accepting work or from taking training and is not eligible under treatment regulations may be paid an allowance of \$50 per month for a single man, \$70 per month for a married man, with additional allowances for dependents.

Allowances are subject to reduction by reason of receipt of other income in excess of twenty dollars.

The total period will not exceed the period of service, with a maximum of 52 weeks. *No grant* may be continued beyond 18 months after discharge. Application should be made to the local District Administrator, Department of Veterans Affairs.

A Veteran is also entitled to free Medical Treatment during the first twelve months after discharge.

Application should be made to the local District Administrator, Department of Veterans Affairs, except in cases of emergency. Such cases should be reported to the District Administrator immediately.

OUT OF WORK BENEFITS.

At any time in the first 18 months after discharge a veteran who is fit for work and cannot obtain employment may obtain an allowance of \$50 per month for a single man and \$70 per month for a married man, plus additional allowance for dependents. This is payable for the length of time in the service, but not to exceed 12 months.

Application should be made to the nearest National Employment Service office.

APPENDIX DE

DEPARTMENT OF MINES AND RESOURCES

INDIAN AFFAIRS BRANCH

OTTAWA, February 5, 1946.

PARTICIPATION IN VETERANS' LAND ACT BY INDIAN VETERANS ON AN
INDIAN RESERVE1. *Who are Eligible*

Indian Veterans of the War 1939-45 who desire to settle on the Indian Reserve belonging to the Band of which they are members.

Veterans who have been dishonourably discharged are *NOT* eligible.

Persons who obtained loans or advances under the provisions of the Soldier Settlement Act and who are indebted to the Director of Soldier Settlement are *NOT* eligible.

2. *Purpose*

To assist Indian veterans to settle on the land or engage in farming.

This may be accomplished by:—

- (a) Assisting an Indian Veteran who has land and was engaged in farming before the war.
- (b) Establishing an Indian veteran in full time farming.
- (c) Establishing an Indian veteran on a small holding in conjunction with other employment or income.

3. *Qualifications.*

Grants under The Veterans' Land Act may be made to:—

- (a) Veterans with service outside the Western Hemisphere.
- (b) Veterans who have served within the Western Hemisphere only for a period of not less than 365 days. (Time spent in detention and/or absent without leave will be deducted.)
- (c) Veterans who are in receipt of a pension for disability incurred as a result of service within the Western Hemisphere regardless of length of service.
- (d) "Western Hemisphere" means the continents of North and South America, the islands adjacent thereto, and the territorial waters thereof, including Newfoundland, Bermuda and the West Indies but excluding Greenland, Iceland and the Aleutian Islands.
- (e) Grants may *NOT* be made to a veteran who received all or any portion of his Re-establishment Credit until the amount of Re-establishment Credit has been repaid.
- (f) A Veteran who has received Re-establishment Credit may qualify by re-paying the amount of Re-establishment Credit he has received to the Department of Veterans Affairs. Arrangements for repayment should be made through the District Administrator, Department of Veterans Affairs, from whom the Re-establishment Credit was obtained.

4. Expenditures

Expenditures may be made for the following:—

- (a) The purchase of essential building materials and other costs of construction.
- (b) The clearing and other preparation of land for cultivation.
- (c) The purchase of essential farm livestock and machinery.

Livestock requirements vary depending upon the class of farming to be followed. While hard and fast rules are not considered desirable, the following instructions are laid down for guidance:—

Horses to be of a weight and type suitable for the class of farming for which they will be used and not under three years or over eight years of age.

Horses as young as three years should be purchased only for veterans who are experienced stockmen.

Cows to be not over six years of age. Sows to have had not more than one litter, with preference for bred gilts. Sheep to be not in excess of five years and preferably under four years of age. Hens to be not older than yearlings. If baby chicks are purchased they should be from pulorum tested stock.

- (d) The purchase of machinery and equipment essential to forestry.
- (e) The purchase of commercial fishing equipment.
- (f) The purchase of trapping or fur farming equipment but *NOT* breeding stock.

The amount which may be expended for this purpose is limited to \$850.

- (g) The purchase of essential household equipment. *Expenditures* for this purpose are limited to \$250 and may include the following articles:

Stoves.

Washing Machines.

Refrigerators.

Kitchen tables and chairs.

Dining-room tables and chairs.

Standard bedsteads.

Standard mattresses and springs.

- (h) The acquisition of occupational rights to lands, vacant or improved, located within the boundaries of any Indian Reserve.

5. Purchases

In so far as possible purchases will be made locally on instruction from the Department.

You will make the purchases accompanied by the veteran and make sure the articles are suitable, that he is thoroughly satisfied with them and obtains the discounts allowed to veterans or the Government.

If you have difficulty obtaining supplies or discounts write the Department, giving complete description, manufacturer's name, model number, etc. and we will endeavour to purchase them through Departmental channels.

When purchases have been made:—

- (i) Get invoices in quadruplicate.
- (ii) Have three copies of the agreement completed.
- (iii) Attach a copy of the agreement completed.

Give one to the veteran with a copy of the agreement.

Retain one in your office with a copy of the agreement.

Attach vouchers for payment to the other two invoices and forward them together with one copy of the agreement to the Department.

6. *Points to remember.*—

- (a) A grant under The Veterans' Land Act is only one of various rehabilitation schemes.
- (b) It may be more advantageous to some veterans to take advantage of Re-establishment Credit; others may be able to take Training (Vocational, Technical or University) and apply for a Veterans' Land Act Grant later.
The point to remember is that he may take either Training or Veterans' Land Act Grant, of both, but if he does he has extinguished his Re-establishment Credit unless the Re-establishment Credit is greater than the grant received, in which case the balance of Re-establishment Credit is available. On the other hand if he has used any of his Re-establishment Credit he may repay the amount without interest charge and become eligible for Training or Veterans' Land Act or both.
- (c) The objective should be the Re-establishment of the Indian veteran to the best advantage to himself and the country.
- (d) There is obviously nothing to be gained and time valuable to the veteran, and expense to the public will be lost in attempting to settle a man under The Veterans' Land Act, if he, or the reserve on which he lives is not suited to that type of occupation.
- (e) Discuss fully with each veteran his rehabilitation problem.
- (f) If it decided to apply for a Grant under The Veterans' Land Act:—
 - (i) Endeavour to plan his ultimate objective.
 - (ii) Decide on the equipment, etc. he requires and, if possible include the entire programme in the original application.
 - (iii) If you cannot anticipate sufficient requirement to cover the entire \$2,320, ask for what is required to commence operations.
(Further applications can be submitted as the work progresses.)
 - (iv) Forward *three* copies of the application and two certified copies of the veteran's discharge certificate to the department.
 - (v) While the maximum grant is \$2,320, application should be made only for such amount as the veteran can profitably use to accomplish his re-establishment.
 - (vi) Don't ask for anything which cannot be supplied under paragraph 4 (a) to (h).
 - (vii) When completing the application enumerate the equipment, furniture, livestock, etc. required, giving quotations or, if this is not possible, estimated costs. If there is not sufficient space on the form make a separate list and attach it to the form. A detailed bill of materials for construction is not necessary but care should be taken that all costs, including labour, if any, are taken into account.
 - (viii) Check the veteran's progress periodically.
 - (ix) Do not expend more than the total amount approved.
- (g) If there is still a portion of the grant available another application may be submitted to cover the balance if further supplies are necessary. If no further funds are available the difference will have to be met by the veteran.
- (h) If he is having difficulties help him.
- (j) If he is not living up to his agreement, or cannot or will not make a success of it. send in a complete report to the Department.
- (k) Keep an inventory of everything purchased for him from the grant (including the progeny of the livestock).
- (l) Make an annual report to the Department on each case—the report to reach the Department by the 31st of January of each year.

- (m) When you submit an application in addition to answering all questions on the application form, give the fullest information possible about the applicant, his character, aptitude and prospects, and your own opinion of the proposition.
- (n) To ensure that the Indian veteran has proper title to the land on which he is being established, the following will be forwarded with the application:
 - (i) where land is being acquired from another Indian clear evidence of title by the owner.
 - (ii) Where land is being allotted:
 - Application for a location ticket
 - or
 - A resolution of the band or council allotting the land to the Indian veteran.
 - (iii) Where the Indian is already occupying the land:
 - A resolution of the band or council confirming that the Indian veteran is the recognized owner.
 - (iv) Finally, send in applications complete:—
 - (i) 3 copies of application form.
 - (ii) 2 copies of discharge certificate.
 - (iii) Evidence of title to the land involved.
 - (iv) A covering letter giving any information not included in the application form.

APPENDIX DF

45000

6 Apr., 1946.

VETERANS' LAND ACT

1. Arrangements have been made with The Veterans' Act for releases of *available* machinery, required by Indian Veterans, to be made by District Superintendents on request from Indian Agents.

2. If you are unable to obtain your requirements locally application for release from Veteran's Land Act pool should be made to the following:—

Ontario—

District Superintendent,
Veterans' Land Act,
Toronto, Ontario.

Manitoba—

District Superintendent,
Veterans' Land Act,
Winnipeg, Manitoba.

Saskatchewan—

District Superintendent,
Veterans' Land Act,
Saskatoon, Sask.

Alberta—

District Superintendent,
Veterans' Land Act,
Edmonton, Alberta.

British Columbia—

District Superintendent,
Veterans' Land Act,
Vancouver, B.C.

Stencil No. 173—46/47

R. A. HOEY,
Director.

APPENDIX DG

45001

DEPARTMENT OF MINES AND RESOURCES
INDIAN AFFAIRS BRANCH

OTTAWA, 18th April, 1946.

VETERANS' LAND ACT

Indian Commissioner for B.C.
Inspectors of Indian Agencies.
Indian Superintendent, Six Nations.
All Indian Agents.

1. Notwithstanding that detailed instructions regarding Veterans' Land Act applications were issued under date of 5th February, 1946, applications are being received *improperly completed* and in some cases requesting items which are not permissible. Some examples are requests for:—

- (a) Motor trucks for various purposes.
- (b) Seed.
- (c) Wearing apparel.
- (d) Horses for purposes other than employment on the Veteran's land.
- (e) Articles of furniture other than those specified in the instructions.
- (f) Fertilizer.
- (g) Gasoline or other fuel and oil.
- (h) Various other expendable articles which should be provided by the Veteran from his own resources.

2. In so far as horses are concerned it is realized these may be used for purposes other than cultivation of land, but there should be a primary need for them for this purpose before they are asked for.

3. Please bear in mind that these grants are to *assist* Veterans to become re-established by providing the *essential* equipment, etc.

4. Improperly completed applications only result in delays and it is the *Veteran* who pays in lost time, not the Branch or Agent.

5. In completing these applications the section containing your recommendation (on the reverse side) should show the breakdown of the grant as follows, as the case may be:—

Building materials and cost of construction .....	.....
Clearing and preparation of land .....	.....
Livestock and machinery .....	.....
Machinery and equipment for forestry .....	.....
Commercial fishing equipment .....	.....
Trapping or fur farming equipment .....	.....
Household equipment .....	.....
Purchase of land .....	.....
Total .....	.....

6. If the instructions issued are followed carefully there should be no need for correspondence involving needless delay.

R. A. HOEY,
Director.

APPENDIX DH

DEPARTMENT OF MINES & RESOURCES

INDIAN AFFAIRS BRANCH

OTTAWA, Ontario, 28th June, 1946.

THE VETERANS' LAND ACT

Tractors and Power Equipment

A considerable number of applications are being received which include requests for tractors and the various types of power equipment operated by them.

The Director of The Veterans' Land Act has drawn the attention of this Branch to the fact that in many cases the area being occupied by the veteran is not sufficient to warrant the economical use of power machinery and suggests that horse operated equipment would be sufficient. There are also some cases where the type of breaking required could much better be done by custom work, using a powerful tractor more suitable for the purpose. The costs of this breaking can be obtained from the grant under the heading, "Clearing and preparation of land".

It is felt that in some cases tractors are being requested because the applicant has taken a fancy to this type of equipment or because of a desire to keep up with his neighbour.

As you are aware, tractors and power equipment are in extremely short supply at this time and the Director, The Veterans' Land Act, does not feel that we are justified in providing tractors unless the operations warrant them. This is particularly so now, when it means that some other farmer, whose need is greater, will be unable to obtain a tractor.

You are the best judge of the necessity for this type of equipment and, in view of the foregoing, I request you to scrutinize closely all applications where tractors are asked for and to advise applicants to use horses where this type of equipment is adequate or more suitable.

There are occasions where an Indian has access to land other than that which has been specifically allotted to him, or which he owns, and which would justify his application for power equipment. In such cases, mention should be made of these conditions in the application to justify provision of a tractor.

To summarize, tractors should not be asked for unless there is a reasonable justification for providing them.

R. A. HOEY,
Director.

APPENDIX DI

OTTAWA, 4th July, 1946.

DEPARTMENT OF MINES & RESOURCES

INDIAN AFFAIRS BRANCH

Indian Commissioner for British Columbia,
Inspectors of Indian Agencies,
Superintendent of Six Nations,
Indian Agents.

ELIGIBILITY OF ALLIED VETERANS FOR REHABILITATION BENEFITS

1. Provision has been made for veterans of Allied Nations who were resident in Canada at the time of their enlistment and who returned to Canada to take up residence within two years of the date of discharge to participate in rehabilitation benefits provided for veterans of the Canadian Forces.

2. The benefits for which these veterans are eligible are:—

(a) The War Service Grants Act, 1944, including:

- (1) War Service Gratuity.
- (2) Rehabilitation Grant.
- (3) Clothing Allowance.
- (4) Re-establishment Credit.

(b) The Veterans' Rehabilitation Act, including:

- (1) Health Benefits.
- (2) Out-of-work Benefits.
- (3) Awaiting Returns Grants.
- (4) Vocational and Technical Training and University Education.

(c) Grants under The Veterans' Land Act.

(d) Treatment for disability attributable to service and not due to misconduct.

3. In order to participate in the foregoing benefits the veteran must:—

- (a) Have been domiciled in Canada at the time he joined the forces of the Allied Nations.
- (b) Have returned to Canada within two years from the date of his discharge.
- (c) Be domiciled and resident in Canada at the time he makes application.
- (d) Have served outside the Western Hemisphere *or* have 365 days' service within the Western Hemisphere *or* wherever he may have served be in receipt of a pension (from either the Allied or Canadian Government) for a disability incurred as a result of such service.

4. The regulations provide that the benefit payable shall be reduced by any amount which the allied veteran will have received or be entitled to receive from the Government of the nation with whose armed forces he served.

5. These regulations will apply particularly to Indians of Canada who have served with the forces of the United States of America. Applications for benefits under The Veterans' Land Act where the Indian is re-establishing himself on an Indian Reserve should be forwarded to the Branch in the normal manner. Applications for all other benefits including settlement under The Veterans' Land Act outside Indian Reserves should be made to the local representative of the Department of Veterans Affairs.

R. A. HOEY,
Director.

APPENDIX DJ

File 45001 (W.T. 3)

OTTAWA, 20 September, 1946.

The Indian Commissioner for B.C.
Inspectors of Indian Agencies,
Indian Superintendent, Six Nations,
Indian Agents.

VETERANS' LAND ACT

SEWING MACHINES

1. Advice has been received from the Director of the Veterans' Land Act that the list of articles in a previous directive, which may be purchased under the heading of household equipment, has been extended to include:

Sewing machines (non-electric)

2. The items of household equipment specified in the amended list, therefore, are:

Stoves.

Washing machines.

Refrigerators.

Kitchen-tables and chairs.

Dining room tables and chairs.

Standard bedsteads.

Standard mattresses and springs.

Sewing machines (*non-electric*)

3. Requests or purchases are to be confined to the articles specified in the above list.

4. Where Singer sewing machines are required, requisitions for purchase should be forwarded to the Department as we are in a position to obtain a generous discount on the purchase price.

R. A. HOEY,
Director.

APPENDIX DK

45001 (W.T. 3.)

DEPARTMENT OF MINES AND RESOURCES
INDIAN AFFAIRS BRANCH

To:

Indian Commissioner for British Columbia,
Inspectors of Indian Agencies,
Indian Superintendent, Six Nations,
All Indian Agents.

VETERANS' LAND ACT

Small Holdings

The regulations under the Veterans' Land Act have been amended by Order in Council by adding as Regulation number 22A, the following:—

- 22A (1) The approval of financial assistance for the establishment of a veteran in part time farming shall be confined to a minimum of two acres of land where the cost of such land and a suitable supply of water is in excess of the rate of Five Hundred Dollars per acre, and to a minimum of three acres of land where the cost price of such land and a suitable supply of water is at the rate of Five Hundred Dollars per acre or less, provided, that the Director may, at his discretion, reduce these minimum acreages by not more than twenty per centum (20%) to meet variations in local conditions.
- (2) The provisoes contained in the preceding sub-section may not apply:
- (a) In cases where commitments made by the Director prior to the twelfth day of September, 1946, do not come within the minimum acreages.
 - (b) To qualified veteran applicants in receipt of a disability pension of fifty percent or more.
 - (c) To Commercial Fishing establishments.

The effect of this regulation, in so far as small holdings on Indian Reserves are concerned, is that a minimum of *three (3) acres* is required. A reduction of 20 per cent, that is to a total of *two and four-tenths (2.4) acres*, may be permitted.

Agents will therefore ensure that in future the area of small holdings conforms to this regulation.

R. A. HOEY,
Director.

APPENDIX DL

DEPARTMENT OF MINES AND RESOURCES
INDIAN AFFAIRS BRANCH

December 12, 1946

VETERANS' LAND ACT

To: The Indian Commissioner for British Columbia,
Inspectors of Indian Agencies,
Indian Superintendent, Six Nations,
All Indian Agents.

Chattel purchases

It is noted that some Indian agents are continuing to submit vouchers for articles which are not permitted to be purchased under The Veterans' Land Act regulations. For your information and guidance, the following is an extract from a circular letter, recently issued by the Director of The Veterans' Land Act to his regional supervisors. As funds for grants to Indian veterans are provided under The Veterans' Land Act, these regulations apply equally to Indian veteran grants, and we must insist on strict adherence to them. You are directed, therefore, to make yourself thoroughly familiar with the contents of this letter, with a view to avoiding unauthorized purchases from these grants.

"Regulation 25 permits the inclusion, under the heading of farm equipment, of *essential* household equipment up to a maximum of \$250, subject to reasonable need. By administrative directive household equipment may not comprise articles other than a stove, a washing machine, a refrigerator, a kitchen table and chairs, a dining-room table and chairs, a standard bedstead, a standard mattress and springs and a non-electric sewing machine. No veteran may be supplied with more than one of the above items, or combination thereof, except the chairs which may range up to six for kitchen use and six for dining-room use. A cooking stove may be for wood, coal, gas, oil or electricity. A heating stove may be of any recognized type, except electric, which is not permissible in the light of Regulation 27, nor is it permissible to supply electrical heating appliances of any kind. Washing machines may be power or hand operated. Refrigerators may be ice box, electric, gas or coal oil.

"It is not considered possible or advisable to set up a hard and fast list of articles which may be purchased, either for full time farming or for part time farming (small holdings), aside from household equipment, because of the wide variety and types of holdings on which veterans are established. The total cost to the Director and the items supplied, as heretofore stated, must be based on reasonable need, and be limited, with the exception of household equipment, to useful *livestock and farm equipment* suitable to the holding and the work the veteran is doing on his land. It is a land Act that is being administered and all chattel items purchased should be those which will assist the veteran to cultivate, develop or maintain the land. If the veteran is interested in some line of endeavour commonly associated with the use of land for a productive purpose, he should be encouraged by the purchase of chattels which help him to achieve his objective, but in small holding enterprises only to the extent of providing him with a modest start. Assistance to small holders may be increased, if necessary, as

experience is gained by the veteran and progress is made in developing productive and profitable lines of agricultural enterprise. If he is specializing in some trade, business or hobby which is not commonly associated with the use of land for a productive purpose, his tools and equipment must be found from his own resources.

"The maintenance of chattel security is an important feature of supervision which will be difficult, if not impossible, unless care is exercised in the selection of chattels which are supplied. This is of concern aside from the basic necessity of dispersing public funds to the best advantage of the veteran and the State and of keeping our administrative practices within the spirit and intent of the Act and Regulations. Purchases have been made of tools ranging from a foot rule to a selection of bits and drills—minute pieces which cannot possibly be identified even a few days after delivery. Expensive planes, squares and other carpenters' and mechanics' tools have been passed for payment. A case recently came to notice in which a snow plough had been approved by the Supervisor. In another case a Supervisor bought an electric carpet sweeper, an item so completely outside any semblance of authority for purchase that the veteran was asked to repay its costs, and did so. Grass shears, watering cans, garden hose, clothes lines, horse blankets, stable lanterns and other similar items, which are not deemed proper purchases under the intent of the Act, have occasionally been authorized. In order to bring about a reasonable degree of uniformity of understanding among Field Supervisors as to what equipment may be supplied within the broad spirit of the legislation, it is hereby laid down that purchases under the heading of farm equipment (other than the specially authorized household equipment heretofore referred to) must not go beyond the scope of recognized propagating, seeding, cultivating, harvesting, farm processing, feeding and threshing equipment, non-fixed animal or poultry pens that cannot be regarded as permanent improvements, and other equipment such as harness, wagons, sleighs, stone boats, wheel barrows, weigh scales—in brief, items that are closely related to animal, poultry and crop production and marketing. The purchase of carpenters' tools is not authorized, and the supplying of small equipment of any description, the ownership of which cannot possibly be identified, is to be avoided. The only landscape implement which may be purchased is a hand lawn mower, not exceeding a medium priced machine. There is plenty of scope outside the moderate restrictions illustrated above to assist veterans who are making real productive use of the land at their disposal, and it is not unreasonable to expect them, from personal savings or earnings to equip themselves with the numerous small articles of farm equipment which have to be acquired, but which afford practically no security whatsoever for the investment of public funds that they involve.

"Expenditure may be authorized for chattel equipment to give an experienced veteran a modest start in such specialized lines of agriculture as fur farming and bee-keeping, but not for fur bearing animals or bees."

R. A. HOEY,
Director.

I.A. 1053
 REQU. 2344
 (K. P. 36477)

Treasury Account No.....

INDIAN AFFAIRS BRANCH

No. 45642

Payment of Family Allowance

Trader	Date
Address	Name of Family
You are hereby authorized to issue the following articles to:	Band & Band No.
	Family Allowance No.

ARTICLES		PRICE	
TOTAL		TOTAL	

AGENCY

INDIAN AGENT

Receipt Certificate

Date of Receipt

I HEREBY CERTIFY that I have
received the above Articles

Signature or mark of recipient

Signature of Witness

I hereby certify that this account is in agreement with the order issued by me, that the expenditure has been incurred legitimately, and that the charges are fair and just.

DATE

INDIAN AGENT

APPENDIX DN

FOODS

(Specially selected to augment and supplement the Indian diet with foods that will give Indian children proper nutrition.)

Milk, fresh, evaporated or dried
Canned tomatoes or tomato juice
Grapefruit juice
Rolled Oats
Pablum—for children up to 8 years of age
Pork Luncheon Meat—(Spork, Klick, Prem, etc.)
Dried prunes and apricots
Cheese
Butter, fresh or canned
Eggs, fresh
Eggs, Grade "A" dried in powdered form (Canadian product)
Green Vegetables
Dehydrated Vegetables
Flour, Canada approved Vitamin B
Oranges
Peas and beans
Sugar, corn syrup or molasses
Marmalade or Jam
Fresh meat
Bread
Tinned Soups.

CLOTHING (FOR INDIAN CHILDREN)

Layettes
Flannelette and woollen material
Gum rubbers
Yarn
Thread
Needles
Boots and Moccasins
Dress material
Caps
Shirts
Mitts
Woollen underwear (Fleece-lined must not be supplied)
Soaps, laundry and toilet
Toothbrushes
Toothpaste and tooth powder.

SPECIAL LIST

(An emergency list which is to be issued only on authorization of the Indian Agent to cover special circumstances.)

Rifles and Shotguns

Canoes

Ammunition

Nets

Canvas

Camp Stoves

Axes

Files

Saws

Traps and snare wire

Cooking utensils

Can
Com
I

SESSION 1947



SPECIAL JOINT COMMITTEE OF THE SENATE AND THE HOUSE OF COMMONS

APPOINTED TO CONTINUE AND COMPLETE THE EXAMINATION
AND CONSIDERATION OF THE

INDIAN ACT

MINUTES OF PROCEEDINGS AND EVIDENCE

No. 7

TUESDAY, MARCH 25, 1947

WITNESSES:

Mr. Diamond Jenness, M.S., Litt.D., F.R.S.C., etc., Dominion Anthropologist, Mines and Resources, Ottawa.

Mr. J. E. Matthews, M.P. (*Brandon, Manitoba*).

Mr. B. F. Neary, M.B.E., B.A., Superintendent, Welfare and Training Division, Indian Affairs Branch, Ottawa.

OTTAWA

EDMOND CLOUTIER, C.M.G., B.A., L.P.L.
PRINTER TO THE KING'S MOST EXCELLENT MAJESTY
CONTROLLER OF STATIONERY

1947



ORDER OF REFERENCE

HOUSE OF COMMONS,

TUESDAY, 25th March, 1947.

That the name of Mr. Stirling be substituted for that of Mr. the said Committee.

T

ARTHUR BEAUCHESNE,

Clerk of the House.

REPORT OF THE SENATE

WEDNESDAY, 26th March, 1947.

The Special Joint Committee of the Senate and the House of Commons is appointed to continue and complete the examination and consideration of the Indian Act (Chapter 98, R.S.C., 1927), and all such other matters as have been referred to the said Committee, beg leave to present the following as a

SECOND REPORT

Your Committee recommend that it be empowered to retain the services of counsel.

All of which is respectfully submitted.

W. H. TAYLOR,

Chairman, Senate Section.

With leave of the Senate the said Report was adopted.

REPORT TO THE HOUSE OF COMMONS

WEDNESDAY, 26th March, 1947.

The Special Joint Committee of the Senate and the House of Commons is appointed to continue and complete the examination and consideration of the Indian Act (Chapter 98, R.S.C., 1927), and all such other matters as have been referred to the said Committee, begs leave to present the following as a

SECOND REPORT

Your Committee recommends that it be empowered to retain the services of counsel.

All of which is respectfully submitted.

DON. F. BROWN,

Chairman.

MINUTES OF PROCEEDINGS

THE SENATE,

TUESDAY, 25th March, 1947.

The Special Joint Committee of the Senate and the House of Commons appointed to continue and complete the examination and consideration of the Indian Act, and all such other matters as have been referred to the said Committee, met this day at 11 o'clock a.m.

Presiding: Mr. D. F. Brown, M.P., Joint Chairman.

Present:

The Senate: The Honourable Senators Blais, Johnston, Macdonald (*Cardigan*), Paterson and Taylor—5.

The House of Commons: Messrs. Brown, Brunelle, Bryce, Blackmore, Case, Castleden, Charlton, Farquhar, Gariepy, Gibson (*Comox-Alberni*), Harkness, Little, MacLean, MacNicol, Matthews (*Brandon*), Raymond (*Wright*), Reid, Richard (*Gloucester*)—17.

In attendance: Messrs. R. A. Hoey, Director, Indian Affairs Branch; B. F. Neary, Superintendent, Welfare and Training Division; P. N. L. Phelan, Chief Training Section; A. J. Doucet and C. Clark, from Training Section; G. Armstrong and C. Roberts, from Welfare Section; H. M. Jones, Supervisor of Family Allowances; G. Patrick, Veterans' Land Act; all from Indian Affairs Branch; S. Bailey, Department of National Health and Welfare; Dr. Diamond Jenness.

On motion of the Honourable Senator Johnston, it was

Ordered: That the Chairman report to the Senate recommending that this Committee be empowered to retain the services of counsel.

On motion of Mr. Gibson, it was

Ordered: That the Chairman report to the House of Commons recommending that this Committee be empowered to retain the services of counsel.

Mr. Diamond Jenness, M.A., Litt. D., F.R.C.S., etc., Dominion Anthropologist but for five years on loan to the R.C.A.F., was called, made a statement, was questioned thereon and was thanked for his very valuable contribution to the deliberations of the Committee.

Mr. Matthews, M.P. (*Brandon*), made a short statement supplementing his report re reserves in his constituency.

Mr. B. F. Neary, M.B.E., B.A., Superintendent of Welfare and Training Division was called and made a statement. He will be recalled at the meeting on Thursday, 27th March next to conclude his prepared brief.

The Committee adjourned at 1.00 p.m., to meet again on Thursday, 27th March next, at 11 o'clock a.m.

T. L. McEVOY,

Clerk of the Joint Committee.

MINUTES OF EVIDENCE

THE SENATE,

March 25, 1947.

The Special Joint Committee of the Senate and the House of Commons, appointed to examine and consider the Indian Act, met this day at 11.00 a.m. Mr. D. F. Brown, M.P., (Joint Chairman) presided.

The CHAIRMAN: Our first item of business is a motion concerning the employment of counsel.

Hon. Mr. JOHNSTON: Mr. Chairman, I would move that the chairman of the Senate branch report to the Senate recommending that this committee be empowered to retain the services of counsel.

Mr. REID: Are you putting any date in there?

The CHAIRMAN: No, this is just a formal motion.

Hon. Mr. JOHNSTON: I think details were set out in the report that came from the subcommittee on procedure.

The CHAIRMAN: This is merely a motion to ask for power to engage counsel.

Mr. GIBSON: I would move that the chairman of the House of Commons section of the Indian Affairs committee report to the House asking that the committee be empowered to retain the services of counsel.

The CHAIRMAN: The first motion is moved by Senator Johnston and seconded by Senator Blais. All in favour? Contrary?

Carried.

The second motion is moved by Mr. Gibson and seconded by Mr. Little. All those in favour? Contrary?

Carried.

You understand, gentlemen, that this only is to ask both Houses to give us power to retain counsel. It does not set any time. It will be up to this committee to determine the time during which counsel shall be engaged.

Mr. REID: This means before we leave for the Easter recess we will decide the time of his employment.

The CHAIRMAN: After we have authority to engage counsel, we will decide for what length of time we are going to require him.

We have with us today Dr. Diamond Jenness, Dominion Anthropologist, from the Department of Mines and Resources, who has a presentation to make in connection with our work. I presume it is in order to hear Dr. Jenness.

Mr. GIBSON: Was it the intention to question Mr. Jenness at all?

The CHAIRMAN: That is on the agenda.

Dr. Diamond Jenness, Chief of the Inter-Services Topographical Section, Department of National Defence, called.

The WITNESS: Mr. Chairman and gentlemen: I received the invitation to appear before this committee only last Friday. That gave me little time to prepare a careful statement or forty copies of it as your clerk suggested I should bring with me.

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You will want to know my experience and qualifications for appearing before you. I was born and brought up in New Zealand, where I had many friends among the Maori population. I spent a year in New Guinea, studying the natives there, for the University of Oxford. Then I came to Canada in 1913 and spent three years in the Arctic studying the Eskimos. After a brief period overseas I was then attached to the staff of the National Museum here in Ottawa and later I became chief of the division of anthropology.

My task was to study the Indians and the Eskimos of the Dominion of Canada, their history, their manners, their religion, and so on. It was not to investigate their present-day condition or their outlook. That was the business of another department, the Branch of Indian Affairs. In carrying out my duties I had to visit many reserves from Quebec to British Columbia. I had to live on some of them for weeks at a time. I have published many books and papers about them in the course of my duties, most of them technical. This one, which is of a more popular character, was published in 1934 by the National Museum of Canada, is titled "Indians of Canada."

By the Chairman:

Q. What is the name of the book?—A. "Indians of Canada".

Q. By whom is it published?—A. It is published by the National Museum of Canada and can be obtained there. This is my personal copy. Shortly after the outbreak of the war I was attached to the Department of National Defence and I am still there. I have had little to do with the Indians since. Naturally during my thirty years or so of work among the Indians and Eskimos I could not but be acutely aware of their present condition and general outlook. Dr. Tisdall recently spoke to you about their health, or rather their lack of health, and the unsatisfactory diet which in many cases is the cause of it. He spoke particularly about the Indians around The Pas, but the shocking health conditions he discovered there are widespread throughout the north, and especially prevalent in the vicinity of white settlements and trading posts. Indeed, one can almost say that in northern Canada the health of the Indians and Eskimos has declined almost in direct proportion to their contact with whites. Thus the Eskimos of the Coronation Gulf area, with whom I lived from 1914 to 1916, had no T.B., no influenza, no measles, no venereal disease. Physically they were stronger and healthier than the Eskimos to the west in the Mackenzie river delta and in Alaska, and stronger and healthier than the Eskimos in the Hudson's Bay area to the east.

At that time these Coronation Gulf Eskimos had hardly seen a white man. There were no trading posts among them, no missionaries and no police. They were living in the old stone age using bows and arrows. I have not revisited that area since 1916, but I know that in 1923 nearly 20 per cent of the population there was wiped out by influenza, that two years later T.B. reached almost epidemic proportions—there were about 90 cases at the mouth of the Coppermine river alone—and that since then the diet has greatly deteriorated, as it has elsewhere in the north; that whereas in my day it consisted almost 100 per cent of meat and fish today about 50 per cent of it is bannock and tea, which is not a wholesome diet.

I have seen this same effect of white contact among the Indians also. In 1925 I spent about three weeks at Fort Graham on the Finlay river at the head waters of the Peace in northern British Columbia. Many of the Indians who were living there around the trading post were covered with scrofulous sores, but while I was there an independent band of Indians and halfbreeds came and camped on the other side of the river. They stayed for two days only, just

enough to trade their furs. Then they disappeared for another twelve months into wilderness between the head waters of the Peace, Finlay and Liard rivers. These back country natives were healthy, upstanding and self-reliant.

That brings me to the second change that has been brought about among the Indians by white contact. The more primitive and remote the Indian the more energetic he is and the more self-reliant. He has dignity and character; he stands on his own two feet and is the master of his own fate.

Unhappily nearly all our Indians today—not only the northern ones, but those in the south, too, who live on reserves, whether here in the east or on the prairies or in British Columbia—have lost their dignity, their self-reliance and self-respect. When you visit them in their homes you can hardly believe that they are the same Indians that we read of in our history, Indians who delighted to go on the warpath and to run down buffalo.

You will ask why they have lost their self-respect, why they have lost their independence. I believe you can see the answer today in Central Europe. There, as you know, scores of thousands of individuals who were uprooted from their homes by the Nazis—concentration camp victims, slave labourers, and others—have been segregated from the German and Austrian populations around them and placed in special camps, displaced persons camps, where they receive not only food and clothing, but special medical care and educational facilities. At first the allies thought that the rehabilitation of these people was a purely economic problem; that, given opportunities for employment, they would gradually leave the camps and carve out careers for themselves. Very soon, however, it appeared that it was just as much a psychological problem as an economic one. Through being segregated in these special camps, through being cut off from world currents, through being cut off from life and society all around them, and made completely dependent on the authorities for their daily needs, these displaced persons developed warped mentalities. They lost their initiative and enterprise. They began to complain of their rights, to demand everything and to give nothing, to disclaim any responsibility for their future welfare, and altogether to prove most difficult to handle.

Of course, not all displaced persons became so warped, but a large percentage of them did, as we know from our own Canadian social workers who have been trying to speed their rehabilitation.

What has taken place in Europe is exactly what has happened to our Indians. We segregated them from the white population for their own benefit. We thought that, since they did not appear capable of taking care of themselves under modern conditions, we would protect them, we would train them and educate them until in time they would become useful citizens. Our intentions were excellent. Unfortunately, instead of educating and training them for citizenship and a free life that was just around the corner, we shut them up indefinitely where they would be out of the way of the white man. We have kept them from starving, it is true, but we have made them pariahs and outcasts. In consequence, they have developed the warped mentality of world outcasts just like the occupants of the displaced persons camps in central Europe.

You may think these are harsh words, but let me tell you some of the things that I have seen with my own eyes. In the little town of Hazelton, on the railroad to Prince Rupert, I was gravely reprimanded for walking by the side of a fine old Indian gentleman 20 years my senior. In that district Indians walked behind a white man like his dog.

Again, I asked the keeper of the pound on the Sarcee Indian reserve near Calgary why he did not try to increase his miserable income by working as a harvester for some of the white farmers round about. "I used to," he answered, "but because I am an Indian the white farmer pay me only \$2.50 a day instead

of the \$4 they pay their white labourers, although I work just as hard as the white labourer." That was 20 years ago, but the same prejudice operates there today, as I know from a United States professor who recently visited me. With his wife he has just spent many months on the Blackfoot Indian reserve nearby studying present day conditions among them. He reports exactly the same prejudice today against the Indians among the white farmers.

Here is another example. An Ojibway Indian from Lake Huron came back from the first great war wearing the military medal with bar and the Croix de Guerre. A few years later when I met him he was an outcast from two worlds. The local white population would not receive him because he was an Indian, and his fellow Indians distrusted him because he wanted them to live like the white man.

Most pathetic of all perhaps was the fate of a young Indian girl from a reserve just north of Victoria, British Columbia, on the Saanich peninsula. She attended the little school near the reserve, a school reserved for Indian children only. Later she went to Coqueltitza high school near Chilliwack, another missionary school also reserved for Indian children only. I believe it is now closed. I saw her first in the fall of 1934, just after she had returned home from that high school. She was then 16 years of age, well built, good looking, full of energy and joie de vivre, like any other healthy young girl just out of school. But what was she to do? She had no friends or acquaintances in the white world except the teachers in the missionary school. Her father was old. He had a little vegetable garden and some apple trees. He caught a few fish, and he earned a few dollars by carving miniature totem poles and selling them to the stores in Victoria. Her mother was not young either. She helped out the family income by knitting woollen gloves and these Cowichan sweaters that have always been in demand on the west coast. There were only two things that the girl could do. She could try to become a maid in some household in Victoria although she was a Siwash and knew nothing about a white household. That is the name white people in British Columbia call the Indians. Siwashes. It is the same name that is given to the dogs in Alaska. If you go to Alaska people call a dog a Siwash. In British Columbia Indians are called Siwashes.

Mr. REID: Just like calling an Italian a dago.

Mr. GIBSON: It is not very general. There are too many gentlemen out there.

The WITNESS: She knew nothing about work in a white household. On the other hand she could sit at home and knit sweaters with her mother. She chose the latter. It was the path of least resistance and, of course, it pleased her parents who wanted to have her at home near them. But sitting at home all day knitting sweaters is no life for a young girl of 16. She wanted some fun out of life. She wanted to go to dances. She wanted to see the movies in Victoria so she began to sneak out at night with some Indian boys who had an old Ford car. In the spring of the following year that girl was a regular prostitute on the outskirts of Victoria. She had been made an outcast by our reserve system and never given a chance.

You may think that these are isolated examples. They are not. They can be duplicated in any part of Canada. I have been in places where even the churches condone or agree to a "Jim Crow" law. In worshipping God the Indians sit on the left and the white people on the right.

I mentioned at the beginning that I was brought up in New Zealand. Maori boys attended the same schools as I did. They went to the same high school. They went to the same university. Their fathers may have been cannibals; their grandfathers certainly were. There were four Maori members of parliament, one of them a cabinet minister. A little later the acting prime minister of New Zealand

for nine months was a Maori. There are four Maori members of parliament today. There have to be under New Zealand law. For a time my next door neighbour was a Maori doctor, a physician with an excellent reputation who treated whites and Maoris alike. There has never been in New Zealand any sharp segregation of the Maori, although there was, and still is, a district in which they predominate. Consequently there is no Maori problem because they are citizens on an equal footing with whites. I should like to tell you off the record about a little incident.

(Off the record)

Canada's intentions towards her Indians were good. She was quite sincere when she established the reserve system to train them for citizenship. But how long is that training to last? Some of our eastern reserves were established 150 years ago. Does it take 150 years to convert an Indian into a useful citizen, but a Maori only one generation?

I am strongly of the opinion, therefore, that Canada should cease to shut her eyes to her Indian problem and should take her obligations seriously. How can our representatives abroad continue to champion the rights of small nations or of subject peoples when here at home we continue to keep our Indians, generation after generation, in what have become, whether we like to call them so or not, confinement camps?

Last night I happened to be reading this little brochure* brought out this year by the Canadian Institute of International Affairs and I came across this passage which I should like to read to you:—

Canadians are generally unaware also that some residents of the nation are "non-self-governing" and that the condition of the Eskimos and Indians may properly be considered a subject for report to the trusteeship council of the united nations. Senator Wishart Robertson speaking before the united nations on November 14, 1946, said:—

We have all pledged ourselves to accept as a sacred trust the well-being of the inhabitants of all non-self-governing territories, no matter what form of administration they enjoy. It is our solemn responsibility to contribute as best we can to the attainment of these high objectives no matter in what capacity we may serve.

That includes the Indians of Canada.

It has often been objected that the greatest opposition to abandoning the present reserve system will come from the Indians themselves. That is quite true, for by this time they have developed the warped mentality of a segregated or outcast people. For precisely the same reason many displaced persons in the central European camps bitterly protest being forced away from the shelter of those camps.

A striking example of this "reserve" or outcast mentality, as I might call it, comes from the United States. After Pearl Harbor the United States government evacuated many thousand Japanese from California and confined them in a large camp in the middle west. When all danger had passed it decided to close this camp, and to let the Japanese re-establish themselves wherever they wished. A notice was therefore posted that the camp would be closed at the end of nine months, and a number of officials were appointed to help the occupants find new homes. The Japanese violently protested this new "eviction", as they termed it; the government, they said, had forcibly confined them to this camp in violation of their rights as citizens, and now it was morally obligated to maintain them there at the public expense unless it was prepared to restore all the land and other possessions in California that they had vacated.

* "Frontier of Destiny—The Canadian Arctic," by Trevor Lloyd, published by Canadian Association for Adult Education and the Canadian Institute of International Affairs. Vol. VI, No. 7, at page 7.

They held one protest meeting after another; but the government stood firm. Then, one by one and family by family, some of the Japanese began to trickle away and establish new homes in different places. As the weeks went by the trickle became a stream, until, when the camp was finally closed at the end of the nine months, only a very small percentage remained to be evacuated.

Some four years ago I drew up a condensed plan for liquidating our whole Indian reserve system within a definite time limit, which I fixed, somewhat arbitrarily, at twenty-five years. The precise number of years, however, is relatively unimportant; what is important is that the time limit should be definite and not too remote.

There are undoubtedly many weaknesses in my plan which will be evident to abler and more experienced administrators. Nevertheless, as I wrote to the Hon. Mr. Claxton when I submitted it to him last year (he was at that time Minister of National Health and Welfare), it does have one real merit. Instead of proposing merely temporary or palliative measures, it attacks the Indian problem right at its roots and sets a definite term for its complete and final solution.

Have I your permission to read this plan? It is very short.

PLAN FOR LIQUIDATING CANADA'S INDIAN PROBLEM WITHIN 25 YEARS

Objective.

To abolish, gradually but rapidly, the separate political and social status of the Indians (and Eskimos); to enfranchise them and merge them into the rest of the population on an equal footing. The realization of this plan should:

- A. Improve the Indians' social and economic position, now so depressed as to create "leprous" spots in many parts of the country;
- B. Abolish the permanent drain on the federal treasury of the millions of dollars yearly now spent on Indian administration.
- C. Fulfil the almost forgotten pledge of the government when it adopted the system of confining the Indians to special reserves.

Outline of Plan.

1. Change the present Indian educational system by abolishing separate Indian schools and placing Indian children in the regular provincial schools, subject to all provincial school regulations.

For a period of 10 or more years this may require:—

- (a) Per capita subsidies from the federal government in lieu of school taxes levied on Indian families;

In British Columbia, may I remark, you could see in the same little district Japanese children going to the schools with white children and half a mile away Indian children going to segregate schools—not half as good.

- (b) Morale promotion among the Indians (e.g. clothing grants, home inspection, etc.) and an educational campaign among white school communities, to mitigate any prejudice.

- (c) Special facilities (scholarships, etc.) for Indian children to attend technical schools and colleges remote from their homes.

2. Include the Indians (and Eskimos) in all "Reconstruction" measures, e.g. those dealing with unemployment, public health, health insurance, and other phases of social security.

3. Appoint immediately a commission of 3 (the chairman to be a judge, and one member an agriculturalist) to study the various Indian reservations throughout the Dominion and to advise on the best means of abolishing them, of enfranchising the inhabitants, and giving them an eco-

conomic status comparable with that of their white neighbours. The commission should be given a broad mandate so that it may adjudicate in each case the relative merits and demerits of individual versus co-operative ownership of reserve lands, the proper disposition of trust funds, timber and mining rights, and other complicated problems. It should present its report within two years of its appointment, and legislation implementing its recommendations should follow with as little delay as possible.

4. Increase the educational facilities of the migratory northern Indians (whose territory is not suited for either farming or ranching) in order to qualify them for such new types of employment as: aeroplane mechanics, mineral prospecting, wireless operation, game and forest protection, fur farming, etc. These educational facilities might include:

All of these pursuits, even that of aeroplane pilots, were carried out by the Eskimos in Greenland and even by the Eskimos in Siberia. Before the war three Siberian Eskimos who live just across the strait from Alaska were civilian aeroplane pilots, but I doubt if we have a single Eskimo who could read the instructions on the dial of an aeroplane or even read the barometer or the thermometer. In Greenland they are doing that all the time, and they are doing that even in Siberia.

(a) Intensive classes for children in ordinary school subjects, and special courses for adults in mineral prospecting, motor mechanics, etc., during the summer months when the Indians tend to congregate;

This plan was made out before there was an investigation into Indian education by Dr. Moore.

(b) Free technical training for selected boys and girls at suitable centres, e.g., Le Pas, Churchill, etc.

D. JENNESS.

April/1943.

That was my plan. As I say, it was drawn up four years ago by myself. It could be best understood by an experienced administrator like Mr. Hoey who is very much more experienced than I am; but its main merit is this: it does attack the Indian problem at its root; it sets a definite term for its solution and for a solution that will be final and definite. I thank you.

The CHAIRMAN: Thank you, Dr. Jenness.

Mr. REID: Mr. Chairman, I think I voice the views of all the committee when I say that this is one of the finest talks we have heard, and at the same time we have had presented to this committee a real plan, and with most of what has been said by Dr. Jenness I am personally in entire accord. We might as well make the statement boldly that we have failed in our policy in this regard for the past fifty years. I think the sooner the people of this country admit their mistakes the better, in view of facts that have come before this committee. We now have a real plan with most of which I am in complete agreement.

Now, there are one or two questions I would like to ask the witness.

By Mr. Reid:

Q. I wish to refer to the first paragraph where you say in (c): "Fulfil the almost forgotten pledge of the government...." What was the pledge of the government?—A. That pledge was to train and educate the Indians for citizenship so that they could become full citizens of the dominion. They put them on Indian reserves so they could be educated and trained and put on an economic basis equivalent to the whites around them.

The CHAIRMAN: When was that made?

The WITNESS: When they were put on reserves—with each treaty. Mr. Hoey could tell you more about that. That was done by treaty with the Indians.

By Mr. Reid:

Q. In proposing to the committee that you appear here I had one or two further things in mind. I would like to ask you this question: As regard blood lines, is the Eskimo of the same racial origin as the Indian?—A. The Eskimo is really of the same blood line as the Indian. That is to say, our Indians are mixed peoples. They began to come over here, we believe, 20,000 years ago.

Q. From the Orient?—A. From the east. About 20,000 years ago there may have been white people living in northeastern Asia, not just Chinese people as there are today. So they may have been coming over too. They did not come all at once, but they came in small parties, some, one century and then some, another century, over a period of thousands of years. So it is possible that some of the earlier peoples who came over may have been of the white race, but we believe that the later ones who came to this continent belonged to Mongoloid stock. On this continent they became very mixed. There is Mongoloid blood in our Eskimos and Indians. To that extent you can say that they are of the same racial stock.

Q. With most of this plan placed before the committee I will be in agreement, I think, yet I have my doubts of a bold stand being taken. I am sorry to have to admit that. I would like to see this done and I would be all for it; but having that misgiving, I would like to ask this question: If that system is improved and we still carry on treating the Indians as Indians, still looking on them as wards and children—I have asked this question before and I am asking it again—how far out would you call a person an Indian, in the blood line. I understand that in New Zealand the government recognize the Maori up to 50 per cent. We have seen the Indians changing; there is no more that red man; still we call them Indians and still ostracize them and keep them apart as outcasts, as you say. Now, if you make the changes as outlined—and I would like to see the changes carried out—that is all right; but if we do not, have you any way of deciding how far we can call a person an Indian?—A. The so-called Indians of Caughnawaga have no more Indian blood in them than have some of the people in the villages down the St. Lawrence between here and Montreal—there is about the same proportion of Indian blood. That is to say that there is a little admixture of Indian blood in the white population; but as far as concerns the Caughnawaga Indians of the Six Nations Indians, they themselves do not know how much Indian blood they have, and many of them believe themselves that it is not more than 25 per cent. It varies with some of them. Mr. Monture, whom many of you know, and who is a highly respected citizen and one of our leading scientists, does not know how much Indian blood he has; he does not know whether it is 25 per cent. There may be as little as 10 per cent of Indian blood in some cases.

Q. What do they do in New Zealand in this regard?—A. In New Zealand the Maori is a citizen. A man is proud to call himself a Maori. If he has quarter blood he can call himself a white man or a Maori, whichever he wishes. Let me give you an instance: Dr. Peter Buck is, I think, really a half-breed Maori. He is a doctor and he was a member of parliament in New Zealand. He served in the New Zealand forces in the first great war. Then he was made administrator for the South Seas by the New Zealand government. Later he came over to the United States to Yale University as a professor. He is a leading authority on South Sea islanders, and he takes pride in being a Maori. He is now head of the Bishop Museum in Hawaii and he is one of the most distinguished citizens in Hawaii. It is an honour to be a Maori in New Zealand when you have even quarter blood. There is no discrimination because they are free citizens; they are not segregated. Here, however, it is a disgrace to be an Indian because an Indian is an outcast.

Q. Now, my last question—A. May I say this: suppose this government, as you suggested, takes no action, then as a private citizen I say this government or

this country will have to face criticism from the U.S.S.R., which is not segregating its native peoples, and I believe has in its own newspapers attacked this country for its treatment of the Indians. We will have to face up to criticisms from other countries such as the Netherlands. Holland has changed its policy entirely as regards East Indians which is much more enlightened than ours toward our Indians. The policy of Great Britain toward its colonial peoples is much more enlightened than is ours. We are behind the world in our treatment of our Indians and we are likely to be brought before the bar of the world, before the united nations, as this gentleman says in his paper, because of our treatment of our Indians.

The CHAIRMAN: I think it is only fair to say that the people of Canada, through the government, are most anxious to do something in connection with this matter. That is why this committee has been formed. It is up to this committee in the expeditious way in which they go about their work and the conscientious attitude which they assume to bring these benefits to the Indians. If you look at the terms of our reference you will see that we have a duty to perform and we are trying in our own way to perform that duty; and I think you will find that the people of Canada generally, as proposed through the government, are most anxious to work these benefits.

By Mr. Reid:

Q. My last question: Have you visited the Metlakatla Indians?—A. No. Do you mean the ones in Canada or the United States?

Q. Both.—A. No, I have not. My colleague, Br. Barbeau, has.

Q. I have a reason for asking that question, because there you have a tribe of Indians who have something to show Canada in the way they administer their own affairs. I wondered if you have ever visited them. Should we encourage that by enfranchising the Indians and setting them up on their own?

The CHAIRMAN: Dr. Barbeau is to be here at one of our next meetings. He was to be here to-day, but only returns to Ottawa tonight.

The WITNESS: May I add one word? I think the establishment of this committee is the most hopeful thing I have seen in fifty years, and I hope its labours will be very fruitful.

By Mr. Castleden:

Q. Would your experience lead you to the conclusion that the Indians in Canada are just as capable as the Maoris of New Zealand in reaching the standards which the Maoris have reached?—A. Oh, quite. That is the belief of every person in the United States and in Canada who has had anything to do with this matter.

Q. I agree with you thoroughly. In reply to Mr. Reid you referred to the treaties under which the Indians operated—the treaties signed by the representatives of Queen Victoria—and the things there promised them; but it is true, is it not, that there are parts of Canada which are not under treaty; and if it is true, would you not say that we promised the Indians these things in the Northwest Angle treaty (No. 3) of 1873 and the Qu'Appelle treaty (No. 4) of 1874, and other treaties; but is it not true that there are no treaties with regard to the Indians of British Columbia?—A. I think there are treaties. The Indians were put on reserves about 1912, and I think there are treaties for them; but there are no treaties for the Eskimos.

By Mr. Matthews:

Q. To what extent is the Maori considered a ward of the New Zealand government, if he is at all?—A. He is not a ward of the New Zealand government.

Q. That is what I thought.—A. The King country of the North Island is recognized as a Maori district only because they dominate there, but they are free to go to any school, and they have the full rights of a citizen in New Zealand—they have exactly the same rights as the whites. There is no discrimination whatsoever.

By Mr. Harkness:

Q. There are, as I understand, something in the nature of reservations in New Zealand for the Maoris, are there not?—A. They set aside the King country for them in the centre of the North Island. In my own part of the country, in the extreme south, there are Maoris living and there are no reservations of any kind. The Maoris have all been absorbed. There was this country called the King country where there were no whites at onetime and that is recognized as Maori country. It is now being opened up, and I think white people are living there now.

Q. That is what I was getting at: whether that reserve is being continued? —A. I am not sure of present-day conditions.

Q. To what extent have the Maoris been absorbed by the general white population through the mixing of blood streams and so forth?—A. Quite a good deal. There is a prejudice against the low caste Maori just as there is against a white man who becomes nothing but a loafer, a casual labourer, and so on. If a Maori is an educated Maori there is no prejudice against him. The Maoris mix freely with the white women and vice versa. There is at the present time quite free inter-marriage. Naturally, the Maori labourer is rather looked down upon in some ways as are low class labourers in any other class of people: it depends on his economic condition.

The CHAIRMAN: I suppose a white man is in the same position?

The WITNESS: He is looked upon in the same way.

The CHAIRMAN: The fact that he is a Maori has nothing to do with it?

The WITNESS: The fact he is a Maori has nothing to do with it. Perhaps that is not absolutely true, because he is a little bit different in features, his features are coarser; there may be a slight difference. He is like a dark European. There is no more prejudice against the Maori than there would be against, say, an Italian or somebody slightly darker than a white person. Ninety-nine per cent of the people in New Zealand are of English, Scotch or Irish origin, but there is no more prejudice against the Maori than there would be against a Pole or a Spaniard or somebody slightly darker.

By Mr. Harkness:

Q. The situation is that the Maoris are being rapidly absorbed into the general stream of life, and in a reasonably short space of time there will be no such thing as a Maori?—A. Exactly.

By Mr. Gibson:

Q. Is it not true that the Indians in Canada have been offered complete political and economic freedom? I have never seen any prejudice against an Indian going into a white community, voting, or sending his children out to a white school, if he cares to. We have offered them that, but they have not accepted.

Mr. BRYCE: We have persons in the Dominion of Canada who will not employ Indians because they do not pay taxes.

The CHAIRMAN: Is that correct, Mr. Bryce?

Mr. BRYCE: Yes.

The CHAIRMAN: You mean when he gets off the reserve?

Mr. BRYCE: Yes.

The CHAIRMAN: He has to pay taxes as soon as he gets off the reserve; he becomes enfranchised.

Mr. GIBSON: That is a statement that is either correct or not.

Mr. BRYCE: We found that out when the commission toured the eastern provinces. The men could not leave the reserves because they could not get work. We are trying to establish them and give them a square deal and councils, and reeves, refuse them work because they are not paying taxes. We are trying to establish them to become citizens.

The CHAIRMAN: They are living on the reserves.

Mr. BRYCE: Yes; men must work.

Mr. GIBSON: They do not have to live on the reserve. The Indian has every right I have.

Mr. BRYCE: Mr. Gibson can ask Mr. Hoey. If they must go into the reserve to live not even you can establish them to be free.

Mr. REID: Dr. Jenness mentioned something that is well worth this committee's interest, and I am glad to have it brought to the committee's attention. He mentioned that the Orientals came to British Columbia—the Japanese—and they went to our schools and mixed with our white children, but the Indians were put by themselves. Now, they are both members of Oriental races. I have seen schools in my district with nine Japanese children and three white children, and I have seen schools with five Japanese children and eight white children, and they all sat in the schools together. That is a fact that has been overlooked. They have mixed with our children, but we have segregated the Indians and put the Indian children in schools by themselves, which I think is wrong.

By Mr. MacNicol:

Q. With regard to the educational system in New Zealand and the education of the Maori race, are the schools operated by the government?—A. The schools are operated by the government.

Q. Are there church schools?—A. I think there are no mission schools of any kind in New Zealand, no church schools that I know of.

Q. All government schools?—A. All government schools.

Q. Perhaps that is the main reason for their advancing so rapidly?—A. It may be one reason.

By Mr. Castleden:

Q. They were not placed on reserves?—A. No. After the Maori wars there was one mountainous district in the centre of North Island which was inhabited only by Maoris. That was made a Maori area. Schools were established there by the government. Some of the teachers were white to start with. Now many of them are Maori teachers. Elsewhere where the Maoris were in different parts of the country where there was a white population around them there was no separate reserve. They went to the same schools as the white children.

By Mr. Reid:

Q. Are the Maoris dealt with by the federal authorities or by the provinces? A. In New Zealand it was all by the central government. I think education is under the government of the whole country, the central government.

By Mr. MacNicol:

Q. You just have the one government?—A. Yes.

By Mr. Gariepy:

Q. No provinces?—A. No.

The CHAIRMAN: Can we get along with our next witness?

By Mr. Gariepy:

Q. How do the people live?—A. How do they live?

Q. Yes.—A. Most of them were farmers. They cultivated the ground. They grew sweet potatoes. Then the white man came and they learned to grow the same crops as we do. They learned to farm the same way as the white man did. They had to live.

Q. Do they own farms of their own?—A. They own farms of their own.

By Mr. MacNicol:

Q. Are there many of them who are doctors, lawyers, and professional men?—A. Quite a number, about the same percentage as the white population.

Mr. GARIEPY: Members of parliament?

Mr. MACNICOL: Four members of parliament.

By Mr. Charlton:

Q. I should like to ask one question which I feel is important. Have the Indians themselves been made acquainted with this plan, and what do they think of it?—A. I have never handed this plan to the Indians. I gave a copy to Mr. Hoey who I think is quite sympathetic with the idea. I have the greatest respect and admiration for Mr. Hoey. I think you could not get a finer administrator, but he is only administrating. I gave him a copy of the plan. I gave it to the Social Science Research Council and asked them if with their funds they would investigate the condition of the Indians. For a year or two they did not. Then they had that investigation, with which Dr. Moore and those other gentlemen were connected, as to the education and health of the Indians in the north. I sent a copy of it last year to the Hon. Mr. Claxton, the then Minister of National Health and Welfare. I distributed it to a few friends, but I had no authority to do more than that with it. It is just propaganda on behalf of the Indians.

Q. Do you not think the Indians themselves should be asked what they think of it?—A. Yes, but if I were to send this around to the reserves I would be interfering with the administration of the reserves. I am supposed to have nothing to do with the administration of Indian affairs. If I were to circulate this on the reserves then the government could say to me, "You are propagandizing."

Q. I am not suggesting you should do it, but I think you would suggest we do that before we try to put anything like that into effect.—A. Yes. I think the Indians should be made acquainted with the fact that the government is hoping to make them full citizens of Canada, and here is one plan that has been advanced. There are other plans. Have they any plans of their own? What do they think? I think you would get some very constructive ideas from some of the Indians.

By Mr. Case:

Q. I should like to pursue that a little further. Your thought is that we should provide the necessary legislation to end this segregation even though the Indians may object to it? I am sure they will object to it inasmuch as we have

contacted well educated Indians and they have replied they do not want to give up any advantages they have as Indians now. There are certain other advantages they want, but they do not want to part with anything which in their view is an advantage to them.—A. Probably some of them are free from taxes, and so on. There is an advantage in the status of being Indians, but let me quote what Mr. Monture has said to me more than once. He came from the Six Nations reserve. He said, "There is absolutely no reason why any of us down there should be separated from the rest of Canada, absolutely no reason why we should be classed as Indians. Every person on that reserve is as capable as any white man of taking care of himself, but as long as the government insists on keeping us as Indians we do not want to pay any taxes." He said, "They should enfranchise us."

By Mr. Gibson:

Q. Did he say he did not want to retain the special advantages of the Indians? Did he feel that way?—A. He said the people of his reserve should be enfranchised.

Mr. CASE: The best evidence we have in support of your plan is the progress the Indians have made who are living near white settlements where they have intermingled with the white people. There is every evidence they are far more self-reliant than those who are back on the reserves where they are more or less segregated. I am satisfied that your plan would work if you can only get the Indians to accept it.

Mr. CHARLTON: Would you care to venture a guess as to what would happen if this plan were put to a vote on an Indian reserve, for instance, the Six Nations reserve?

The CHAIRMAN: Gentlemen, can we not get down to the matter which we have before us? This is most interesting, and I should like to continue it, but if we are going to finish our investigation under the terms of reference we must carry on according to our proper schedule. I should like to thank you very much, Dr. Jenness, on behalf of the committee for your most informative address. I hope you will have the opportunity to come back at a later date and answer further questions. Mr. Matthews, I think you are the next witness.

Mr. MATTHEWS: I can be heard next day if you would prefer.

The CHAIRMAN: I would just as soon have it right now. Is it very long?

Mr. MATTHEWS: No, about three pages. The other day I tried to get under the wire at one o'clock, and there were two or three matters to which I did not have the time to make any reference. I asked the farm instructor on the Griswold reserve to send in some facts which I have just received. I should like to give them to the committee with your permission. This man took over his job in 1937.

Mr. MACNICOL: What job?

Mr. MATTHEWS: Farm instructor. There are two reserves known as the Griswold reserve and the Pipestone reserve. They are about 50 miles apart. He has charge of both. There is no Indian agent. The Indian agent is located some fifty or seventy-five miles further north at Birtle.

When this man, W. J. Young, took over in 1937 they started a community farming project on the Oak river reserve, the one on which he lives. They have one tractor used to break up idle land, and to help the Indians when they get behind with their farm work. He says in his letter:—

In 1938 we got a tractor and implements and started a community farm on the Oak lake reserve at Pipestone, 50 miles distant. I was directly responsible for the operation of these two community farm projects. They have been a success. We have repaid Ottawa in full

for the loan to purchase these tractors, machinery, etc., and have a nice surplus held by the department for the use of the band. In the spring of 1945 the Pipestone community farm, consisting of 455 acres, was turned back to the Indians, and the entire band was started farming. They were given horses, harness, equipment and seed. These were purchased from community farm funds. Their first crop—

and I think this is very interesting and suggestive—

—amounted to 14,064 bushels of grain.

That is for 455 acres.

This was a very pleasing start.

I referred to their herd of shorthorns the other day. Then Mr. Young goes on to say:—

We have a healthy band of Indians and our population has increased. Here again I want to point this out.

In the T.B. survey held here last fall they did not find one active case of T.B. You will note by the enclosed sheet giving farm acreages, etc., that our cultivated acreage has more than doubled. The majority of this new land broken has been done by the community farm tractor. This means that the office work in connection with the farming end alone has also increased greatly.

Here is the report he gave me. I will not read it all.

The CHAIRMAN: Probably you could put it on the record.

Mr. MATTHEWS: I will make this comment on it. In 1937 they had 1,747 acres cultivated. The number of bushels was 19,194. In 1946 the acres cultivated had doubled, 3,544 and the number of bushels had more than trebled, 61,938, that is to say, from 1,747 to 3,544 in acreage, and from 19,194 to 61,938 in bushels. I will not detain the committee with the intervening figures. They can be put on the record. Thank you, Mr. Chairman.

The CHAIRMAN: Thank you very much, Mr. Matthews.

(The following is the table referred to above).

GRISWOLD AGENCY

SUMMARY OF ACRES UNDER CULTIVATION AND BUSHELS HARVESTED

<i>Year</i>	<i>Acres cultivated</i>	<i>Bushels harvested</i>
1937	1747	19,194
1938	2074	26,546
1939	2487	26,728
1940	2706	26,334
1941	2688	28,395
1942	2686	62,910
1943	2729	50,710
1944	2847	62,533
1945	3025	64,098
1946	3544	61,938

Mr. CASE: Is the work all done by the Indians under supervision?

Mr. MATTHEWS: Yes.

Mr. CASTLEDEN: How are the funds received from the sale of the produce handled?

Mr. MATTHEWS: Some of them farm on their own account and they handle their own funds. Other parts of the farm are cultivated by the reserve proper, by Mr. Young and some Indians assisting him. They are paid for their work, and the returns from that are in a community fund.

The CHAIRMAN: We have Colonel Neary here. We would like to hear him today. No doubt you have noticed the display of work in this room which I presume is that of the Indian children. In any event he will tell us more about it. Is it your pleasure to hear Colonel Neary now?

Carried.

Bernard F. Neary, Superintendent of Welfare and Training, Indian Affairs Branch, called:

The WITNESS:

**WELFARE AND TRAINING SERVICE OF THE INDIAN AFFAIRS
BRANCH**

Our Welfare and Training Service is divided into four main Sections:—

- (a) Training—headed by Mr. P. Phelan, B.A.
- (b) Welfare—headed by Mr. G. Armstrong
- (c) Veterans' Affairs—headed by Major G. Patrick
- (d) Handicrafts—headed by Miss K. Moodie.

As I have been in my present position for but eight months and as these section heads have been with the department for many years, the major part of the brief which I herewith present you is the work of these other officials.

You have already heard the brief prepared and presented by Major Patrick dealing with the Veterans' Land Act Administration as it applies on our Indian reservations. Therefore my brief is divided into three main sections:—

- (a) Training,
- (b) Welfare,
- (c) Handicrafts.

Before beginning the training section of this brief, I would like to point out that our training section expended the sum of \$2,298,320.69 in the 1945-46 fiscal year and that the Welfare section expended \$877,607.75 in the same period.

Chairman, with your permission, in view of the short time available, I should like to place this next section on the record rather than to read it all through. Is that permissible?

The CHAIRMAN: Is that agreeable?

Carried.

By Mr. Reid:

Q. I want to ask one question before he continues. I have only glanced at it hurriedly, but I note that in the historical record, pages 1, 2 and 3, he has omitted from it something that I think should be in it. He omits what Father Duncan did in the west in 1857, one of the most outstanding examples of what can be done with the Indians. That is not in the brief.—A. In my original brief there was a great deal about Father Duncan and his work at Metlakatla.

Q. Why is it not here? You are reciting the history and you have omitted that.—A. I intended to put that before the subcommittee on education. I intend to give them a much fuller brief than this.

Q. As long as you have him in it is all right, but I will see to it that is not omitted.—A.

TRAINING SECTION

Brief Historical Sketch of Indian Education

When white men landed on the North American continent, no Indian tribe, so far as we now know, had developed a system of written records. The Indians especially the Iroquois, trained their children in hunting, fishing and handicraft. Great deeds of the past were handed down from generation to generation by means of the spoken legend.

The European settlers of America tried with very varying degrees of success to teach their ways of worship and work to the Indians. The constant aims of colonial Indian education were to convert to a new religion and to teach a better way to earn a better living. However, there were other aims, too, such as appeasement and the winning of allies in international hostilities. Spain, France and England, intent upon national aggrandizement, used the Indian to enhance their own economic growth and national power in keeping with the colonization policies of the times. But the harshness of the relationship was alleviated by the interest of the Church in befriending the natives.

One of the objects in colonizing Virginia, mentioned in the charter of 1606 and repeated in that of 1621, was "to bring the savages to human civility."

The council of Jamestown in 1619 voted for the education of Indian children in religion and useful trades.

In New York and other northern colonies sums were appropriated for the instruction of Indians and provision made for them at the William and Mary College, founded in 1691, in Moor's Charity School—where Joseph Brant received his early education—and at Dartmouth College founded in 1752, also in Princeton College.

Some of the Indian children of this period were taken into the private families of the colonists and others were sent to England for education.

In New France, Bishop Laval founded a school at Quebec for French and Indian youth. In 1684 the King of France gave 500 livres and sent three women to teach the squaws to knit and spin and in 1685 four girls (seculars) were sent to Canada to instruct the French and the Indian children.

The missionaries did much for the education of the Indians but principally in the way of religious training; the Jesuits worked among the Hurons in the vicinity of Georgian Bay, at Lorette and at Sillery near Quebec and among the Iroquois at Onondaga, N.Y., and at Caughnawaga.

The Sulpicians were established in 1676 on the Island of Montreal where they had an industrial school for the Indians. In 1720 they moved to the Lake of Two Mountains. They also worked among the Iroquois at St. Regis and at Oswegatchie (now Ogdensburg, N.Y.), which last mission was closed in 1807.

The French missionaries also worked among the Indians of Acadia (New Brunswick and Nova Scotia) in the 17th century and until they were expelled by the British in 1745.

The Recollets began their work among the Montagnais and Algonquins of the Saguenay, the Lower St. Lawrence and the Ottawa in 1615. They had missions also among the Indians of Gaspé and Three Rivers.

After the War of Independence, the Iroquois from the old Province of New York settled on the Bay of Quinte and on the Grand River in 1784 and were provided by the government with a school at each of these places.

The New England Company commenced their missionary and educational work among the Iroquois on the Grand River in 1827. They also worked among the Mississaguas of Mud Lake and later in British Columbia in the vicinity of Lytton.

In 1793 the Moravian Missionaries, with 300 Delaware Indians from Ohio, came to Canada and settled on the Thames where they were given lands. They taught the Indians there until 1902 when they assigned their charge to the Methodist Church.

The Rev. Mr. McMurray (Anglican) commenced his mission work among the Indians of Garden River and Manitoulin Island in 1835. He was succeeded by the Rev. F. A. O'Meara and later in 1868 by the Rev. E. F. Wilson who built the Shingwauk and the Wawanosh Homes.

In the West we find Father Lacombe among the Crees (1845-1890) and Bishop Legal (1881-1890) among the Blackfeet. There were numerous other missionaries of various denominations among the Indians of Canada but for the most part their educational activities were of a religious rather than of a secular or industrial character and they got little, if any, financial support from the Government.

In Nova Scotia, during the last century, the Rev. S. T. Rand—educated in a Baptist Seminary—commenced his work among the Micmaes in 1849 and continued until his death in 1889.

The following is a statement of the Indian schools in operation in Lower and Upper Canada in the year 1829 and their source of support:—

Government—(aid in sterling)

Lorette (R.C.), boys, 16, girls, 14.....	£18-11-5
St. Francis (Prot.), boys, 26, girls, 17.....	£18-11-5
Tuscarora, (Grand Riv.).....	£18-11-5

New England Co'y—(aid in currency)

Bay of Quinte (Mohawk), boys, 27, girls, 15.....	£50
Seugog, boys, 28, girls, 29.....	£40
2 schools on Grand River.....	—

Methodist Missionary Society

River Credit, boys, 30, girls, 23.....	£75
Yellow Head Is., Lake Simcoe, boys, 26, girls, 27....	£28
Grape Is., Bay of Quinte, boys, 38, girls, 24.....	£42
Muncey Village, boys, 18, girls, 11.....	£50
And 3 schools on the Grand River.....	—

United Brethren of Pennsylvania

Moravian Village, boys, 20, girls, 19.....	—
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In the schools on the Grand River there were 86 boys and 65 girls making a total for these 15 schools of 315 boys and 244 girls.

In 1829 some boys from Caughnawaga were admitted to a school at Châteauguay as borders and received instruction in farming as well as in class work. A similar experiment was made at a school at Chesterville near St. John. These two schools received a small government grant and continued for some years.

In 1847 Mr. G. Vardon, then Assistant Superintendent General of Indian Affairs, wrote to Dr. Egerton Ryerson, requesting his suggestions as to "the best method of establishing and conducting industrial schools for the benefit of the aboriginal tribes".

In his reply Dr. Ryerson made the following recommendations:—

1. In regard to the designation and objects of such establishments, I would suggest that they be called industrial schools; they are more than schools of manual labour: they are schools of learning and religion; and industry is the great element of efficiency in each of these. I should, therefore, prefer the designation of industrial school to that of manual labour school.

As to the objects of these establishments, I understand them not to contemplate anything more in respect to intellectual training than to give a plain English education adapted to the working farmer and mechanic. In this, their object is identical with that of every good common school; but in addition to this pupils of the industrial schools are to be taught agriculture, kitchen gardening, and mechanics, so far as mechanics is connected with making and repairing the most useful agricultural implements. It is, therefore, necessary that the pupils should reside together. Hence the necessity of providing for their domestic education, and for every part of their religious instruction. This last, I conceive to be absolutely essential, not merely upon general Christian principles, but also upon the ground of what I may term Indian economics, as it is a fact established by numerous experiments, that the North American Indian cannot be civilized or preserved in a state of civilization (including habits of industry or sobriety) except in connection with, if not by the influence of, not only religious instruction and sentiment but of religious feelings. Even in ordinary civilized life, the mass of the labouring classes are controlled by their feelings as almost the only rule of action, in proportion to the absence or partial character of their intellectual development. The theory of a certain kind of educational philosophy is falsified in respect to the Indian: with him nothing can be done to improve and elevate his character and condition without the aid of religious feeling. This influence must be superadded to all others to make the Indian a sober and industrious man.

2. Such being, as it appears to me, the appropriate objects of the industrial schools, it now becomes a question of great practical importance, how far government can advantageously interfere in their management and control. I think that any attempt to carry on these establishments by providing merely for secular instruction, and that any attempt to separate the secular from the religious instruction, will prove a failure; and that any attempt on the part of the government to provide religious instruction will be found equally impracticable. I think, therefore, the interference or control of the government should be confined to that which the government can do with most effect and the least trouble, namely, to the right of inspecting the schools from time to time by an agent or agents of its own, to the right of having detailed reports of the schools as often as it shall think proper to require them, at least once or twice a year, and the right of continuing or withholding the grant made in aid of these schools. It is this power over the grant, the exercise of which will be determined by the inspection made and the reports given, that the paramount authority of the government, in respect to these schools will be secured, while the endless difficulties and embarrassments arising from fruitless attempts to manage the schools in detail will be avoided.

I think there should be a mutual understanding, and, on the following points, concurrence between the government and the religious denomination through the agency of which each of these schools is to be conducted:

(1) The appointment of the superintendent. (2) The buildings to be erected. (3) The conditions on which pupils shall be received into the schools.

There are many other interesting facts revealed in his brief which show the great contrasts that have been brought about in the interval between 1847 and 1947. For example, Dr. Ryerson suggested the following division of time:

To rise at five in the summer, attend to the police of the house, and have prayers and lessons in the school until seven, breakfast at seven,

labour from eight until noon, dinner and intermission from twelve until one, labour from one until six, supper at six, lessons until eight, have prayers and retire to bed between eight and nine.

By an Act of 1851, the old Province of Canada made an annual grant of £1000 to aid the Indians of Lower Canada and a portion of this grant was yearly expended on education. The "Lower Canada Grant" was capitalized in 1870 and in 1876 the amount annually borne by this fund for educational and missionary grants had reached the sum of \$2,904.28.

In 1867, the British North America Act placed the responsibility for Indian education upon the dominion government. By 1896 there had been established 15 industrial schools and 34 residential schools with a total enrolment of 2,245. There were 239 day schools with a total enrolment of 3,131. The amount spent by the Government on Indian schools in the various provinces from 1877 to 1896 was \$2,710,779. At this time, however, it must be remembered that the various bands and the churches were contributing to the support of the day schools.

This sharing of costs continued until 1st April, 1928, when it was decided that all expenses involved in the operation and maintenance of Indian schools should be met by parliamentary appropriation.

Residential Schools

In Appendix DO attached you will find details of the various residential schools which are operated across the country. In its present form the Indian Act reads as follows:—

Section 9—The Governor in Council may establish

- (a) day schools in any Indian reserve for the children of such reserve,
- (b) industrial or boarding schools for the Indian children of any reserve or reserves or any district or territory designated by the superintendent general (minister),

Section 9 (2) Any school or institution the managing authorities of which have entered into a written agreement with the superintendent general (minister) to admit Indian children and provide them with board, lodging and instruction may be declared by the Governor in Council to be an industrial school or a boarding school for the purposes of this Act.

An order in council passed on October 22, 1892, provided the principle of payment of per capita grants to Indian residential schools (at that time some were called boarding schools and others industrial schools).

This order in council reads in part as follows:—

For this consideration the management shall agree to conform to the rules of the Indian department, as laid down from time to time, and to keep the schools at a certain standard of instruction, dietary and domestic comfort, and that the inspectors and officers of the Indian department may at any time inspect and report upon the institutions.

Payment will be made only for children authorized by the commissioner to be admitted, and in accordance with the scale now governing payments to schools under the per capita system, which may be altered from time to time to suit circumstances, and no children, white or Indian, are to be admitted save under authority of the commissioner.

The minister deems it desirable to put this system into operation after a reasonable time is given to the church authorities, and he recommends that the 1st of July, 1893 be fixed as the date upon which the per capita allowances shall commence to be payable.

In succeeding years, the per capita rates were adjusted from time to time to meet varying conditions. Until March 31, 1924, Indian residential schools were divided into three classes:—

1. *Eastern.* Per capita rates varied from \$100 to \$120 on the following basis:—
 - (a) Modern and well equipped buildings owned by the church authorities.
 - (b) First class buildings owned by the government.
 - (c) Second class buildings owned by the government.
2. *Western.* Per capita rates varied from \$120 to \$145 on the following basis:—
 - (a) Modern and well equipped buildings owned by the church authorities.
 - (b) First class buildings owned by the government.
 - (c) Second class buildings owned by the government.
3. *Northern.* Per capita rate was \$145.

In preparing the estimates for the fiscal year 1924-25, the above mentioned divisions were abolished and a per capita rate was set for each school—this depended mainly upon the location of the school. For instance, residential schools situated in isolated places were allowed a higher per capita rate than those located close to centres where supplies could be more readily and more cheaply obtained.

The following table shows in a summarized form the average per capita grants for the fiscal years indicated:—

		1931-32 \$172 00
1915-16 } \$115 00		1932-33 \$155 00
1916-17 } \$115 00		
1917-18 } \$115 00		1933-34 } \$147 00
1918-19 } \$125 00		1934-35 } \$147 00
1919-20 } \$125 00		
1920-21 } \$135 00		1935-36 } \$163 00
1921-22 } \$135 00		1936-37 } \$163 00
1922-23 } \$135 00		1937-38 } \$163 00
1923-24 } \$135 00		1938-39 } \$163 00
1924-25 } \$135 00		
1925-26 } \$135 00		1939-40 } \$171 00
1926-27 } \$155 00		1940-41 } \$171 00
1927-28 } \$155 00		1941-42 } \$171 00
1928-29 } \$155 00		1942-43 } \$171 00
		1943-44 } \$171 00
		1944-45 } \$171 00
1929-30 \$157 00		1945-46 \$172 00
1930-31 \$160 00		1946-47 \$174 00

We have just been advised that the Treasury Board has indicated its willingness to give favourable consideration to the inclusion of an amount of \$256,575. in the supplementary estimates 1947-48 to provide for increased grants of an emergency nature to Indian Residential Schools. This will, of course, result in a substantial increase in the per capita grants, in line with increased food and labour costs.

By Mr. Gibson:

Q. How much per capita do you figure that will be?—A. That will not be the same to individual schools because it was decided that the schools in the north were running at a much higher expense than in the south. Therefore

they will get a considerable increase while some of the schools which have good farms, and so on, will get a very small amount. It was actually based on the auditor's reports as much as we could get them.

By Mr. Castleden:

Q. What is this variation in that \$174 for 1946-1947? What would be the highest per capita grant and what would be the lowest?—A. I cannot give you those figures offhand.

Q. Approximately?—A. It runs as low at \$160 and as high as \$235 depending on the situation of the school, and so on.

By Mr. Reid:

Q. You mentioned the eastern and western per capita grants?—A. That is the old system.

Q. And the \$174 is clear across the board?—A. That was the rate.

Q. It is not figured that there should be any difference in British Columbia where our educational costs are higher? It is all the same clear across the board?—A. No. As I say, a lot has depended in the past on the auditor's reports, and exactly what the financial situation of the school is. If it has a good farm, and so on, then we pay a smaller grant to the school.

The CHAIRMAN: Gentlemen, could we follow our usual practice by omitting questions until the witness has completed his presentation? Then you will have every opportunity to cross-examine him.

The WITNESS:

Of the seventy-six Indian residential schools at present in operation, fifty of them were built wholly from parliamentary appropriation. In the case of twenty-six of the buildings, either the whole or a large part of the original cost was provided by the Church concerned. In preparing appropriations, we therefore consider two general classes:—

- (a) Government-owned buildings;
- (b) Church-owned buildings.

In the case of those in class (a), the costs of the original building and all major repairs are paid from parliamentary appropriation. In the case of church-owned buildings it is found necessary to make some grants from time to time to assist the Church concerned in providing the heavier replacements, but generally speaking, these buildings are kept in repair by the church authorities.

In both classes of buildings, the Church concerned is expected to provide, from the per capita grant or church contributions, educational facilities for the pupils enrolled; provide for the clothing during the ten months of each year when they are in residence; provide food; provide for heating and lighting of the building; provide the salaries of the staff members required to operate the building and the farm (if there is one in connection with the school).

Classroom work in the majority of Indian residential schools is inspected annually by Provincial Public School inspectors who submit a report to the Indian Affairs Branch. Inspectors of Indian Agencies, Indian agents and departmental officials visit residential schools frequently each year with a view to ascertaining the treatment the pupils are receiving and to examine the physical plant and report to the department regarding any repairs or new equipment that is essential.

While the church operating residential schools selects all the staff, the Indian Affairs Branch has always reserved the right to demand dismissal of any staff member whose services are unsatisfactory and in such cases, all four churches have always made the necessary changes requested.

I consider that a very important point. We have the right to request the dismissal of a teacher, principal or any other person on the staff against whom complaints are lodged. If on investigation those complaints are found to be substantiated then we can request dismissal, and in all cases the churches have co-operated.

-By Mr. Reid:

Q. What about hiring?—A. That is done by the church, sir.

Only recognized Indian children are admitted to residential schools and as provided in Section 10 of the Indian Act, the compulsory age is from seven to sixteen.

During the past few months we have received the co-operation of the dietitians from the Nutrition Division of the Department of National Health and Welfare. They are now providing a dietary service to these schools by furnishing them with:—

1. Suggested menus, adapted to circumstances,
2. Shopping lists, adapted to these menus, and, therefore, to the possibilities of the locality,
3. Recipes for cooking and instruction of cooks,
4. Assistance with budgeting and cost accounting, so as to give maximum health benefit for the money spent,
5. Assistance in co-ordinating health education (including nutrition) with the actual menus, such as by providing explanatory posters in simple terms.

There are now two nutritionists employed in visiting these schools, one on a full time basis and one on a part time basis.

Day Schools

At the present time we have in operation some 245 Indian day schools, with 325 teachers, which are operated on the normal academic year of 10 months. (Details in Appendix DP). We also operate some 40 Indian seasonal schools which are in operation from two to six months in the academic year. We have to provide a great deal of flexibility in our academic year because of the widely varying conditions which exist in the various reservations in Canada in which our schools are located. The size of these schools varies from one room up to 12 rooms. However, by far the largest number of these schools are one room schools situated in rural Indian reservations. We also operate, in conjunction with provincial departments of education, some 8 combined schools.

Shortage of Teachers

At the present time there are approximately twenty-two Indian day schools closed due to lack of teachers. You are all aware of the great shortage of teachers which exists across the Dominion of Canada. If it is difficult to get teachers to work in white schools, you can imagine how much more difficult it is to get teachers to teach in Indian schools. Added to this natural reluctance, are the two additional factors of isolation and in many cases unsatisfactory accommodation. As previously pointed out, most of our schools are one-room and any of you who are teachers are only too well acquainted with the added problems involved in teaching 30 odd pupils scattered from Grades 1 to 8. There is also the fact that most of our teachers are forced to do their own house-keeping, draw water, go long distances for food, etc.

The manner in which we obtain teachers for our day schools is two-fold: (a) by advertising in the local newspapers and having application forms submitted directly through the agent to the department and (b) by considering

nominations from the various churches concerned with the religious life on the particular reservations. In this regard I would refer you to Section 100 (2) of the Indian Act which reads as follows:—

If the majority of the band belongs to any one religious denomination, the teacher of the school established on the reserve shall belong to the same denomination.

In this section of my brief I am pointing out facts to you and will later make my recommendations as to how we feel this shortage of teachers can be best overcome. The various provinces are running short six weeks courses during the summer holidays for high school graduates. To the successful candidates at such courses, they grant special permits or licences to teach for limited periods. Even then they are unable to keep up with the demand for teachers. For example, the Annual Report of the Department of Education for the province of Saskatchewan for 1944-45 reads, "In 1944 there were one thousand nine hundred and fifty student-teachers holding temporary certificates". The Manitoba report for the same year says, "Special authority was issued to six hundred and forty-eight students, the largest number required in any of the war years."

Incidentally these are the latest reports I have been able to obtain from these departments of education.

In other words, educational authorities today are faced with the problem of either accepting non-certificated teachers or having their schools closed. In most cases they adopt the former course. Unfortunately, in some instances these non-qualified teachers do not turn out to be very successful (as has been previously discovered and pointed out to the committee by certain of its own members).

School Lunch

We are spending increasing sums of money each year on supplies for a hot school lunch. In fact our branch provided money for such a purpose long before most rural school boards. With the advent of family allowances the need has not been as great as formerly but nevertheless we do provide, where it is required, sums of money for the purchase of cocoa, milk and the ingredients for hot soups.

In addition to the above, we also provide for our more isolated schools in Northern Ontario, Manitoba and Saskatchewan quantities of a specially prepared vitamin biscuit. The nutritional value of this biscuit is very high and the specifications have been rigidly drawn up by our own Indian Health Services. The biscuits contain skim milk powder, sugar, salt, powdered yeast, bone meal, thiamine hydrochloride, riboflavin, iron by hydrogen, and carrot pulp. I have brought a few samples with me here today. You will find it very edible. Last year we provided 24 tons of these to our schools.

You will find these, Colonel Harkness, a little better than the army dog biscuit. It is quite edible. I do not advise you to eat too much of it. It is very filling.

Inspection of Schools

In the Province of British Columbia we have our own district inspector of schools. His appointment has just been recently made after some years' delay due to war conditions. You will recall that Major MacKay mentioned this vacancy to you in his brief. The present holder of this position is a trained educationalist with considerable experience in Indian schools and is a veteran with a distinguished overseas military record.

In the other provinces the inspections are carried out by arrangement of long standing with the various provincial departments of education. We have always received the utmost in co-operation from these departments and these

inspection reports are submitted annually to the Department. There they are carefully read and pertinent extracts are made and drawn to the attention of the Indian Agent and teacher concerned. We have a few schools, which because of their very isolated positions, are visited only by the Indian agent.

Tuition Grants for Higher Education

For many years past it has been the policy of the branch to assist deserving Indian children to attend high schools and universities. The amount available for this purpose has varied with our appropriations.

In recent years we have received more applications for higher education than formerly and in the current academic year we are assisting approximately three hundred Indian children to obtain high school, normal school or university training. There are, of course, others whose parents are paying their fees.

It will be interesting to note in passing that we are employing thirty-five qualified Indian teachers in Indian day schools. There are also a number of Indians employed on the staffs of the different residential schools.

It is felt that there is little advantage to either the Indian pupil or to the country at large if Indian children receive advanced education and are then not able to obtain positions owing to racial antipathy in competition with white persons. In the past we have found that in several cases, Indian girls trained as nurses and also some who have trained as teachers were not able to obtain employment in white communities.

Too often we hear the statement that "the Indian is the last one to be hired and the first one to be fired". Thus, to generalize about Indians, does some less than justice. But nevertheless this is one of the problems we are facing now. The fact is evident that in many instances the entire philosophy of life of the Indian and especially his attitude towards work is entirely different from that of the white man.

Time does not permit great elaboration of this point but I would like to quote and extract which expresses our problem very well. It clearly shows that this same problem exists with other native peoples. It is from the book "Vocations for Maori Youth" written by H. C. McQueen for the New Zealand Council for Educational Research:

I naturally did not know that Dr. Jenness would be here to-day to present to you certain facts about the Maoris of New Zealand. I became very interested in them in Italy where we worked alongside the Second New Zealand Armoured Division; therefore, when I was appointed to this position I spent a great deal of time investigating their family problems and social problems. I also studied the American Indians' problems. And as you are having before you an American educationalist, I understand, from their Indian service, I will not spend a great deal of time on their problems as you will get first hand information from him. But I have here with me to-day a book which I have mentioned here "Vocations for Maori Youth" and with your permission, Mr. Chairman, I would like to pass it around and show you some of the pictures of the work being done in New Zealand with the Maoris. It was published in 1945 for the New Zealand council. I shall, however read the extract which appears in my brief:—

In general, however, the common view that Maoris, as employees, are unreliable is not difficult to understand. The term is overworked, but it is true that some employers find Maoris less dependable than pakehas (white men). Taking a day off without warning, for example, is one way in which a Maori may irritate an employer. His dislike for the manner in which he has been treated, or his boredom at the work he has to do, is thus openly shown. The pakeha is less naive, and, if he is disgruntled, uses more subtle methods of scoring off "the boss." He has been more thoroughly conditioned to work, through the influences

sketched in a previous paragraph. He takes regularity for granted, and takes care as far as possible not to be caught in breaking rules. If he is caught, he is generally ashamed, though he may try to cover his discomfiture by talking loudly, out of hearing of his employer. Should he be married, there is the thought of what his wife will say if he is dismissed, and of how the children will get on. The more naive Maori similarly placed cares relatively little. His wife has much the same attitude to work as he has, and her tongue is not to be feared—at least on the topic of dismissal. As for the children, there is little need for worry; there are always relatives who will help with food and accommodation.

Vocational Training

Due to varying environments, the education available to Indian children must of necessity be very flexible. For the majority of Indian schools, the activity program appears to be the most suitable. Our experience has shown us that the Indian child learns best by doing things.

Therefore, we favour the integrated method of instruction in which free use is made of the eye, the ear, the brain and the hand. Accordingly, in both residential schools and the larger day schools, we encourage manual training of all kinds.

In order to help the schools and to motivate education as explained above, organized manual training courses are prepared and issued to both day and residential schools. In day schools, the department pays the salaries of the trained instructors who follow the courses prescribed and forward monthly reports to our head office. In the residential schools the department allows part of the salary of the manual training instructor.

There are eleven courses for which outlines have already been prepared:—

- | | |
|------------------|-----------------|
| 1. Cooking, | 7. Poultry, |
| 2. Woodworking, | 8. Leatherwork, |
| 3. Housekeeping, | 9. Sewing, |
| 4. Weaving, | 10. Dairying, |
| 5. Knitting, | 11. Metalwork. |
| 6. Gardening, | |

We are at present preparing courses in trapping and boat building.

On the exhibit table you will find laid out for your inspection samples of the basic operations required for each course. You will also find with these a facsimile of the badges available, with samples attached.

You will find them to the right and left of Colonel Jones, over on the wall, Mr. Chairman, and the actual badges and pins that are available, and the type of thing that is given to the children.

The green is the first year badge and the red is the second year badge. If the pupil has covered the four courses, two compulsory and two selected, he or she is awarded a silver brooch when discharged from the school. You will also see a sample of this pin on the exhibit table. Also on display are the textbooks prepared by the department for woodwork and metalwork. Several other booklets are in course of preparation and will soon be sent out to the teachers.

On careful examination you will note that these outlines are intended to reach the mind through the use of the senses, and make the boys primarily all-round handy men and not tradesmen. However, these courses will reveal the aptitudes of these children and permit the teachers to guide and direct their pupils to the courses for which they are best suited. The object in the girls' training is to give them a complete course in housekeeping in the full sense of that word.

This system, as developed by Mr. Doucet, our supervisor of vocational training, has provided a strong stimulus to both pupils and teachers. We have already distributed over five thousand proficiency badges and approximately one hundred and fifty brooches.

And now, gentlemen, I have tried in the first section of my brief to summarize the facts on Indian education as they exist to-day. The next section of my brief is entitled:—

THE IMPROVEMENT OF INDIAN EDUCATION

The object of this part of my brief is to outline to you various methods by which we consider future improvement can be made in Indian education. In doing so we are aiming at an improvement also, in the general welfare and standard of living of the Canadian Indian. For, in seeking to improve Indian education we are also seeking to improve the economic condition, the philosophy of life, the health and physique of our Canadian Indian.

1. THE TEACHER

The main instrument in the improving of Indian education is the teacher. He is the keystone of all plans for the betterment of our Indian schools. We are firmly convinced that every effort must be made to improve the quality of our teachers if we are to improve at all the quality of Indian education.

Therefore, I make the following recommendations to you:—

- (1) We must be prepared to offer to our teachers, salaries which are equal to or better than those in provincial schools. My own experience has convinced me that the teaching of Indians is a specialized occupation and requires a calibre of teacher superior to the average. It is a patient, painstaking task, especially where Indian children come to school with little or no knowledge of the English language and, in many instances, very little desire to learn that new language. In such children our Indian teachers face a problem which is entirely unlike that faced in most provincial schools. Therefore we must pay salaries which will attract a better type of teacher. Our minister is convinced of this fact and has approved the regulations attached to this brief as appendix DR setting up various grades of teachers for our schools. The Treasury Board has also approved the salary rates and I feel that these will do much to attract the class of teacher whom we desire. It may also be necessary to pay an "isolation bonus" in some of our more northern schools.

I felt that I should say here that I had to send that section of the brief, appendix DR, back to the Treasury Board because of a typographical error which existed; but I am sure that the brief as now before you will be approved by the Treasury Board. It was just a matter of an error of \$60 variation in salary that was made in typing it out.

- (2) We also need to provide more adequate security for our teachers. The various provincial school systems are now operating superannuation funds for their teachers. We are preparing a letter to our teachers to find out how many of them wish to be classified so as to obtain benefits under the Civil Service Superannuation Act. I would suggest to you that the teacher of an isolated, lonely Indian day school, far from friends and family, doing her own household work without modern facilities of any kind, is certainly as entitled to superannuation privileges as are the stenographers and clerks in the city of Ottawa.

- (3) The Indian Affairs Branch should provide opportunity for special study during service in our schools. If the funds are made available, we should be in a position to offer summer courses for the initial and "in service" training of young people who wish to become Indian school teachers.

We propose to conduct, in collaboration with provincial departments of education, summer school courses which will be especially useful for the teachers of Indian children. Courses such as these were previously conducted by the former inspector of schools in the province of British Columbia. It is hoped to conduct a similar course there next year. We also intend to co-operate in the running of a course in auxiliary training with the Department of Education of the province of Ontario. That will be this summer.

- (4) There is a need for the arousing of a professional esprit de corps among our Indian teachers. In many instances they are located on isolated reservations and are many miles from the next school. They often develop a feeling of being neglected and unwanted. In some cases they do not see others interested in Indian welfare for months at a time. In order to break down the sense of isolation, we have begun the publication of a teachers' magazine. This is published every two months and you will find a few copies distributed on your tables.

It is our aim in this magazine to point out clearly to our teachers the aims and objects of the Welfare and Training Service in the improvement of Indian education. In it we attempt to point out how schools of the Indian Affairs Branch can face their important job of preparing young Indians to earn a successful and happy living.

- (5) We will also have to provide for our teachers, opportunities for advancement in the branch as agents, inspectors, etc. This, in itself, should do much to attract into our service the type of young people willing to devote their efforts to the improvement of Indian education and welfare. You will note, in the attached appendix DR, that there will be two separate types of day school teacher,

- (a) the day school teacher who teaches the usual academic year of 10 months, and
- (b) the welfare teacher who teaches the academic year of 10 months but remains on the reservation for the entire year, less his usual civil service holidays.

This latter class of teachers, we have termed "*Welfare teachers*" and we hope through the use of such teachers on isolated Indian reservations to give to the agent assistance in the form of a government official located on the reservation. It is our intention that these teachers should, besides their normal teaching duties, work during school holidays at health promotion in Indian homes, adult education, community recreation, promotion of home gardens, formation of homemakers' clubs, etc.

In the welfare section of this brief, you will hear our recommendations concerning the employment of social service workers throughout the various inspectorates. We intend to arrange special welfare courses for these teachers in order to train them for minor welfare duties. We realize that to put a trained social service worker in every Indian agency would require about a hundred such workers and that the cost would be prohibitive. Therefore we present to you the above recommendations concerning welfare teachers for your consideration.

2. COURSE OF STUDY—PREPARATION FOR LIFE

At the present time there is no standard course of study for the Indian schools of Canada. We follow the course of study in use in the province in which the school is located. In the Northwest Territories the course of study

of the province of Alberta is followed. The same policy is followed in the education of Indians in the United States. Recently, however, they have introduced a set of minimum standards for use in all their Indian schools. I have written for a copy of these standards with a view to consideration of a similar plan for our schools.

Health Education

While we do follow the provincial course of studies, there are certain subjects upon which we require more stress to be placed than would be normal in white schools. One such subject is health education. We have provided recently a modern and progressive series of text-books for our schools. Also the Nutrition Division of the Department of National Health and Welfare has recently sponsored a poster contest throughout all our Indian schools. One hundred and eighty-eight (188) schools participated in this contest and the results were most satisfactory. Dr. Pett, Chief of the Nutrition Division, has already informed me of many valuable suggestions as to how this problem of nutrition education for Indian pupils and parents can best be faced. We have brought here to-day samples of these posters for your inspection.

It was Dr. Pett's idea that eventually we will provide a series of health textbooks especially adapted for use in Indian schools which will treat with the problems you meet on the reserve, and it was this thought in mind which prompted this competition to find out from the Indians chosen just how they viewed this problem of health education, and you will find the posters on the wall.

In British Columbia a similar contest is sponsored by the B.C. Tuberculosis Society. Through the courtesy of Dr. Moore, of our Indian Health Services, we have also laid out for your inspection the booklets prepared by Indian pupils for submission in this contest.

I do feel most strongly that this is one phase of school work which must be emphasized with our Indian children. When our progress report cards were recently prepared, we endeavoured to point out to the parents the desirable health habits and simple health rules which should be followed by all persons. You will find a copy of this report card attached to this brief.

(Displaying card.) (See Appendix DT.) And if you will look at its final page you will find a very simple little health register; then under that, attendance; and then a little reminder of family allowances and attendance; and if you look at the third page you will see a few notes there on health and physical education to be filled in by the nurse or doctor; then up above on the same page, the health habits which should be inculcated in the school.

Vocational Training

Another subject which requires special stress in our Indian schools is manual training of all types. Mr. Doucet, our Supervisor of Vocational Training, has a long background of experience in vocational education and has done much to sponsor a sound program of such training. You have had details of this in another section of this brief.

The report of the survey committee of the Canadian Education Association stated in 1943 that the following objectives are those to be realized in a democratic school system:—

1. The principles of morality should be firmly established.
2. Physical well being should be the vital concern of home, school and state.
3. Worthy citizenship should be inculcated and good social customs should loom large during the school day.

4. The attitude must be thoroughly implanted that all must work and that good workmanship is necessary at all times. This implies that, in after school days, the right to work must be assured and that the educational offerings will train for employment.
5. Pupils should be taught to train themselves to the utmost of their abilities and to be prepared to accept their full responsibilities as citizens both now and in the future.

In a modern democracy it is readily agreed that everyone should be able to read, write, spell fairly well and do simple arithmetic. It is fundamental that the principles of morality should be firmly established. That good social customs should loom large in the standard curriculum is becoming increasingly recognized. Pupils must be taught to be open-minded, tolerant, co-operative, respect constituted authority and learn to become good citizens. They should study nature in all its aspects and become acquainted at first hand with the factors that constitute their environment. It is essential that they secure a knowledge of the rights and practices of healthful living. They must be given opportunities to appreciate the finer things of life through literature, art, music, craft and religion. Facility in expressing themselves is desirable. Such an education is essential if society is to be improved, and if people are to live more cultural and satisfying lives.

To-day, therefore, school curricula are showing a tendency to depart from their former single track and to afford cultural, vocational, social and character forming educational experiences suitable to the demands of individual lives. We must encourage our pupils to learn to understand and appreciate their environment selecting the elements that are most worth while, cultivating attitudes and sharing experiences so that they will be able to enjoy their surroundings and appreciate their fellow men.

At the same time, people now recognize that children must prepare themselves in some way to make a living and that the school can play its part in this process. It is with this thought in mind that we have placed emphasis in our schools upon instruction in arts and crafts. Our biggest difficulty in this regard is to obtain teachers who can instruct in these various subjects.

The History of the Canadian Indian

The third major departure from standard provincial courses of studies is the proposed introduction of a social studies course in the "History of the Canadian Indian". It is our proposal to prepare two books as a guide to our teachers for such a course;

- (1) a study workbook dealing with the stories of great Indian heroes;
- (2) a textbook dealing with the social and economic history of the Indians of Canada.

We hope by means of this course to instil again into our Indians that pride of race that we to-day find so lacking in many of them.

Secondary Education

The question of advanced education for Indians is one that is creating increasing interest, not only among the Indians themselves, but also among those engaged in Indian education. Our past experience has shown us that an Indian boy or girl, graduated from one of our day or residential schools and sent to a city high school, often does not do well. There are many reasons for this, some of them very obvious. In the first instance it is a very difficult transition to make in changing from life in a day or residential school to life in a modern high school. In the second place this change usually takes place at adolescence,

when physical and mental changes in the child are also occurring. These changes make it increasingly difficult for the Indian child to adjust himself to his greatly changed environment and, as a result, he often fails in his studies.

Yet, we are firmly convinced that it is to the benefit of all concerned that the Indian child should take his secondary education along with the white child. We feel that he should sit in the same classroom, play on the same teams and engage in all school activities along with the white boys and girls who will later become the merchants, doctors, nurses, etc., of the community in which the Indian child will live. It is felt that only by mutual understanding will come mutual co-operation.

At Brandon and Sault Ste Marie residential schools we now have Indian high school students travelling daily to the white high schools of the nearby communities and doing well. They are given considerable freedom at the residential school and a supervised study program is arranged for them. Adjustment to the new environment is usually made gradually and soundly and the failures, if any, are mainly due to actual lack of ability on the part of the individual Indian concerned rather than to environment factors. We feel that in the development of such hostels we can do much in the future advanced education of Indian children.

In some instances, however, this will not be possible and we will have to operate our own high schools. Of course, that is in the north where there are very few children except Indian children. High school grades are now in operation at several of our residential and day schools. With the salary scale for day schools attached hereto, and with increased per capita grants for residential schools, we feel that the right kind of teacher can be employed and that we can operate an efficient type of high school.

Elsewhere I have pointed out to you the problem which we must face in providing gainful employment for these young Indian men and women for whom we have provided this advanced education. During the past we have attempted to carry out a "follow-up" program by having Indian agents submit reports on school graduates annually. Some agents have assumed this responsibility willingly and have made a determined effort to find employment, particularly for the boys.

Our recommendation is that vocational guidance officers be appointed to assist these young people in finding work. These employment officials would be powerful agents in the process of integrating Indians into Canadian life, for the work they do will bring more and more young Indians into white forms of employment. Their duties will be with five groups of people, employers, the general public, boys and girls, parents and teachers.

In the welfare section of this brief you will be given details of the revolving fund. These loans are to enable Indian bands to purchase farm implements, machinery, livestock, fishing and other equipment, seed grain and materials for use in native handicrafts. These group loans, our general welfare program, the V.L.A. grants and the large fur projects will provide employment for some of our Indian youth on the reserves, but I feel that we must provide also for those Indian boys and girls who will wish to work in skilled and semi-skilled occupations off the reserves.

If the committee should so desire, I am prepared to submit a further brief on this subject at a later date. However, I will briefly outline here suggestions as to how this problem can be faced.

(a) *Employers*—A strong drive for the employment of young Indians should be undertaken. Surveys should be made of the employment possibilities of various districts. Any firms employing numbers of young people should be canvassed to find out their needs, their attitudes to Indians, and the general

conditions of work in their establishments. Civic organizations should be asked for their help and through them employers of all kinds could be made aware of the possibilities of using Indian boys and girls as a staff, and a favourable attitude built up towards the acceptance of Indians as taking a normal part in the industrial and commercial activities of the area.

Our problem in Canada is very similar to that faced in New Zealand with the Maoris. In an unpublished study by W. A. B. Goodwin, "A Survey of the Extent of Employment of Maoris in Commerce and Industry in a Small Rural Town in New Zealand," he gives the following information:—

In the 92 businesses surveyed there were 880 employees, of whom 187 were Maoris.

You will note a much higher proportion than probably any firm in Canada would employ.

A freezing works in the district employed 147 Europeans and 137 Maoris; thus in all other businesses there were 546 Europeans and 50 Maoris, who thus formed 9 per cent of the total number of employees. Maoris were 40 per cent of the population of the town and the surrounding country. Over a period of five years 345 Maoris have been employed in the town, and 46 (13 per cent) were reported as unsatisfactory. One business, a restaurant that because of the nature of its trade could not get European labour, reported 18 unsatisfactory Maori employees out of 25 in the five years. If this business is omitted from the calculations, the percentage of unsatisfactory Maoris is 8.

It was found that 38 businesses were willing to employ Maoris. Reasons for not employing Maoris fell into three categories: (1) Maoris lack the qualities necessary (honesty, capability, industry, etc.)—30; (2) employer fears loss of custom if Maoris employed—8; (3) Maoris are unreliable—9.

(b) *The General Public*—Every means should be sought of informing the public on questions of Indian employment.

(c) *Boys and Girls*—A vocational guidance officer's work should start in the school in informing the pupils of possible careers and encouraging them to think of taking up regular work. Then he will have to work with employers in placing these young people and reducing the number of misfits to a minimum.

(d) *Parents*—Band councils could act as local agencies for the guidance officers in conveying information to parents in general, but they could also be channels by which band opinion reached the officers.

(e) *Teachers*—Every teacher of senior pupils should be in effect a teacher with specific duties in regard to career work. Teachers are everywhere concerned about the welfare of their pupils and ex-pupils and will welcome the appointment of officers whose duties are with the vocations of those pupils.

It is obvious that such officers would be mainly concerned with our schools in older established communities and especially on reserves where a means of livelihood is not provided for the younger people. We would work with the National Employment Service, the D.V.A. and other provincial and federal agencies with direct interests in employment matters.

3. THE DEVELOPMENT OF INDIAN LEADERS (Extra-curricular activities)

We hear a great deal of criticism concerning the graduates of our day and residential schools. We are told that they lack initiative and resourcefulness; that for so long they have been directed in their habits and ways of thinking by white men that they cannot think for themselves. In his brochure on "Canada's Indian Problems", Dr. Diamond Jenness says: "Every administra-

tion that deals with a native race, therefore, should aim, first of all, to inspire or foster in that race some desirable goal, and then to promote the evolution of native leaders who will command the confidence of their people and guide them towards that goal".

We are now encouraging in our schools extra-curricular activities of all kinds and descriptions, including the formation of athletic teams, boy scout and girl guide troops, student councils for self-government, Cadets, Junior Red Cross Societies and similar organizations. These extra-curricular activities offer to our Indian pupil training and develop his power of leadership and provide him with practice in developing the habits of "followership". A properly organized system of extra-curricular activities enables a pupil to develop the habits of getting along with people as a member of a democratic society. These activities well administered provide for him a workshop wherein he grows and develops through his own acts, where education is really a leading out or developing process rather than a pouring in process by imposed authority. Here he meets situations that are most nearly identical with those that he must meet and solve both now and in the future.

Mr. Case, I was not thinking of that self-expression teacher you came across when I wrote that, I assure you.

We feel that this phase of our school work should receive an increasing amount of time on the part of principals and teachers. The development of Indian leaders should definitely be one of the objectives of our Indian school system.

4. ADULT EDUCATION

In the welfare section of my brief we will deal with the work of the Homemakers' Clubs. This is one phase of our educational activities that has long been neglected. No uniform pattern of adult education for all our Indians is possible, as the needs vary from band to band. The fields of desired adult education which we would wish to further explore are mainly as follows:—

- (1) *Vocational guidance and training*; including courses in trapping, gardening, homemaking, etc.
- (2) *Health and recreation*; including courses in hygiene and sanitation and the organization of community sports programs.
- (3) *Citizenship and personal problems*; including courses in co-operative activities, the operation of community farms, etc.
- (4) *Libraries*; it is realized that formal education is futile unless it is continued by a life-long use of books fostered in childhood and youth and built into an adult habit. We do require library provision for adult use on most of our reservations. This course should be tied in with the operation of community halls. We have been in correspondence with the various provincial library bodies and are writing at some length to the inspectors of the provinces regarding the facilities that can be made available for use on reservations. This is one concrete way in which a program of adult education can be started and it is one which we intend to further as much as possible.

In passing, I may say that we recently received 25,000 books, both in the library and secondary school categories, from the Canadian Legion. These books were given to us as a tribute to the services rendered by the Canadian Indians during the second great war. We certainly do appreciate that token of esteem on their behalf. We are distributing those books to our residential schools and our day schools as well as, in some cases, to the community halls which have been established.

5. SCHOOL PLANT

We often hear comments concerning the relative worth of the Indian day school over the Indian residential school, and vice versa. We often hear the phrase "Day school versus residential school", when there is actually little or no competition at all between these two types of schools. As I see the problem it is rather that of ascertaining which of these two types of schools best suits the educational needs of the particular Indian band or community. In the southern part of Canada the need for the residential school should now be gradually disappearing and the day school should replace it. However, this statement is a generality, as varying conditions exist across our nine provinces. There has been recently appointed to our Welfare and Training Service an educationalist of wide experience, whose main duty is to conduct educational surveys to determine just this fact. There is little doubt in our minds that he will find that in the northern parts of our country there will still be the need for the residential school. Various provincial governments have opened similar schools in answer to this need.

We also hear claims as to the relative achievements of the day and the residential schools. I would not like to commit myself as to which of these two types of schools produces the better graduate. However, an educational survey of all Indian schools in Canada is being carried out by Andrew Moore, Ph.D., Inspector of Secondary Schools for the province of Manitoba. This survey is under the jurisdiction of the Canadian Social Science Research Council and the Indian Affairs Branch has been co-operating to the fullest extent. The results of this research should do much to provide a solid base of facts upon which future improvements in Indian education can be instituted.

This research will be in three main phases:—

- (1) A series of achievement tests to be conducted by the various inspectors of schools, who visit our Indian schools.
- (2) Inspection trips to certain of our schools by Dr. Moore.
- (3) A compilation of data concerning our schools.

It is hoped that Dr. Moore will appear before you when his survey is completed and will present actual facts to you concerning the actual achievement of students in our day and residential schools and also a comparison of the results achieved in our schools as contrasted with those achieved in the various provincial schools.

At this point, may I say this Dr. Moore is the same educationalist who conducted the survey on the Northwest Territories to which Dr. Jenness referred. He is now engaged in conducting a similar survey of our Indian schools.

6. MEASURING AND TESTING

This has already been dealt with partially in the preceding section when you were told of the educational survey being carried out by Dr. Moore. Another phase which we intend to investigate is that of developing an intelligence test which will be suitable for use with Indian children. We have already made enquiries in this regard and intend to devote much time to the development of such a test in the future. We have been assured of the co-operation of Dr. C. G. Stogdill, M.A., Ph.D., formerly Director of the Division of Mental Hygiene of the Department of Public Health, Toronto, and now Chief, Mental Health Division, Department of National Health and Welfare, Ottawa. Dr. Stogdill is the co-author of the Canadian Intelligence Examination, widely used in Canadian schools.

We are also developing a progress record card for our schools. Such a card will be kept on each Indian child and will have full data as to his grades in various school subjects, behaviour, physical growth, etc. A new teacher will thus be able to quickly size up her class when she first arrives at the school. The doctor and nurse will be able to check the pupils' physical growth.

In conclusion, may I draw your attention to our director's statement on page 27 or No. 1 of the 1946 Minutes of Proceedings and Evidence of this committee, in which he stated as follows:—

To undertake a worthwhile Indian betterment program based on the existing needs of the population and other needs that are likely to arise during the period immediately ahead of use, it would, in my judgment, require a parliamentary appropriation to begin with of approximately \$14,000,000 or a sum a little more than double the amount which appears in the 1946-47 estimates. To continue this program, it would, I am also convinced, require additional annual amounts for the next fifteen years at least, or until a peak figure of \$25,000,000 is reached. If such a program were based on a sound policy and closely linked up with efficient administration there should be a gradual decline in expenditures from the sixteenth year onward. A great deal would depend, of course, on the sound practical value of our educational program and the extent to which we can arrest the ravages caused by tuberculosis and other communicable diseases.

Mr. Hoey goes on to state that these additional funds are required for the construction and repair of school buildings, hospitals, etc.

Although I have been with the branch in my present capacity for but a few months, I strongly urge you to consider Mr. Hoey's request for additional funds. We know only too well of the large numbers of Indian children for whom no educational facilities of any kind whatsoever are provided. The construction of additional classrooms is our most immediate and pressing need. This is an expensive undertaking and one that will require a decidedly increased appropriation in future years. We have outlined to you also our other plans for fulfilling the educational needs of the Indians of Canada and for which additional funds are required.

The CHAIRMAN: Now, we will not dismiss the witness at this time, but with your permission we will proceed on Tuesday next with Colonel Neary and Colonel Jones, and on Thursday and Friday of this week we are hearing the churches. We want to keep to our schedule, but next Tuesday we will proceed with this witness.

The committee adjourned to meet on Thursday, March 27, 1947, at 11 a.m.

APPENDICES

	PAGE
Appendix DO—Enrolment in Residential Schools as at March 31, 1946.....	340
“ DP—Enrolment in Day Schools as at March 31, 1946.....	341
“ DQ—Enrolment combined white and Indian Schools, March 31, 1946.....	341
“ DR—Proposals for Grades of Civil Servants to be employed in the Welfare and Training Division, Indian Affairs Branch.....	342
“ DS—Statistics on Maoris in New Zealand.....	346
“ DT—School Progress Report for pupils in Indian Schools.....	347

APPENDIX DO

ENROLMENT RESIDENTIAL SCHOOLS FISCAL YEAR ENDED MARCH 31, 1946

Province	Total on roll	Average attendance	Percentage of attendance	Grades									IX
				I	II	III	IV	V	VI	VII	VIII		
Nova Scotia.....	153	149	97.38	44	10	13	28	25	15	7	11		
Quebec.....	57	50	87.72	36	6	8	5	2					
Ontario.....	1,625	1,490	91.69	531	200	200	184	202	128	93	67	20	
Manitoba.....	1,095	994	90.77	325	156	153	140	161	72	51	18	19	
Saskatchewan.....	1,886	1,727	91.57	570	296	263	239	204	166	95	33	20	
Alberta.....	1,958	1,758	89.78	722	290	273	246	199	117	63	44	4	
Northwest Territories.....	244	169	69.26	144	30	35	10	10	8	3	4		
British Columbia.....	2,069	1,876	90.67	544	365	303	261	227	199	104	51	15	
Yukon.....	62	51	82.25	35	13	7	7						
Total.....	9,149	8,264	90.32	2,951	1,366	1,255	1,120	1,030	705	416	228	78	

NOTE:—In the seventy-six residential schools, the following churches provide the management—

Church of England.....	19
Presbyterian.....	2
Roman Catholic.....	45
United Church.....	10

APPENDIX DP ENROLMENT DAY SCHOOLS FISCAL YEAR ENDED MARCH 31, 1946

Province	Total on roll	Average attendance	Percentage of attendance	Grades								
				I	II	III	IV	V	VI	VII	VIII	IX
Prince Edward Island.....	28	23	82.14	11	4	4	4	.....	4	1		
Nova Scotia.....	380	275	72.36	180	55	48	47	27	16	5	2	
New Brunswick.....	357	290	81.23	94	65	54	36	50	24	20	13	1
Quebec.....	1,475	1,106	74.98	539	222	224	173	125	91	50	30	21
Ontario.....	2,739	1,995	72.84	1,003	393	370	319	228	202	119	100	5
Manitoba.....	1,514	936	61.82	858	278	153	97	71	32	22	1	2
Saskatchewan.....	761	560	73.59	365	132	107	69	51	20	11	5	1
Alberta.....	29	13	44.83	2	6	3	4	8	6			
Northwest Territories.....	28	18	64.29	7	7	3	2	4	.....	4	1	
British Columbia.....	2,091	1,409	67.38	979	360	262	196	155	62	38	36	3
Yukon.....	130	66	50.77	77	32	9	10	1	1			
Total.....	9,532	6,691	70.19	4,115	1,554	1,237	957	720	458	270	188	33

APPENDIX DQ ENROLMENT COMBINED WHITE AND INDIAN SCHOOLS FISCAL YEAR ENDED MARCH 31, 1946

Province	Total on roll	Average attendance	Percentage of attendance	Grades								
				I	II	III	IV	V	VI	VII	VIII	IX
Quebec.....	16	12	75.00	3	2	7	2	1	1			
Ontario.....	62	51	82.25	18	10	8	5	8	2	2	7	2
Manitoba.....	41	22	53.65	28	6	5	1	.....	.....	1		
Saskatchewan.....	5	3	60.00	3	1	1						
Total.....	124	88	70.97	52	19	21	8	9	3	3	7	2

APPENDIX DR

PROPOSALS FOR GRADES OF CIVIL SERVANTS TO BE EMPLOYED
IN THE WELFARE AND TRAINING SERVICE OF THE INDIAN
AFFAIRS BRANCH, DEPARTMENT OF MINES AND RESOURCES

TEACHER, INDIAN SCHOOL

Teacher, Indian School, Grade I	\$1,000-\$1,120
Teacher, Indian School, Grade II	1,200- 1,560
Teacher, Indian School, Grade III	1,260- 1,980
Teacher, Indian School, Grade IV	1,500- 2,220

CLASSIFICATION REGULATIONS

1. *Teacher, Indian School, Grade I*

(a) Teachers in this category will be required to hold certificates from a recognized Normal or Teachers' Training School. After 1st September, 1947, it will be the policy of the Department to employ only teachers who hold recognized teaching certificates. Any non-certificated teachers employed as of that date can be retained in the service but no further non-certificated teachers will be employed except in the event of an emergency. If this is necessary such teachers will fall into this category.

(b) Salary raises to \$1,060 and \$1,120 will be given for satisfactory service in the first three years only as shown on the salary scale.

2. *Teacher, Indian School, Grade II*

(a) Teachers in this category will be required to hold a Second Class Teacher's Certificate (or equivalent requiring High School Junior Matriculation plus teacher training at a recognized school).

(b) Salary raises for satisfactory service will be given annually for the first seven years only as shown on the salary scale.

(c) No teacher shall be eligible for the increments provided in the fourth or seventh years of service according to the scale attached hereto, unless such teacher has at some time in the preceding three-year period respectively, completed one professional or academic session at a Provincial or University Summer School for teachers, or an equivalent course recognized by the Indian Affairs Branch.

3. *Teacher, Indian School, Grade III*

(a) Teachers in this category will be required to hold a First Class Teacher's Certificate (or equivalent requiring High School Senior Matriculation or First Year University) plus teacher training at a recognized school. Specialist teachers with First Class Certificates in Industrial Arts, Household Science, Agriculture or other specialist field will also be classified in this category.

(b) Salary raises for satisfactory services will be given annually for the first ten years; thereafter at the end of the 14th and 19th years of experience.

(c) No teacher shall be eligible for the increments provided in the 4th, 7th, 10th, 14th and 19th years of service according to the scale attached hereto, unless such teacher has at some time in the preceding three- or five-year period respectively, completed one professional or academic session at a Provincial or University Summer School for teachers, or an equivalent course recognized by the Indian Affairs Branch.

4. *Teacher, Indian School, Grade IV*

(a) Teachers in this category will be required to hold a High School Teacher's Certificate (or equivalent requiring a University degree plus teacher training). Specialist teachers with High School Certificates in Industrial Arts.

Household Science, Agriculture, or other specialist field will also be classified in this category. It will be further required that 50 per cent of such teacher's teaching time be spent in Grade IX and upwards.

(b) Same as for Teacher, Grade III.

(c) Same as for Teacher, Grade III.

TEACHER, INDIAN WELFARE

1. Teacher, Indian Welfare, Grade 1.....	\$1,200-\$1,320
2. Teacher, Indian Welfare, Grade 2.....	1,380- 1,740
3. Teacher, Indian Welfare, Grade 3.....	1,500- 2,220
4. Teacher, Indian Welfare, Grade 4.....	1,740- 2,460

CLASSIFICATION REGULATIONS

(a) These regulations shall be the same as for Teacher, Indian School. Normally these will be teachers of day schools situated on isolated reservations.

(b) These teachers can qualify for the salary increments requiring summer school courses by taking correspondence courses from Provincial Departments of Education, Universities or other schools recognized by the Indian Affairs Branch.

(c) These teachers will remain on the reservations during the usual summer holiday period. They will be given the normal Civil Service holidays totalling eighteen days throughout the school year.

(d) These teachers will, in addition to their normal teaching duties, carry out social and welfare work, assist in the administration of family allowances, the dispensing of medicines and work towards the general welfare and advancement of the Indian people as required by the Indian Affairs Branch.

(e) These teachers may be granted a leave of seven weeks once every three years to enable them to attend a course in social welfare, sociology, child psychology or allied professional field, at a Canadian or American university or school recognized by the Indian Affairs Branch.

PRINCIPAL, INDIAN SCHOOL

1. Principal, Grade 1	\$1,380-2,100
2. Principal, Grade 2	1,500-2,220
3. Principal, Supervising, Grade 3	1,740-2,460
4. Principal, Supervising, Grade 4	1,860-2,580

CLASSIFICATION REGULATIONS

1. *Principal, Grade 1, \$1,380-\$2,100*

(a) To qualify for this position a teacher must have:—

1. A first-class teaching certificate;
2. At least three years' successful teaching experience;
3. Three or four classrooms and their teachers within the building under his jurisdiction.

(b) Salary raises for satisfactory services will be given annually for the first ten years; thereafter at the end of the 14th and 19th years of experience.

(c) No principal shall be eligible for the increments provided in the fourth, seventh, tenth, fourteenth and nineteenth years of service according to the scale attached hereto, unless such teacher has at some time in the preceding three- or five-year period respectively, completed one professional or academic session at a provincial or university summer school for teachers, or an equivalent course recognized by the Indian Affairs Branch.

2. *Principal, Grade 2, \$1,500-\$2,220*

(a) To qualify for this position a teacher must have:—

1. A first-class teaching certificate;
2. At least three years' successful teaching experience;
3. Five or more classrooms and their teachers within the building under his jurisdiction.

(b) Same as for Principal, Grade 1.

(c) Same as for Principal, Grade 1.

3. *Principal (Supervising) Grade 3, \$1,740-\$2,460*

(a) To qualify for this position a teacher must have:—

1. A first-class teaching certificate;
2. At least six years' successful teaching experience;
3. Up to and including eleven classrooms and teachers under his supervision.

(b) Same as for Principal, Grade 1.

(c) Same as for Principal, Grade 1.

4. *Principal (Supervising) Grade 4, \$1,860-\$2,580*

(a) To qualify for this position a teacher must have:—

1. A high school teacher's certificate;
2. At least eight years' successful teaching experience;
3. Over twelve classrooms and teachers under his supervision.

(b) Same as for Principal, Grade 1.

(c) Same as for Principal, Grade 1.

GENERAL REGULATIONS

1. For the purpose of determining the teacher's salary in the scale attached hereto, and for the purpose of determining the teacher's experience for the salary increment, the teacher's total service as at the beginning of each school year shall be taken, and such salary increment shall not be revised until the beginning of the following school year.

2. No teacher in the year 1947-48 and thereafter shall, while holding the same teaching position held in 1946-47, receive a lower salary than the total amount paid him in 1946-47.

3. Time spent by a duly certificated teacher as a teacher in the public schools in any part of the British Commonwealth, or as an instructor in a university in any part of the British Commonwealth, shall be regarded as time spent in teaching in the schools of the Indian Affairs Branch, provided that the maximum period of such teaching service to be regarded shall not exceed five years. Such teachers must also have attended one professional or academic session at a summer school course recognized by the Indian Affairs Branch in order to qualify for the increments described above in the regulations for grades of teachers.

4. In schools in which English is the language of instruction, the teacher's certificate must be for the English language to be recognized by the Indian Affairs Branch for the purposes of the salary scale.

5. In schools in which French is the language of instruction the teacher's certificate must be for the French language to be recognized by the Indian Affairs Branch for the purposes of the salary scale.

INDIAN TEACHER'S SALARY SCALE

Class of Certificate	Year of teaching experience												
	1st.	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11-15	16-20	21 on
High School (Grade IV) Teacher.....	1,500	1,560	1,620	1,680	1,740	1,800	1,860	1,920	1,980	2,040	2,100	2,160	2,220
First Class (Grade III) Teacher.....	1,260	1,320	1,380	1,440	1,500	1,560	1,620	1,680	1,740	1,800	1,860	1,920	1,980
Second Class (Grade II) Teacher.....	1,200	1,260	1,320	1,380	1,440	1,500	1,560	(No further increments)					
Third Class (Or Permissive Grade I Teacher).....	1,000	1,060	1,120	(No further increments)									
INDIAN WELFARE TEACHER'S SALARY SCALE													
High School (Grade IV) Teacher.....	1,740	1,800	1,860	1,920	1,980	2,040	2,100	2,160	2,220	2,280	2,340	2,400	2,460
First Class (Grade III) Teacher.....	1,500	1,560	1,620	1,680	1,740	1,800	1,860	1,920	1,980	2,040	2,100	2,160	2,220
Second Class (Grade II) Teacher.....	1,380	1,440	1,500	1,560	1,620	1,680	1,740	(No further increments)					
Third Class (Or Permissive Grade I Teacher).....	1,200	1,260	1,320	(No further increments)									
PRINCIPAL'S SALARY SCALE													
High School (Grade IV) Principal.....	1,860	1,920	1,980	2,040	2,100	2,160	2,220	2,280	2,340	2,400	2,460	2,520	2,580
First Class (Grade III) Principal.....	1,740	1,800	1,860	1,920	1,980	2,040	2,100	2,160	2,220	2,280	2,340	2,400	2,460
First Class (Grade II) Principal.....	1,500	1,560	1,620	1,680	1,740	1,800	1,860	1,920	1,980	2,040	2,100	2,160	2,220
First Class (Grade I) Principal.....	1,380	1,440	1,500	1,560	1,620	1,680	1,740	1,800	1,860	1,920	1,980	2,040	2,100

APPENDIX DS

STATISTICS ON THE MAORIS OF NEW ZEALAND

(From "Vocations for Maori Youth" published by New Zealand Council for Educational Research).

1. Population statistics

	Population		Birth Rates per 1,000 of population	
	Non Maori	Maori	Non Maori	Maori
1934.....	1,472,442	72,883	16.51	38.10
1943.....	1,537,637	96,939	19.70	45.78

2. Maori land and population

	Land	Population
1891.....	10,829,486 acres	44,177
1911.....	7,137,205 acres	52,723
1941.....	4,008,000 acres	92,248

3. Distribution of children over standard classes at July 1st 1943 (percentages)

	Standard Class							
	No.	P.	I	II	III	IV	V	VI
Maoris in Native Schools.....	9,975	39.7	13.5	12.1	12.7	10.0	7.3	4.5
Maoris in Board Schools.....	13,527	39.2	14.4	12.9	12.3	10.1	6.7	4.1
Pakehas in Board Schools.....	195,494	28.2	11.9	11.6	12.1	12.1	12.3	11.4

4. Employable males 1936 (percentages) (omitting 'children')

	Maori	Pakeha
Other or ill-defined.....	38.2	4.4
Agricultural and pastoral.....	35.7	26.3
Building construction.....	5.0	8.3
Forestry.....	4.1	0.9
No occupation.....	4.1	6.8
Pensioner, etc.....	2.7	1.5
Transport and communication.....	2.0	8.4
Clerical and professional.....	1.6	9.4
Miscellaneous.....	6.3	34.0
5. Occupations of female Maoris and Pakehas (percentages)		
Agricultural and pastoral.....	3.8	0.8
Workers in clothing and dress.....	0.1	2.2
Commerce and finance.....	0.1	2.3
Clerical and professional.....	0.5	5.9
Personal and domestic service.....	2.0	6.3
Miscellaneous.....	1.1	4.2
Persons not actively employed in gainful occupations.....	92.3	78.3

APPENDIX DT

DEPARTMENT OF MINES AND RESOURCES

INDIAN AFFAIRS BRANCH

PROGRESS REPORT

OF

PUPIL.....GRADE.....
 TEACHER.....YEAR.....
 SCHOOL.....

To Parents or Guardians

We present parents with a report of the progress made by their children during the school year. The teacher and you are partners in the task of laying the foundation for your child's future. Please take time to read this report carefully, to understand what it shows and to talk it over with the child before signing it. Our schools are trying to help your child to form good habits and to prepare for a happy and useful life. If you live near the school, you should consult the teachers about any entries concerning which you may wish to ask questions.

This report will be completed four times a year, namely, October 31, Christmas, Easter and at the end of the year.

SCHOOL SUBJECTS

	FALL	WINTER	SPRING	FINAL
Basic Subjects				
HEALTH.....				
ORAL READING.....				
SILENT READING.....				
WRITING.....				
COMPOSITION.....				
SPELLING.....				
GRAMMAR.....				
LITERATURE.....				
ARITHMETIC.....				
SOCIAL STUDIES.....				
SCIENCE.....				
Variable Subjects				
MANUAL TRAINING.....				
HOME ECONOMICS.....				
AGRICULTURE.....				
RELIGIOUS INSTRUCTION.....				
MUSIC.....				
ART.....				

The subjects taken by Indian pupils will vary considerably with the grades they are in, the size and facilities of the school and the provincial courses of study. For example, in most provinces subjects such as Grammar, Literature and Science are not studied until the senior grades are reached. Subjects such as Manual Training, Home Economics, Agriculture, etc., can usually be given only in our larger schools.

EXPLANATION OF MARKS

A. Excellent B. Good C. Average D. Fair E. Unsatisfactory

The above standings are based on:—

(1) Class Exercises; (2) Teacher's Estimation, and (3) Short Tests

HABITS AND ATTITUDES

The following are habits and attitudes that are desirable in every good citizen. We are marking these traits so that you may know our estimate of your child's outstanding qualities, those in which he is improving and those in which both school and home should co-operate in order to secure greater improvement. Parents and guardians are advised to read carefully this part of the report, so that they might help and work with the teachers to cure, wherever necessary these defects of their children. If an item is unchecked, it is because the teacher has not sufficient facts to make a definite judgment or because the item does not apply to the child at his present stage of development.

OUR INDIAN SCHOOLS ENCOURAGE EACH PUPIL TO LEARN

	FALL	WINTER	SPRING	FINAL
1. Health Habits.				
To sit, stand, walk and breathe correctly				
To keep clothes, hands, face, teeth clean.....				
To cover mouth when coughing.....				
To observe the rules of health (see p. 4).....				
To participate in organized sports.....				
2. Social Habits.				
To be courteous and considerate.....				
To work and play well with others.....				
To be careful of his own and others' safety.....				
To keep books and other property in good condition.....				
To be trustworthy.....				
3. Work Habits.				
To do good work in class and other groups.....				
To do good work independently.....				
To keep trying in spite of difficulties.....				
To make good use of his school time.....				
To be orderly in thought and in use of materials.....				
To show initiative in finding new work.....				
To accomplish thoroughly each task assigned.....				

HEALTH AND PHYSICAL CONDITION

The following are comments upon your child's health. Also listed are simple health rules which, if followed, will help to ensure your child's good physical condition

.....

.....

.....

.....

HEALTH RULES

GOOD PHYSICAL CONDITION is built up through:

Rest.....Ten hours of sleep
 Fresh Air.....Day and Night
 Play.....Out of Doors
 Food.....Plenty of milk, vegetables, cereals, eggs, fruit and water
 Cleanliness.....In person and dress

ATTENDANCE

Sept. Oct. Nov. Dec. Jan. Feb. Mar. Apr. May June

DAYS ABSENT										
TIMES LATE										

Remember:

1. Pupils cannot make good progress in school, if their attendance is irregular, and if they do not get proper rest at home.
2. The Family Allowances Act provides "the allowance shall cease to be payable if the child does not regularly attend school.....".

TEACHER'S REMARKS

.....

PARENT'S SIGNATURE

First Report.....
 Second Report.....
 Third Report.....
 Fourth Report.....

Certificate of Promotion

This certifies that.....
 has completed satisfactorily the course prescribed for Grade.....and
 was promoted to Grade.....on the.....day of.....19.....
PRINCIPAL.

10. Doc
Can
Com
I

SESSION 1947

On the, 1947



SPECIAL JOINT COMMITTEE OF THE SENATE AND THE HOUSE OF COMMONS

APPOINTED TO CONTINUE AND COMPLETE THE EXAMINATION
AND CONSIDERATION OF THE

INDIAN ACT

MINUTES OF PROCEEDINGS AND EVIDENCE

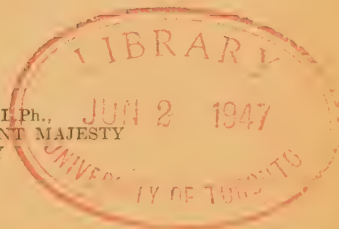
No. 8

THURSDAY, MARCH 27, 1947

WITNESSES:

- Mr. H. M. Jones, Supervisor, Family Allowances, Indian Affairs Branch,
Ottawa.
- Mr. B. F. Neary, M.B.E., B.A., Superintendent, Welfare and Training
Division, Indian Affairs Branch, Ottawa.

OTTAWA
EDMOND CLOUTIER, C.M.G., B.A., I.Ph.,
PRINTER TO THE KING'S MOST EXCELLENT MAJESTY
CONTROLLER OF STATIONERY
1947



MINUTES OF PROCEEDINGS

HOUSE OF COMMONS,

Thursday, 27th March, 1947.

The Special Joint Committee of the Senate and the House of Commons appointed to continue and complete the examination and consideration of the Indian Act, and all such other matters as have been referred to the said Committee, met this day at 11 o'clock a.m.

Presiding: Mr. D. F. Brown, M.P.; (later) The Honourable Senator W. H. Taylor, Joint Chairmen.

Present: The Senate: The Honourable Senators Fallis, Macdonald (*Cardigan*), and Taylor.—3.

The House of Commons: Messrs. Brown, Blackmore, Case, Castleden, Charlton, Farquhar, Gariépy, Gibson (*Comox-Alberni*), Little, MacLean, MacNicol, Matthews (*Brandon*), Raymond (*Wright*), Reid, Richard (*Gloucester*), and Stanfield.—16.

In attendance: (From Indian Affairs Branch): Messrs. R. A. Hoey, Director; H. M. Jones, Supervisor, Family Allowances; B. F. Neary, Superintendent, Welfare and Training Division; P. N. L. Phelan, Chief, Training Section; G. Armstrong and C. Roberts, Welfare Section; Eric Acland, Executive Assistant to Director; J. C. H. Forward, Business Manager, Indian School Administration, Missionary Society of the Church of England in Canada.

The Chairman directed the attention of the Committee to an error in printing, on page 147, Minutes of March 20 (No. 5). Mr. Raymond (*Wright*) asked to draw the attention of the committee to the changes he wished to make with regard to his report as printed at pages 124, 125, Minutes of March 18 (No. 4). Mr. Castleden asked for a change with the spelling of a Reserve in his constituency. (The spelling used by the reporters in the official spelling).

The Chairman announced that the Hon. Mr. Grote Stirling has replaced Mr. Church as a member of the Committee.

On motion of Mr. Reid, it was

Resolved: That Mr. J. E. Matthews (*Brandon*) be Vice-Chairman of the members of the Committee for the House of Commons.

Mr. W. R. Jones, Supervisor of Family Allowances, Indian Affairs Branch, was recalled and questioned in regard to the statement on Family Allowance administration in behalf of the Indians, presented to the Committee on March 21, last.

Mr. B. F. Neary, M.B.E., B.A., Superintendent of Welfare and Training Division, Indian Affairs Branch, was recalled, submitted a statement dealing with "Welfare Services" and a "Summary *re* Handicraft and Home Industries."

SPECIAL JOINT COMMITTEE

It was agreed that the subcommittee on agenda and procedure should consider the advisability of calling a representative group of Indian agents to give evidence before the Committee, and report thereon.

It was agreed that Mr. Neary be recalled after the Easter Recess for questioning.

The Committee adjourned at 1 p.m., to meet again on Friday, 28th March next, at 11 o'clock a.m.

T. L. McEVOY,
Clerk of the Joint Committee.

MINUTES OF EVIDENCE

HOUSE OF COMMONS,

March 26, 1947.

The Special Joint Committee of the Senate and the House of Commons appointed to examine and consider the Indian Act, met this day at 11 a.m. Mr. D. F. Brown, M.P., (Joint Chairman) presided.

The CHAIRMAN: Order, please. First, there is a correction to make in the minutes of evidence No. 5, March 20, on page 147, eighth line from the bottom, where the chairman reads the clerk's minutes, and the record reads, "It was not agreed . . . to leave the selection of the subcommittee to the joint chairmen." The "not" was inserted by the printer. The copy as submitted to the printer did not have that word "not" in it. Of course, that word changes the whole sense. The citation should read, "It was agreed . . . to leave the selection of the subcommittee to the joint chairmen," which is as it should appear in the clerk's minutes.

Now, I believe Mr. Raymond has some corrections to make in the record.

Mr. RAYMOND: Yes, Mr. Chairman, in the report of Tuesday the 18th, No. 4, at page 124, I was speaking of the homemakers' club and I said, "There were three homemakers' clubs on this reserve. They have done very well in the past, but lately they have not been doing so well because they have no community hall and they have had to meet in private homes. They used to hold meetings in the big rooms of the Indian school, but they cannot use those rooms any longer. I have been told also that within the last year the department has been *much more* generous about supplying materials for these homemakers' clubs." The contrary is the truth. What I intended to say was, "I have been told also that within the last year the department has been *much less* generous about supplying materials for these homemakers' clubs."

Then in the same report, on page 125, the second paragraph reads: "If I put aside the conditions at La Barriere and look only at the Maniwaki reserve, which is a normal reserve, I should say that nothing is much wrong and nothing is much good. In my opinion there is a considerable lack in the whole affair there and a few dollars should be spent on the roads and on the houses."

What I meant to say was that at the present time it is not a matter of spending money, a few dollars, on shingling the roofs of the houses and on roads on this reserve or elsewhere in Canada; it is a matter of educating and organizing the Indians.

The CHAIRMAN: Thank you, Mr. Raymond.

Mr. CASTLEDEN: Mr. Chairman, I should like to make a correction in the spelling of two names which are misspelled in the evidence—Muscowequan and Lestock—

The CHAIRMAN: Are you referring to the names on page 114, where you say, "Yes. The Indian bands complained to me also—I refer to the band I met last year at Muskowekwan reserve at Listock?"

Mr. CASTLEDEN: Yes, the spelling should be as I have given them.

The CHAIRMAN: I think that spelling was taken from certain letters from the Indians.

Mr. CASTLEDEN: I gave the reporters a letter I had written to the Indians. If the reporters had looked at that letter they would have seen the spelling.

The CHAIRMAN: We will have that corrected.

(Later in the proceedings, the joint chairman, the Hon. Senator Taylor, said:

"With regard to the disputed spelling of the reserve in Mr. Castleden's constituency, the committee reporters used the official spelling as shown in the Official 'Schedule of Indian Reserves in Canada,' at page 65."

Now, there has been a change in the personnel of the committee. Mr. Church has been replaced by the Hon. Mr. Stirling. Mr. Stirling, as you know, was a member of the committee last year and gave very valuable service to the committee, and he is now returning to the committee. While he is not here at the moment I am sure we shall all profit by his experience in the matters with which we are dealing.

Now, I wish to bring before you the matter of the election of a deputy or vice chairman of the Commons section of this committee. It is not always going to be possible for the chairman to be present and the joint chairman cannot always be present. When the joint chairman is not here and the chairman is not here there should be somebody to conduct the meeting.

Mr. REID: I move that Mr. Matthews be elected deputy or vice chairman.

The CHAIRMAN: Mr. J. E. Matthews, (*Brandon*)

Carried.

Now, we have with us to-day two witnesses whom we have already heard. At least, we have received their presentations. They are Colonel Jones and Colonel Neary, and if it is your pleasure you may question them.

Hubert Murray Jones, recalled:—

The CHAIRMAN: Now, on March 21 you were presented with briefs on family allowances. Colonel Jones is here to answer any questions in connection with that brief as presented. Are there any questions?

By Mr. Case:

Q. There is one thought that I might carry a little further. Where the family allowance cheques are being administered by the agent do you consider the agent's representations to you sufficient evidence that the Indian is not capable of administering the cheques himself?—A. You mean in the case of mismanagement, do you?

Q. I notice that there is one agent in the maritime provinces who has practically all the cheques coming to him. That is probably a unique case. Are there any other such cases?—A. Would they be payable to the Indian, or to the agent's trust fund?

Q. The agent, apparently, acted as trustee?—A. Yes, we rely quite a lot on the agent's recommendation. They know the Indians, and if in their wisdom they feel they should be administering them—

Q. Do you find that some agents have more Indians under this trust arrangement than others?—A. Yes.

Q. Can you account for that? I am speaking of one case in particular where the agent seemed to feel responsible for all these cheques and there was considerable complaint.—A. There are two reasons, Mr. Case. First, agents are all differently constituted and possibly think some things are more important than other things, and in the first instance I think possibly they might think that is a very important part of family allowance administration. On the other hand, take some of our borderline agencies—the red line I showed you

beir
f on the chart. Take the case of Chapleau, we have a very efficient agent up there. He uses the agency trust account in contrast to allowances in kind and as the Indians go away he has the cheques mailed to the agency trust account and as the Indians come back he may write them out cheques and not buy them food at all. That is his privilege.

Q. There appears to be no appeal from the agent's decision in the matter. Indians generally complain that they cannot write to the department without the agent knowing about it; that they have no method whereby they can communicate direct to the Indian Affairs Branch without the agent being a party to it.—A. I have had several Indians write to me and in every case we have gone into the matter thoroughly. They can, of course, always appeal to the local inspector, and any complaints we get we trace them down. There could be the odd case as regards administration but on the over-all picture we feel complaints are very few.

By Mr. Reid:

Q. I am rather interested to know how close a check is kept on attendance at school on which allowances are paid. For instance, I came across an instance during my investigation where a school would be open and the children going to it, and I presume their parents would be in receipt of allowances for those children, and then I found a school closed, where the teacher may have left or where there was no teacher, and I believe the school would be closed for as long a period as six months—in one place it was a year—because of lack of a teacher. I am wondering if the children are all on the allowance and who keeps the check because up there it looked to me to be God-forsaken country with the agent 250 miles away. I visited one little school myself and I thought it was just terrible. I do not believe the teacher in charge kept any record of the few children who were there and whom she was serving, and she was allowing the boys to amuse themselves with pieces of stick and a hammer. I asked about the attendance. Some days they were not there and some weeks they were not there. I am wondering if in paying the allowances it is well to take the school records to see the enrolment of those in attendance, and I am wondering how close a check is kept on this thing, and who keeps it because, after all, the purpose is to see that these children attend school and that they are fed. In the instance I am referring to one little girl came that day with a lunch of bread and in between the bread there was mustard and nothing else. I was wondering as I looked at those seven little tots passing the time whether they were receiving anything worth while. Some days they were in attendance and some weeks they were there and then sometimes they were not there at all. So I am wondering who makes the check as they are 250 miles away from any agent. I am also wondering how you in Ottawa can get a true record. That is important.

The CHAIRMAN: Can you answer that?

The WITNESS: A very close liaison is maintained between Colonel Neary and myself. A good deal of your question deals with education and I am sure that Colonel Neary will answer what I cannot answer; but we have a monthly day-school record which comes in and which is prepared by the day-school teachers. It goes to the agent and comes from the agent to head office in Ottawa where the educational branch and my own staff "vet" the reports and watch for the things you speak of. In a case where there are no school facilities available—if I might put it that way—family allowance is continued to be paid. Does that answer your question?

By Mr. Reid:

Q. It does and it does not. It does not answer it as well as I would like to have it answered. I am afraid that there is not as close a liaison between the heads of the department, shall I say, as there should be. In another case

an Indian complained to me that the allowance was cut off because, "My two children had to be taken out of school for measles." I said, "You do not have to lose the family allowance because they have been out of school for measles." He said, "I do not know; nobody will tell me." Now, I am wondering whose duty it is to give the Indians information regarding the allowance and what they can get?—A. It is the agent's duty. Furthermore, Mr. Reid, before a child is cut off from family allowance the parents are warned. That is our policy. If they miss school the first month they are not cut off immediately. The parents are warned. I feel they are entitled to a warning. If that happens the second month the allowance is cut off until the child returns to regular attendance.

By Mr. Farquhar:

Q. Has the child to miss a full month or part of a month?—A. We have set a figure of unreasonable absence in excess of five days, that is on a twenty-day month.

Q. Five days out of a month?—A. If they are absent more than five days for other reasons than sickness, bad roads or something like that, and are physically able to attend school, the parents are warned. If that happens the second month in succession the allowance is discontinued until such time as the child returns to regular attendance.

By Mr. Reid:

Q. I went to another little village of probably fifty houses, and the only residents I found there when I went into that village were five children and two grown-ups. That village could very well contain and take care of an entire school. I said to the grown-ups, "Where are all the people?" "Oh," he said, "away down near Chilliwack—by and by they be back." Now, with them on their trip they had taken the children out from probably the various schools all around. But here were five children of school age playing around and as happy as little dogs but with no schooling going on; and I want to know how that matter is checked up for allowances. They were all out of school for the time being but would probably be back the next week.—A. As I say it is from the school register and the monthly day-school report that we have the picture of what is going on. To come back to your former question with regard to the children with the measles, if you would give me the details of that instance I should be very glad to find out the whole score and see whether the children were away for over the five days with measles, and if the agent had discontinued the allowance I would wire immediately. I rather question that any agent would do that.

Q. In so far as the agent is concerned I said in my report that the agent, Mr. Strang, living at Lytton, could not possibly get down to Seabird Island perhaps more than once a year. That man has 250 miles to cover. The Indians are scattered in the islands and in the plains and in little places here and there, and he could not get down to Seabird. When I heard the Indian say that no allowance had been paid and that he had been cut off, I wanted to know who gave the information that the children were away from school because of measles. You say it is the Indian agents out there who give the information. In fairness I say the agent cannot do this; it is impossible. I am wondering how close you can get with the other cases?—A. I know Mr. Strang personally, and I know the conditions you speak of are true. He has a tremendously large agency; but the original information would come from the day school teacher to the agent's office, and it would be up to him to investigate.

Q. Why would the school teacher not be notified to tell them? That school teacher is a resident there. She could have told them as to the children. Why wait on Mr. Strang, who is 150 miles away from that little reserve? She is

being paid by the government. Why could she not be instructed to tell that family who complained about being up against it when the allowance was cut off just because the children had measles?—A. I am sure Mr. Strang has held band meetings. I feel sure that every Indian knows the obligations of the Family Allowance Act.

Q. I feel sure Mr. Strang does that. I am not finding fault with him. I have much praise for him in his endeavours to carry out his duties in that great district extending for 250 miles.—A. I visualize that Mr. Strang instead of personally warning the parents would write them a letter.

The CHAIRMAN: Could they read the letter?

Mr. REID: That is just the point.

The WITNESS: The teacher would; the children probably can assist in reading the letter.

By Mr. Reid:

Q. When we pay these teachers why can we not make use of their services in these out-of-the-way places to help educate the Indians as to the new regulations regarding family allowances rather than put all the responsibility on the Indian agent who will only get there probably once a year?—A. I think the teachers are assisting the agents wherever they can because the agent relies a lot on the teachers to disseminate information.

Mr. CASE: Is it not quite obvious in Mr. Reid's reference that the teacher must have advised the agent that the children were away on account of measles, or whatever reason she gave? She must have entered into the picture some place because, as you say, he was not there.

Mr. REID: She did not, because she was right there when the statement was made at the meeting.

Mr. CASE: I wonder how he got his information.

Mr. REID: Who?

Mr. CASE: The agent, because he would be the one who would cut off the allowance.

Mr. REID: It was cut off. The Indian complained in front of the new agent. With the permission of the other agent we took the agent from New Westminster up there.

Mr. FARQUHAR: He must have got his information from the teacher's records.

Mr. REID: That Indian was told for the first time that they had no right to cut that off under the regulations, that if the children were out of school suffering from measles the allowance should have continued. He heard that. He said what he did in front of myself and the other officials who were there.

The WITNESS: The teacher would, in preparing the monthly day school attendance report, show the number of days absence and the reasons. I cannot visualize Mr. Strang cutting off the family allowance if the teacher reported the children were absent through measles.

By Mr. Reid:

Q. Right on that point, is authority given to the various Indian agents either to continue family allowances or cut them off? Who does that? I want to find out the mechanics of how it is carried on.—A. The Indian agent recommends to the regional director of family allowances the suspension of allowances for irregular attendance at school. He does that.

By Mr. Richard:

Q. In his report does he state why the child was absent from school?—

A. May I read the form the agent uses?

Mr. REID: Pardon.

The WITNESS: I prepared a form myself for the use of the agents. May I read it?

The CHAIRMAN: Yes.

The WITNESS: (Reads)

DEPARTMENT OF MINES AND RESOURCES

INDIAN AFFAIRS BRANCH

.....194.....

Regional Director of Family Allowances:

The school attendance of the following child (children) has been unsatisfactory during the month of

<i>F. A. Number</i>	<i>Child's Name</i>	<i>Parent or Guardian</i>
1.		
2.		
3.		
4.		

I certify that school facilities are available and that to the best of my knowledge all of the above are physically capable of attending school. The parents have already been warned regarding previous poor attendance.

I therefore recommend suspension of Family Allowances in the above case(s) until further notice, in accordance with the provisions of section 4 (2) Family Allowances Act.

.....
Agency

.....
Indian Agent

By Mr. Richard:

Q. If the Indian agent got a report from the school teacher saying the children were absent over five days on account of measles she could not make that report and say the children were physically capable of attending school?—
A. No.

The CHAIRMAN: Mr. Reid, were you going to say something?

Mr. REID: Not at the moment.

The CHAIRMAN: Any further questions?

Mr. CASE: I cannot help but feel we are probably overlooking one thing. I am going to make an observation for the benefit of the subcommittee on agenda and procedure so that they may give consideration to this thought. When I visited the Saugeen and Cape Croker reserves in our adjoining riding I was accompanied by Colonel George B. McLauchlan. Colonel McLauchlan in his active days traded with the Indians off and on for a period of about 50 years. We had some discussion and made some observations. I might say further that Colonel McLauchlan is a good organizer in his own right and is credited with helping to bring the Boy Scout movement to America. The first troop was formed in Owen Sound. He has had much to do with public affairs. The

thought we had was this, and I am passing it on to the subcommittee. I think we should have representative Indian agents, not many of them but a fair cross section of representative Indian agents, come before this committee. If that suggestion is adopted I would nominate Mr. Tufnell from the Cape Croker reserve. In that way we will get an idea of the background of these representative agents; how they go about their work, what their understanding is of their instructions with respect to family allowances, and other details. I make that observation for the consideration of the subcommittee.

The CHAIRMAN: If it is your pleasure, that suggestion will be referred to the subcommittee on agenda and procedure. Are there any further questions? If not, we appreciate very much your coming here, Colonel Jones, and affording us this question period on the brief submitted by you at a previous hearing. Thank you.

The WITNESS: It is a pleasure to be here.

Bernard F. Neary, Superintendent of Welfare and Training, Indian Affairs Branch recalled:

The CHAIRMAN: Before Colonel Neary starts there was some information requested by Mr. Reid. I should like to read to you now a letter addressed to me as chairman of the committee dated March 26, and written by Colonel Neary.

OTTAWA, March 26, 1947.

Mr. D. F. Brown, M.P.,
Chairman, Special Joint Committee of The Senate
and the House of Commons, Ottawa.

As requested by Mr. Thomas Reid, M.P., I submit herewith historical data upon the educational work conducted by "Father" Duncan at Metlakatla, B.C.:—

Episcopal work began in 1857 with the remarkable and successful missionary enterprise undertaken by Mr. William Duncan among the Tsimshian at Metlakatla, first in British Columbia and later in Alaska. The Tsimshian at that time were among the fiercest and most degraded savages of the northwest coast, slavery, human sacrifice, and cannibalism being features of their tribal system, to which they were rapidly adding all the vices introduced by the most depraved white men from the coasting vessels. Moved by reports of their miserable condition, Mr. Duncan voluntarily resigned a remunerative position in England to offer himself as a worker in their behalf under the auspices of the London Church Missionary Society. He arrived at Port Simpson, north coast of British Columbia, in October 1857, and after some months spent in learning the language and making acquaintance with the tribe, then numbering 2,300, opened his first school in June 1858. By courage and devotion through danger and difficulty he built up a civilized Christian body, which in 1860 he colonized to the number of about 340 in a regular town established at Metlakatla, an abandoned village site 16 miles south of Port Simpson. By systematic improvement of every industrial opportunity for years the town had grown to a prosperous, self-supporting community of 1,000 persons, when, by reason of difficulties with the local bishop, upheld by the colonial government, Mr. Duncan and his Indians were compelled, in 1887, to abandon their town and improvements and seek asylum under United States protection in Alaska, where they formed a new settlement,

known as New Metlakatla, on Annette island, 60 miles north of their former home. The island, which is about 40 miles long by 3 miles wide, has been reserved by Congress for their use.

BERNARD F. NEARY,
Supt. of Welfare and Training.

Are there any questions that you would like to put to Colonel Neary in connection with his brief on training services submitted at the last meeting?

By Mr. Castleden:

Q. I wonder if Colonel Neary could give us the figures as to how many Indians we have in Canada who are not provided with any educational facilities?—A. Yes, I would say between 10,000 and 12,000. It is impossible to give you an accurate figure. In the closing minutes of the presentation of my brief I stated that our most pressing need was to provide classrooms for these children. I estimate between 350 and 400 classrooms are required. Up until the war years most of them were Indians in isolated localities, but with the opening of the Northwest Territories and the building of the Alaska highway, and so on, I now feel we can get at these Indians and can provide educational facilities for them. In that regard Mr. Clark, our educational survey officer, is proceeding within the next week to northern Saskatchewan to go over with Mr. Piercy, administrator of education for northern Saskatchewan, the educational facilities that are required in that area to see if we cannot work out a joint system of education with the provincial government, but I would rather not say too much on that as Mr. Hoey has the plan in hand, I believe.

By Hon. Mrs. Fallis:

Q. I want to ask Colonel Neary this question. Is the chief difficulty in getting teachers to go in?—A. In my brief I pointed that out. In that regard I should like to say that Mr. Reid's comment about teachers merely keeping school represents one of the things that we want to avoid as much as possible. We have too many teachers who are merely going through the motions, who let the children, as you say, fill in time. That is one of the things I feel we must tackle at its roots. In British Columbia we have not had a proper inspector of schools. During the war years we were able to get the provincial government to do it for the first four or five years. Then they were unable to carry out a proper inspection of our schools. Major Davey, the new inspector, has a big job on his hands to go around and check up on these teachers. The proper recording of attendance is one of the things he will have to look into carefully. It is one of the things that has been brought to his attention.

By Mr. Reid:

Q. How many schools will he have to look after in British Columbia?—A. He will have 76. Those are both residential and day schools. They are scattered in practically every part of the province. Some of his trips up the west coast, for example, will take him many days. For instance, there is the school at Christie. The only way we can get into that school, which is a residential school, is by being carried in on the backs of Indians. We hope to build a wharf there because of the very unsatisfactory conditions, but we have to bring education to those Indians in some way. That was the best site for the school, and we have to operate it under those conditions.

Q. Will he be able to make two visits a year?—A. No, he will not.

Q. Then we should ask for another inspector.—A. That is exactly what Mr. Hoey has done.

Q. Or more than that, and divide it into districts.

Mr. CASTLEDEN: I think it will require the expenditure of considerable money. Has any estimate been made of the increased cost of providing adequate education for our Indians? I notice that the United States is spending some \$115 to \$118 per capita per year on their Indians, and our expenditure in Canada is something less than \$45.

The CHAIRMAN: You say the United States is spending \$118. Can you refer us to any publication which gives that information?

Mr. CASTLEDEN: That was a statement given by an Indian chief in Saskatchewan. He was mentioned the other day, Dan Kennedy. He has made a study of it. I have not got the reference here, but I will get it.

The CHAIRMAN: It is for the purposes of the committee we would like to have it.

Mr. REID: When Mr. Castleden says "something less than \$45" I should like to point out that on page 7 of the brief it is given as \$174 per capita for the fiscal year, 1946-47.

Mr. CASTLEDEN: I will get the figure.

Mr. REID: \$174 is the figure given here.

The CHAIRMAN: What page?

Mr. REID: Page 7 of the brief.

The CHAIRMAN: You were referring to the education of United States Indians?

Mr. REID: He mentioned Canada.

Mr. CASTLEDEN: I was talking about the total expenditure of the Indian Affairs Branch on all Indians in Canada. These are the grants which are given per capita for school children. It is an entirely different thing.

By Mr. Castleden:

Q. Has any study been made of residential schools of a non-denominational character? I understand that all the residential schools are under some denomination?—A. That is correct.

Q. Has any study been made of non-denominational residential schools?—A. That is one of the things Dr. Moore is going to attempt to assess in his educational survey. I understand he is going to get as much information as he can from the United States. I myself have a great deal of information from the United States as to how they are running their non-denominational schools. The only comment I can make at the present time is, of course, that they are a great deal more expensive. The actual operation of a residential school properly equipped and with a civil service staff certainly would cost us a great deal more than running them on a denominational basis.

Q. The churches have done great work. They have spent a great deal of money and have performed splendid service with missionaries in this field, but I was thinking of it from the point of view of efficiency, and an educational program with effective results.

Mr. RAYMOND: What were your last words?

Mr. CASTLEDEN: We have no figures to compare the effective results. Earlier in the brief we have had the results of our schools and the number of students. In the residential schools we have a total of 9,149 pupils, and only 78 of them have reached grade 9. In the day schools there are 9,532 pupils and only 33 of them have reached grade 9. The fact is we are not even providing a public school education for our Indian children. What I should like to ascertain is whether a non-denominational school system would produce better results. If we are going to make them into citizens of Canada they will have to

acquire an education. It seems to me from some of the evidence we have had in the committee that the Indians are capable of receiving an education. I think that is the consensus of opinion expressed here.

Mr. RAYMOND: I understand you would like to compare them with the non-denominational schools in the United States.

Mr. CASTLEDEN: Non-denominational schools, how would they compare as to efficiency, with denominational schools?

Mr. RAYMOND: If Dr. Moore is going to make a report here I believe he will have to study the financial situation and the other differences in the two systems.

By Mr. Richard:

Q. In your report you stated that there were a number of schools which were closed. If I recall correctly, you told us that there were some 35 Indian teachers in the day schools?—A. That is quite correct.

Q. And the lack of teachers was owing to the fact they had to teach in remote districts in addition to the fact that we have a lack of teachers generally throughout Canada.—A. That is correct.

Q. You told us also that special consideration in the way of financial assistance was given to those who wished to pursue higher education above the high school grades. Is there any special inducement given to those who would like to follow teaching as a profession? Is there any special financial assistance or special preferment or any way that they might be directed towards the teaching profession?—A. You have put your finger on a very delicate problem. Mr. Clark has been going around interviewing boys and girls, girls especially, who are receiving higher education in the province of Ontario. In his report, which he gave me just recently, he pointed out he actually had visited certain schools. For instance, he had visited schools in the Midland area and had asked the girls if they would care to go in for teaching, and told them the department was willing and anxious to provide tuition grants as they were already doing in paying for them at high school to go on to normal school, and that we could give them employment as Indian school teachers. He found them quite reluctant, apparently, to do so. They were associating with white children in the high schools, and apparently they were not any too anxious to go back on to the reservations as Indian day school teachers.

Q. Why? Have you any reason for that?—A. I am afraid I cannot answer that. There are many possible answers, but that is one of our problems. In some instances these young people do not wish to return to the reservation.

Q. Somebody pointed out to us that those who did receive a higher education and who did not take up teaching were sort of lost once they did get out of school. The white people did not hire them, and I believe it was pointed out that they had to do knitting or something like that. It seems to me that if they could be directed to taking up teaching as an avocation, a field of employment would be wide open to them right there.—A. I certainly agree with you as to that. That is why I sent Mr. Clark down there to try to talk to these young girls and boys and persuade them to go in for teaching. We are not going to leave it at one trip. You may be sure of that. He is going to go down and see them again. He has planted the seed there that we can give them employment in our Indian schools. I feel the same thing can be done for the girls who might go in for nursing. We have definite employment for them there. We can use them. They have been very successful in the teaching field as is demonstrated by their record at the Six Nations reserve, where the supervising principal of the 20-school system is a full-blooded Indian who is doing an excellent job there. He is supervising not only the work in the classrooms but an adult educational program in the evenings. We want others like him. As I say, that is why we have this one official who is trying to help them

in vocational guidance. In my brief I pointed out the need for employment officers to go around and do exactly what you have suggested, namely, to put these young boys and girls on the right path, as it were, of future employment so that we can use them and have some return for the money that we have invested in them because in too many instances it is all loss.

Q. Not only that, but I would imagine they would take more interest in their own people. It seems to me that if an education is of any use to them they would take much more interest in alleviating the condition of their own people?—A. I believe that is what Mr. Case pointed out, that the Indian teachers with whom he came in contact were present at the meetings he held and acted as secretaries more or less.

Mr. CASE: Spokesmen for the meetings, interpreters, and so on. They took a real interest in the band.

By Mr. Castleden:

Q. How do you select the students who will be granted the opportunity to go in for a higher education? Suppose there is a young student in the higher grades of a day school or residential school and he wants to go on to some technical school, probably in another province. We will say he is from a Saskatchewan reserve. What is the procedure through which the agent goes, and who makes the recommendation?—A. We have a tuition grant form which is very much the same as the application for a scholarship form. We have on that data as to the work he has covered in the school. The primary recommendation is from the principal or teacher of his school to say that he or she feels that the pupil can assimilate a higher education. Then there is the agent's recommendation. That is sent in to the department. On the back of it naturally is the medical history because we want to make certain these children are physically capable of handling an education. We allot the funds they request. In some instances they ask for very large sums and we cannot, of course, go quite as high as they sometimes request, but we do everything possible. We have not rejected one since I entered the branch. I believe when Mr. Hoey was in charge every effort was made with the money that was available to give them every break possible. The thing is, Mr. Castleden, that we find two spots in Canada from which these requests mainly emanate. One is right at Brantford in the Six Nations reserve and the other is the Haida Indians of British Columbia. There seems to be two superior blocks there. Around Alert Bay and in other sections, Mr. Gibson, the Indians are finding other Indians can get ahead, and they are starting to do that. However, I certainly feel we will have to have more funds to invest in these Indians in secondary education in such a form that we may try to run it on a sort of scholarship. Then we are sent the different report cards of the various provincial schools these children are attending. Now that we have another official in the department he can follow it up and try to see that our interest in the future of that Indian boy or girl is protected because, of course, we regard that as a good investment for our own use later on.

Q. But the Indian agent has to O.K. it?—A. Before it is sent in?

Q. Yes.—A. Yes.

By Mr. Farquhar:

Q. What do you think is the reason why these girls do not wish to become teachers or nurses? Is it lack of ambition?—A. I do not think it is that at all. I think possibly Mr. Hoey, who has had a lot more experience on this than I have could answer that. I do not want to pass the buck. I do not know whether he would give an indication as to why these people do not seem interested.

Mr. HOEY: I think the percentage of Indians seeking higher education would compare favorably with the number of Canadian citizens generally. If you go through the provincial reports you will be surprised to discover just how many citizens of Canada leave school when they reach grade 8 or before. I think when I entered the Department of Education in Manitoba about 25 per cent went on to proceed with high school instruction. We cannot sit here and base our findings on the assumption that all white citizens of Canada who attend public school proceed to high school and then on to university. That is not so. I think the committee should know this—and I see Mr. Phelan, the chief of the training division here—that Indian teachers after they graduate are not acceptable on a large number of Indian reserves. The experience we have had with the Six Nations reserve might be very misleading in that regard. I believe we helped to put a girl through normal school in Nova Scotia. If I remember correctly she won an oratorical contest held in that province. She was a fully qualified teacher. We experienced the utmost difficulty in securing a school for that girl. Finally, a daily paper in Halifax took up her case, her photo was published on the front page of that journal, and after a good deal of effort she finally secured a school.

Now I attended a banquet in British Columbia, in the city of Vancouver, and I sat beside an Indian chief. I cannot give you his name because I do not remember it. But he complained about the educational facilities on the reserve, and I asked him what was the matter with them. "Well," he said, "you sent us one teacher and he was not much good. We got rid of him. And then you sent us another teacher and he was very little better"; then he said, "Do you know what the department did?" I said, "No, they might do anything." He said, "They sent us an Indian; just think of that."

We might as well face the fact that Indians who graduate from the normal schools are not always acceptable on the Indian reserves. I do not know about nurses. I have not heard any complaint about them.

Then I have talked to Indian girls who have graduated and, as Colonel Neary points out, a great many of them have no desire, having taken normal school courses and having secured their professional standing, to go to the reserves; they enjoy the benefits, shall I say, of living in a city or a larger town. They have no desire to go back on the reserve. They are not permeated with the missionary spirit, just as all white people do not want to live their lives on an Indian reserve. But I think, Mr. Farquhar, that the percentage of Indians anxious to go on with high school instruction would compare very favourably.

Mr. RICHARD: If those who are seeking higher education know that they are not acceptable as teachers on the Indian reserves you cannot wonder that they do not direct their steps toward teaching.

The CHAIRMAN: Just one moment. I was under the impression that Colonel Neary had completed his presentation, but apparently he has not. He still has to deal with the welfare division of his department, and he has a brief which is now before you. You will have an opportunity of examining him later, after he has finished with his presentation. The practice has been to complete a presentation and then have the questions. This is an oversight on my part; I thought that he had finished, but he has not. In addition to that, there is the handicraft section, which must be dealt with, and there is a brief on that subject which is to be presented before we are prepared to question Colonel Neary.

Mr. MACNICOL: Mr. Chairman, before we leave the matter of education—

The CHAIRMAN: We have not left it; we are just going to have another presentation made and then we shall have every opportunity to put questions.

Mr. MACNICOL: What I wanted to speak about had to do with schools. The witness spoke about assistance to the Indian children, and I have a case

in mind of an Indian child—I have forgotten the particulars, but I have no doubt Mr. Hoey will remember—it is the case of an Indian girl on the Moraviantown reservation who wanted to study stenography and so forth. I believe in the end she was helped. Do you remember the case, Mr. Hoey?

Mr. HOEY: Yes, I remember the case.

Mr. MACNICOL: Can you tell us what happened in that case?

Mr. HOEY: As I remember it, we assisted her to take a business course. The inspector interviewed her personally. Just when she finished that course or whether or not she finished it I could not say without consulting the records, but I do remember the case definitely.

Mr. MACNICOL: I would like to know how that case was followed up.

Mr. HOEY: It would be followed up, but I have not the records with me, of course.

Mr. MACNICOL: I wish you would let me know what happened in that case. I was going to ask one more question with regard to the appointment of teachers for the several church schools—I do not know how many there are—but as far as their operating goes, are they selected by the churches themselves?

The WITNESS: Nominations are received from the churches, as I point out in my brief, in certain of the schools; in the other schools we go about appointing teachers in just the same way as in any department of education.

Mr. MACNICOL: When they are nominated by the churches are they supervised or inspected?

The WITNESS: Exactly the same as any other teacher in our schools. Mr. Dodson at Moraviantown, I believe, is nominated by the United Church. We have an inspector report on him just as we do on any other teacher in the province of Ontario, and we treat him in exactly the same way, and if his services—not his particular services—but if any church nominated teacher's services are not satisfactory we request his dismissal just as in the case of any other teacher.

Mr. MACNICOL: What brought that to my mind was the remark that you had more applications in the Six Nations reserves of which the Moraviantown settlement is one, and I presume the Muncies in the Delewares, and I thought, perhaps, you had left them out because Mr. Dodson has brought that school up to a high standard—as high as any school in any community I know of. I imagine quite a number will be applying for higher education of some kind. Have you any record of the number who applied in the last year or so from that school?

The WITNESS: Yes, I have the record, but I have not got it here.

Mr. MACNICOL: Some reference has been made to Indian teachers. In one school there were two Indian teachers at Fort à la Corne in northern Saskatchewan. From my inquiries around the community I learned that those two teachers were giving excellent satisfaction. I believe they are man and wife. They seemed to like their work. Have you any record of how that school is doing? There are two Indian teachers.

The WITNESS: We have a report. I have not got it here. We can get that information for you easily.

Mr. MACNICOL: Now, one final question. In view of your inspection of Indian education, is there an Indian in the education branch of the department?

The WITNESS: In my section?

Mr. MACNICOL: Yes.

The WITNESS: No, sir, the most senior official at the present time is Mr. Joseph Hill, who is the supervising principal of the Six Nations school system.

Mr. MACNICOL: Is he in the department?

The WITNESS: He is in our section, but he is not here in Ottawa—if he is the one you are referring to.

Mr. MACNICOL: Yes, that is the question.

The WITNESS: Mr. MacNicol, what we try to do is this. For example, to give you something specific, in sponsoring the school handicraft program we received from the United States some booklets on native Indian handicraft and referred those to Mr. Hill at the Six Nations through Colonel Randle, the superintendent, and requested his opinion on them; and in that way we get the very broadest information.

Mr. MACNICOL: Would there be some advantage in having an Indian in your department? It would seem that you would require an Indian in the department too.

The WITNESS: I certainly feel it would be of advantage. Mr. Hill is one of the few who have come so far with their education that they could fit into our program, and we have appointed him as supervising principal down there. I say without any question that when he has an opportunity to "get his feet a little more wet" than at the present time he will be valuable. We certainly have our eye on him at the present time.

Mr. MACNICOL: I am glad to hear that. That is a step in the right direction. In the United States they have quite a number of Indians in their department.

Mr. REID: Before we proceed with the brief I have one suggestion to make. It is all very well to read briefs but we are jumping from the subject of education, and I have about forty questions to ask on the subject of education. Now we are going on to welfare. My question is this: Is Colonel Neary in charge of both education and welfare?—A. Yes.

Mr. REID: When he comes back on the stand are we to mix the two subjects in our discussions? Personally, I would like to keep our discussions clear, and when we are dealing with education I should like this committee to deal with education. Now, we are going on with welfare and we are going to get all confused, and we will not know where we are shortly. I am not against the reading of this brief at the present time, but I want it distinctly understood that when this committee deals with education it deals with that subject. My question is: Are you in charge of both education and welfare?

The WITNESS: Yes, I am, Mr. Reid.

The CHAIRMAN: May I say that this is not Colonel Neary's suggestion, but it is mine. The full presentation of a brief is made by each witness before we examine him. Our meeting tomorrow will be the last one until after the Easter recess, so it was felt that our members should be in possession of all the briefs that are going to be presented by Colonel Neary, to give you an opportunity to read and study them and if, when we come back, we want to examine Colonel Neary, we can do so.

Mr. FARQUHAR: It is all under the one heading. I see no reason why we should not complete the brief, and I do not see any reason for mixing up the question, because we will have the broad picture, and can ask questions in an orderly way.

Mr. MACNICOL: I agree with Mr. Reid's suggestion, but if this is just a matter of receiving a brief that is all right. However, we wish to have some meetings devoted to asking Colonel Neary questions on education and welfare, keeping them separate.

The CHAIRMAN: You will be given every opportunity to examine Colonel Neary at such time as the committee desires, because the committee are the custodians of our affairs and not the chairman. You can devote time to asking questions on education, welfare, handicraft and so on.

Mr. REID: Every member of this committee is the master of his own conscience and activities. I have voiced my own objections. I happen to have a single-track mind, and when I get on education I want to keep on education. I am not like some other people who can jump from one subject to another.

The CHAIRMAN: I think it is well to have this complete presentation now; following that we will have questions on education and welfare and handicraft. Does that meet with your pleasure?

Carried.

Very well, we will now continue with Colonel Neary.

The WITNESS: The second major section of the service which I administer is welfare.

Mr. RAYMOND: Do I understand that we are not to ask questions this morning?

The CHAIRMAN: There will be another meeting for that purpose. As you know, the committee decided that while presentations were being made we would not ask questions.

The WITNESS: As pointed out by the director in his brief last year the welfare division is responsible for:—

- (a) Promotion of Indian welfare programs.
- (b) Issuance of relief to needy Indians.
- (c) Promotion of agricultural programs.
- (d) Organization of community farms and agricultural fairs on Indian reserves.
- (e) The organization and sympathetic supervision of homemakers' clubs.
- (f) Administration of the revolving fund for assistance to Indians.
- (g) General supervision of the social and economic welfare of the Indians.

The general policy of the division is to encourage and assist Indians to be self-supporting rather than furnish them with direct relief. This policy has not changed since 1874. In a book called "The Treaties of Canada with the Indians of Manitoba, The North West Territories and Keewatin" the Hon. Alexander Morris, P.C., late Lieutenant Governor of Manitoba and the North West Territories and a commissioner who negotiated Treaty 6 detailing the conversations which preceded the signing of that treaty, quotes in detail the conversations with one Beardy, chief of the Willow Crees as follows:—

"I will speak to you in regard to food as I have spoken to other Indians; we cannot support or feed the Indians every day, further than to help them to find the means of doing it for themselves by cultivating the soil. If you were to be regularly fed some of you would do nothing at all for your own support; in this matter we will do as we have agreed with the other Indians, and no more. You will get your share of the \$1,000 worth of provisions when you commence to work on your reserves.

"In a national famine or general sickness, not what happens in every day life but if a great blow comes on the Indians, they would not be allowed to die like dogs.

"What occurred in Red River last year from the destruction of crops by grasshoppers, affected our whole people, and without being bound to do anything, the charity and humanity of the government sent means to help them.

"In connection with the limited number of cattle supplied to any band, the commissioner (Governor Morris) explains the reason for their action in the following words:

"It is true that the number assigned to each band is comparatively limited, and the government is not bound to extend the number. This

was done advisedly, by the successive governments of Canada and the commissioners acting under their instructions, for it was felt that it was an experiment to entrust them with cattle, owing to their inexperience with regard to housing them and providing fodder for them in winter and owing moreover to the danger of them using them for food, if short of buffalo meat or game. Besides, it was felt that as the Indian is, and naturally so always asking, it was better that if the government saw their way safely to increase the number of cattle given to any band, it should not be as a matter of right, but of grace and favour, and as a reward for exertion in the care of them and as an incentive to industry."

After the lapse of nearly three-quarters of a century, the policy of administering the welfare of Indians is practically the same. Then we issued hoes, sickles, scythes and spades and oxen. Now we supply tractors and power-operated agricultural machinery, pure-bred bulls for improving herds, goats, chickens, apple trees, etc., and assist beginners in farming by paying for breaking, supplying selected seed and carrying out irrigation projects.

Relief

Relief supplied to destitute Indians of the three prairie provinces and the North West Territories is purchased from wholesalers on a contract basis, placed in departmental warehouses, from which it is issued either by the Indian agent, farm instructor or some official appointed and paid a small remuneration for that service.

Each year agents submit an estimate of quantities of each article of food required for the next fiscal year, plus, a small reserve for contingencies. These submissions are consolidated and the totals with required information as to shipping instructions are forwarded to our purchasing agent.

Deliveries in Lesser Slave Lake agency (Northern Alberta), Treaty 10 (Northern Saskatchewan and Manitoba), Fort St. John agency (Northern British Columbia) and Norway House agency in Northern Manitoba, are made during the early winter months because they are transported to their destinations by winter transport.

In the more accessible portions of the dominion, shipments are made once, twice or three times a year, depending chiefly on available storage facilities. If, during the year, emergencies arise, such as an epidemic and an agent finds that the supplies in his warehouse are inadequate to meet the requirements he can, after obtaining authority from the branch, make purchase from local sources where available or in some instances where the region is not readily accessible, supplies are flown in. In many instances, the travelling nurse decides that special foods are required for the sick and she orders them from local sources. In no instance has such a recommendation been refused.

In the other provinces, relief requirements are purchased from merchants residing on or near the reserves. Food is ordered as rations—given quantities—(See circular attached marked Appendix DU) because although the cost of food may vary with the locality, transportation problems, etc. the quantity of food required to maintain health and provide sufficient nourishment does not vary. A ration as outlined may cost around \$5 in southern Ontario while in northern Canada it sometimes costs \$20 or more. Usually the whole month's food supplies are taken at one time but where an Indian is found to be very improvident, supplies are furnished on a weekly basis. Occasionally the medical officer or health nurse may consider that the ration as outlined is inadequate to meet requirements. They outline in detail the additional foods required and these are supplied. If at any time the Indian is able to obtain some of the commodities listed by his own efforts or from his own farm or garden (wild meat, fish or beans, etc.), these will not be supplied. The merchant will be instructed to furnish a ration less, for example, meat.

Our main responsibility is the care of the aged and the sick. Of course, the responsibility for the aged rests primarily on their children and the branch, in so far as is possible, sees that it is not shirked in any way. In many instances, the child is unable to completely care for his parent without our assistance. In the past this assistance used to be given in the way of food. At the present time, Indians ask for payment in cash. Usually this is granted. The monthly allowance varies with the locality, the financial condition of the recipient, and the physical condition of the old person. This allowance varies from \$5 per month to as much as \$60 per month for chronic bed cases.

In the old days we used to have many requests for relief assistance from the parents of large families, giving the number of children in the family as a reason for such requests. Since the advent of family allowances, this assistance has seldom been necessary except in cases where the breadwinner has been admitted to a sanatorium for treatment of T.B. In such cases, the quantities of food issued to the children and mother are much in excess of those listed in the ration schedule. Milk, fruit, etc., as required, are authorized, without regard to the fact that family allowance payments are being received.

It is the policy of the branch to assist Indians to be self-supporting rather than issue direct relief. Because of this, scales of relief supplied to able-bodied Indians must err on the parsimonious rather than the generous side. Our instructions to agents state that relief is not the right of any Indian but is given at the pleasure of the branch to prevent suffering. We also state that in no instance are the quantities of relief allowed to be sufficient to remove the incentive to obtain employment where and when available.

From time to time our relief schedules are the subject of adverse criticism and are referred to as inadequate. It must be remembered that the food ration is only one of many forms of assistance supplied the indigent Indian. He, on his reserve, usually has arable land. If he is without resources to build or repair his home, the branch assists him where necessary to obtain a minimum of household furniture, viz., bed, stove, etc. He is assisted with clothing. If he is helpless, wood is supplied. Snare wire, ammunition, a net, are furnished free where necessary. In the spring if he cannot obtain funds to obtain seed for his garden, it is supplied free. When he is sick he is given medical attention. If he requires expensive medical treatment, hospitalization or sanatorium treatment, it is his for the asking. The only qualification required is that he must be a destitute Indian and sick. If the breadwinner dies, the family is assisted. Children are given free education in accordance with their abilities.

It may be interesting to note the breakdown of our welfare vote as to object of expenditure. During the depression days practically 100 per cent of all funds appropriated were spent on food. As conditions improved, the percentage of funds spent on food (direct relief) decreased while the amount of funds used to assist Indians to improve their lot increased. The following are the figures for the 1945-46 fiscal year:

Cost of administration.....	2.8
Food and supplies.....	63.4
Travelling expenses of Indians.....	.7
Freight, etc., on supplies.....	3.8
Rents for Indian homes.....	.2
Equipment maintenance.....	1.1
Repairs to Indian homes.....	2.3
Miscellaneous, cash allowances for care of Indians, funerals, etc.....	6.4
Purchase of equipment.....	6.4
Construction of buildings and works.....	12.9

From the breakdown you will see that slightly under 25 per cent of our appropriation is available to assist able-bodied Indians to be self-supporting.

We have approximately 125,000 Indians to consider so the amount that is available for an individual or a band is bound to be limited when one considers that our total appropriation for all purposes until the present fiscal year has been under \$900,000. As funds are limited, assistance can only be given after a thorough investigation on the part of the Indian agent and the inspector for that district. Many of our bands own large acreages of arable land but have no trust funds to finance the purchase of agricultural machinery needed to cultivate their land.

As these Indians are unable to offer the security necessary to obtain a loan from the revolving fund or other sources the branch finances the purchase from welfare appropriation and the Indians use this equipment sometimes paying a small custom charge, if and when, they harvest a crop. Under some circumstances the branch finances the cost of repairs to this machinery. During the war years it was impossible to replace farm machinery so a policy of repair and make-do became necessary and the branch assisted in this by expending over \$10,000 during the 1945-46 fiscal year.

During the war years Indians have become increasingly engaged in agriculture despite the fact that it was practically impossible to obtain replacements for worn-out machinery. Now that more machinery is available we are receiving many requests for new machinery, especially, power machinery. We supply as much as possible. Purchases are financed as follows:—

- (a) Bands with trust funds use their trust funds.
- (b) Bands without trust funds are assisted from (1) appropriation, (2) revolving fund..
- (c) Selected groups of individuals are assisted from revolving fund.
- (d) Individuals are assisted from appropriation.

I will particularly ask you to note that particular section, because a lot of members have asked questions which bear directly on it. Those are the four ways in which purchase of power machinery is financed, depending on local conditions. In other words, we have quite a flexible plan for that particular purpose.

Before assistance can be granted through a revolving fund loan we must be certain that repayment is absolutely certain, otherwise, the fund would shortly cease to revolve.

Any statement that our Indians in settled communities are a race of slum dwellers is misleading. Housing on some of the Indian reserves in the older portions of the dominion compares very favourably with that of the surrounding localities but generally Indian housing has always left much to be desired. During the war years Indians in common with their white brethren were unable to obtain building materials for new homes. There were many marriages and new families to house and as there was no new construction there is considerable overcrowding. Now that more funds and material are becoming available homes are being repaired where their condition warrants such action. As the worst homes are usually occupied by large families who are unable to meet the cost of new floors, windows, doors, roofing, etc., these are provided gratuitously. In many instances the owner of the home contributes his labour as his share of the project. Such projects are contemplated for the Restigouche and Oka agencies during the 1947-48 fiscal year. At Restigouche the Indians are cutting some 300,000 feet of logs and a large quantity of shinglewood. A second-hand saw-mill, complete with edgers and a planer has been purchased and during the coming year these Indians will saw and dress sufficient lumber and shingles to repair all houses on the reserve. A cement mixer has been purchased and it is hoped that by next autumn every home on the reserve will have been placed on a cement basement. A new brick chimney will replace the present stove-pipe chimney on every home and other repairs necessary will have been completed.

At Oka we propose carrying out a similar project. Necessary lumber for repairs is being obtained from timber taken off their reserve at St. Lucie de Doncaster, Quebec.

All across the dominion similar assistance is being demanded. Where bands have sufficient trust funds their requirements are met from that source on a loan basis as a rule. Certain Indians—the aged and those with large families, etc., have not the necessary qualifications to obtain such a loan so their requirements have to be met from welfare appropriation. Our difficulty during recent years has been more a lack of materials than a lack of funds. Previously, the situation was reversed. It is hoped, however, that during the next few years materials will be more plentiful and that funds will be available to make the branch carry out its proposed program of slum clearance.

In addition to repairing old houses the branch is carrying out a program of building new homes. As in the case of repairs, bands with trust funds arrange for their requirements from that source. Certain individuals of these bands, however, are unable to obtain assistance from this source, which of course, has to be made on a repayment basis. They look to and are assisted by welfare appropriation. Where we have the necessary timber on an Indian reserve we sometimes supply saw-mill equipment, and the Indians manufacture their own building materials, thus, overcoming shortages which are being experienced in all parts of the dominion.

(At this point Hon. Mr. Taylor took the chair).

During the past few years the branch has been carrying out a program of centralizing the Indians of Nova Scotia on two reserves—Shubenacadie near Truro on the mainland, and Eskasoni Chapel some thirty miles from Sydney on Cape Breton Island. This centralization is being carried out with the object of improving the living conditions of the Indians by providing adequate housing, medical services, education and supervision in general. From twenty to thirty new homes are being built each year at each of the above mentioned locations. To date more Indians than we can accommodate have volunteered to transfer from outlying reserves. It is expected that if sufficient funds can be provided these projects will be completed within the next four or five years. As a matter of interest it might be pointed out that the number of labourers available on either reserve has never been quite sufficient to meet the demand.

In closing my remarks on this phase, I might point out our Calstock project, as an example of what the branch would like to do in the way of Indian housing. In 1944 the branch purchased some 7,556 acres of land, including Lake Constance, from the province of Ontario as a reserve, for the use of certain Treaty Number 9 Indians, who, at that time were resident at Pagwa and other points in northern Ontario. In 1945 the land was declared an Indian reserve by order in council. That year certain roads were cleared, a school built and a number of Indians moved in to take advantage of local employment. In 1946 the branch expended \$20,000 from welfare appropriation on housing. Six five-room cottages; eight four-room cottages and a warehouse were completed. The warehouse provides living accommodation for the construction gang, as well as protection for those materials, such as, cement and wallboard, which deteriorates if stored in the open.

Provision has been made in our 1947-48 appropriation to finance a similar building program if sufficient building materials can be obtained. This construction will practically take care of the housing requirements of this Band.

In the Norway House agency a similar program has been undertaken to look after the housing of certain old people. Eight new houses have been erected at Norway House and the same number at Cross Lake at the small cost of \$200 for each unit. Of course, the lumber, etc., was furnished free from the saw-mill supplied by the branch.

As soon as materials become available it is hoped that necessary funds will be provided to clear up our housing problems, say, in four or five years. This will mean providing, at least, a minimum of \$5,000,000 for this purpose, in addition to sympathetic consideration of the requirements of those bands who are able to finance their program from their trust funds.

Community Farms.

During the fiscal year 1937-38 parliament provided a special appropriation to be used in the promotion of a rehabilitation program for Indians. A portion of this was expended in providing farm machinery and in the clearing and cultivating of land on Indian reserves. In October 1938 order in council P.C. 14/2636 was passed authorizing the policy of operating Indian community farms and assisting reliable individual Indian farmers to extend their agricultural operations.

In order that these projects should be self-supporting the branch was authorized to permit the local Indian agent to retain a suitable sum from the proceeds to meet ordinary operating expenses and maintenance of Indians engaged on the project. The amount retained to be agreed upon after application of the Indian agent to the inspector of the province, who in turn, made recommendation to the superintendent of Indian welfare for approval. All proceeds received over and above the amount agreed to be retained is forwarded to the Indian Affairs Branch, Ottawa, to be deposited to the credit of the Indian Agency Community Farm Revenue Account in the Indian Trust Funds. These funds may be expended only for such requirements as are necessary for the continuance of the project. Major expenditures for new equipment, farm machinery, erection of buildings, etc., may be made from the community farm account only on the recommendation of the Indian agent, the inspector and with the approval of the Indian Affairs Branch.

Revolving Fund.

In order to finance the operation of these community farms and provide funds for loans to Indian bands, group or groups of Indians or individual Indians for the purchase of farm implements, machinery, livestock, fishing and other equipment, seed grain and materials to be used in native handicraft, a revolving fund loan system was set up in December, 1938. It authorized the establishment of a fund of not more than \$350,000, of which not more than \$100,000 can be used in any fiscal year. Loan limits were set at \$5,000 to Indian Bands; \$2,000 to a group of Indians and \$500 to individual Indians.

There is an amendment there. By a recent order in council the amount that can now be loaned to a group of Indians has been raised to \$2,500. It is only the central amount that has been raised to \$2,500. That is in view of increased operating expenses and the increased cost of machinery.

Loans were to be repayable over a five year period and were to bear interest at 5 per cent per annum until repaid. Applications for loans were to be recommended by the Indian agent, approved by the inspector, the branch and the minister before being granted. Applications for loans to Indian bands must be signed by the chief of the band and he must be authorized to sign by resolution of that band. Loans are to be secured by lien notes in the form prescribed by the minister and shall be signed, in the case of a loan to an Indian band by the chief of the band and the Indian agent; and in the case of an individual Indian, by the applicant and the agent.

Since establishment of the revolving fund some thirty-seven loans to a total of nearly \$100,000 have been granted and nineteen have repaid their indebtedness in full. There have been no losses to date. The bulk of loans granted have been to farmers to enable them to obtain tractors, farm machinery, horses, cattle, etc. Approximately thirty community farms have been established under this authority; one of them—Oak Lake Community Farm in the Griswold agency

in the province of Manitoba has now concluded its operations, having attained its objective. I think a brief outline of its history will explain the function of these projects.

This farm has an area of 424 acres. It was financed by a revolving fund loan of \$1,050 granted in April, 1939, for the purpose of purchasing a tractor, a breaking plow, and to pay the cost of operating same. This farm was operated until April, 1945, at which time it was allotted to twelve Indians. They were given machinery, horses, harness and seed. Two other Indians were given horses and farming equipment. A balance remains to the credit of the Oak Lake community farm available for use of other Indians of this band who may require assistance to obtain equipment, seed, etc., necessary to engage in farming.

In other words, through community effort we brought the land into cultivation. When it was in cultivation and they had repaid their loan we then allotted the land to twelve individual Indians to set up their own farms.

Agricultural Exhibitions and Indian Fairs.

Each year the branch receives a small appropriation (\$6,725.00 in 1946-47) to provide grants to some seventeen agricultural exhibitions and Indian agricultural fairs in the provinces of Ontario, Manitoba, Saskatchewan, Alberta and British Columbia, in addition, to financing garden competitions, grants to plowing associations and a home improvement competition. These agricultural exhibitions and Indian fairs strengthen the Indian interest in agricultural pursuits and handicraft work. Indians exhibit in competition with local white farmers and their efforts, according to reports received by the branch, are very creditable indeed.

Mr. J. S. Dunn, Indian agent at Cranbrook, B.C., reporting on the Windermere and district fall fair—1946, states:—

In the matter of exhibits, what the Indian section lacked in quality was made up in quantity. Their section took in one-third of the space of the exhibit building and included nearly every variety of fruit, vegetables, grain and grass grown in the district. The home cooking stalls reserved for Indians were filled with cakes, cookies, canned vegetables and preserves of all kinds. The buckskin and beadwork section, as usual, presented a fine display of Indian handicraft. Altogether I can safely say that the Indians stole the show at this fair, the directors realize this fact and intend to appoint an Indian as director of their Association.

In addition to helping fairs the branch provides funds for garden competitions. These are carried on to encourage the subsistence garden throughout the dominion and the results, as reported by one of the judges of these competitions, are very gratifying. Mr. R. A. Smith, a fieldman of the horticultural division of the Department of Agriculture, Fredericton, N.B., reports on last summer's competition on the Kingsclear reserve located in south west New Brunswick as follows:—

It is interesting to note the keen interest taken in vegetable growing to the extent that the volume is practically adequate for their own requirements, which is not evident elsewhere. This is certainly a step in the right direction and I feel should be promoted and expanded on other reserves. Many of their gardens comprise an acre or more in extent of vegetables necessary in the every day diet, in fact, many of their gardens compare very favourably with those found elsewhere.

Previous to the war years the branch used to provide money to finance the attendance of selected Indian plowmen to various plowing associations' annual competitions. Our 1947-48 appropriation carries provision for a renewal of this assistance in so far as the international meet is concerned.

Provision is made for the first time in our 1946-47 appropriation for a home improvement competition. A limited number of agencies took advantage of this opportunity but it is expected that as the time goes on this competition will have the effect of encouraging our Indians to improve their homes and surroundings.

Homemakers' Clubs.

One of the most encouraging aspects of Indian welfare is the active part the Homemakers' Clubs are taking in our efforts to improve the living conditions of our Indians. I know Mr. MacNicol will be particularly interested in this section because it deals with something he has at heart, namely, the work that should be done with the Indian women on the reservations. Not all sections of Canada know these clubs as "Homemakers'"—sometimes they are called Native Women's Associations—Reserve Women's Clubs or Women's Auxiliaries, but no matter what the name, they are whole-heartedly behind any project which has for its aim the betterment of the Indians' lot, and the general improvement of home conditions and surroundings.

Although many of these clubs have only been in existence for a short time the work they are doing is very well known. These women meet frequently to receive guidance and instructions in sewing, cooking, home-nursing and nutrition. During the war years large quantities of used army clothing were remodelled by them for their families and for issue free to the old, the sick and orphans. More recently many of our Clubs have engaged in manufacturing pyjamas, nightgowns, dressing gowns, windbreakers, skirts, etc., required by patients in Indian health hospitals. The Indian women are paid a small remuneration for their services. This has served the dual purpose of providing pin money for the women and clothing to hospitals which had difficulty in obtaining their requirements through other channels.

Mr. Armstrong has a few samples of the work done by the Homemakers' clubs. After the brief is over I would ask him to let you see those. I know you will be interested in the quality of the work that has been turned out by these Indian Homemakers' clubs.

Reports recently received from such widely separated points as Sardis, B.C., and St. Regis, Que. give an excellent idea of their activities, as follows:—

SARDIS, B.C.

The following contains the annual report of the Native Women's Welfare Organization.

To start our last new year we had \$75.00 in our treasury and within twelve months we have realized from two dances, one bazaar and two drawings—\$103.00. The first dance the proceeds were to buy parcels for our boys overseas.

The second dance which was in November was for the orphaned children in the Coqualeetza hospital, our donation to them was \$25.00. We also had our bazaar the same evening.

The comforter we raffled last May was won by one of our members (Mrs. Cooper) and at her request it was donated back to the organization and the proceeds to fall in with the overseas parcel fund, the comforter being auctioned was bought by one of our white neighbors.

\$20.00 was donated to the family of Alphonse George after his death, to help with food and clothing.

We drew names as we always do around Xmas and exchanged gifts, presents for our older members were bought out of our funds, we also bought a lovely bed jacket for Mrs. K. Lewis, who has recently been admitted to the hospital.

Homemakers' Clubs.

ST. REGIS AGENCY,

Considerable activity is noticed in the Chenail district where many new members have entered that club. What is pleasing is the fact that the new members coming in are younger women. The difficult part, at the present time, lies in the fact that we do not appear to be able to obtain any more used clothing of any kind from the Branch. Some of the clubs are anxious to get started making pyjamas but until material arrives, there is nothing that can be done in this regard.

Young People's Clubs.

The Young People's Club in the village which was started a short time ago is progressing very favourably and there are approximately twenty active members taking part in the village. Several social functions have already been held for the benefit of the entire community. The executive of the club are to be commended for the manner in which these events are conducted.

Responsible officials of this club have taken an interest in the Guide Movement and are training the younger children. It has now been possible to have several young girls brought in from the Chenail school. Previously, no children from the outlying districts were taking part in any of these movements.

Last year the Homemakers' clubs of eastern Canada held their second annual convention at St. Regis, Quebec. The convention lasted three days and the delegates, approximately thirty in number, were the guests of the St. Regis Clubs (3) for that period. The convention was addressed by various departmental officials, who dealt with such topics as nutrition, family allowances, veterans' allowances, etc. On the final afternoon they were addressed by Mr. R. A. Hoey, Director of Indian Affairs, and the convention wound up with a banquet.

To date many clubs have been organized. The branch assists each new club by supplying a sewing machine, a quantity of sewing materials, and if available, a supply of second-hand clothing for remodelling. Our trouble to date is a shortage of trained workers to carry out the organization of new clubs. At present we are utilizing the services of a married Indian woman from the Tyendinaga reserve at Deseronto, Ontario, but home responsibilities prevent her from giving her services on a full-time basis.

In passing may I pay a tribute to Indian agents' wives, farming instructors' wives, school teachers and others, who without thought of remuneration have given their time and money to organize and encourage the operation of Homemakers' clubs in isolated parts of the dominion. It is our earnest hope that funds and qualified assistance will soon be available to aid them in their good work.

In the general section I deal with treaty obligations, and I finally end up with recommendations based upon the facts as presented to you in the first section of the brief.

GENERAL

(a) Treaty Obligations.

It might be pointed out that although relief is not the right of any Indian but treaty Indians are entitled by treaty to certain supplies of ammunition and nets each year. In every instance the stipulated amount has been exceeded many times as it is the policy of the branch to give such assistance instead of direct relief. One of our agents in a report forwarded not long ago stated that if he had to choose between placing a good net in the hands of his old Indians and supplying them with grocery orders he would choose the net.

Our annual contract purchase orders for 1947 include nets and twine to the value of \$21,238, and ammunition to the value of \$12,780. In addition, local purchases of fishing supplies and ammunition during the year are estimated at approximately \$10,000.

(b) Burials.

The question of responsibility for Indian funeral expenses has always been a contentious one. Generally speaking an Indian who is financially able to do so, has to assume all the cost of burying his loved ones, in the same manner as his white neighbours. In some instances bands with substantial trust funds give a small grant towards the cost of each funeral. But bands without funds have to depend on the branch for the burial of their indigents. As existing departmental policy favours the use of public funds to assist the living rather than for the purpose of financing elaborate funerals, costs covering the burial of destitute Indians are kept to a minimum. A schedule of minimum burial fees was established a few years ago as a guide to Indian agents and others as to the maximum amount the department was prepared to pay. (See schedule attached—Appendix DV). Due to the abnormal rise in prices during recent years it has been necessary to depart from this schedule in some instances, but, under no circumstances do we accept burial accounts in excess of the rate for indigent "whites" in the local or nearest municipality. In many isolated areas materials are supplied and coffins are made locally by Indian craftsmen.

RECOMMENDATIONS

1. That the wives of departmental employees located on Indian reserves and teachers in Indian schools who engage in welfare work be remunerated for their services.

That recommendation follows one that I made in my brief on training in which I pointed out the need for welfare teachers who would do this job of work especially during the school holidays, who would concentrate, as it were, on adult education and general education on the reserve rather than just teaching the school children during the regular school day.

2. That qualified welfare workers be appointed for service in the Indian Affairs Branch in the proportion of one worker per 10,000 Indians.

Our idea there is that a proper social welfare worker should go around to the reservations in an inspectorate and visit the Indian agents' wives, the farming instructors' wives, but more particularly the welfare teachers, and work with them on this program of welfare projects as outlined there, especially in the Homemakers' clubs and in helping teachers with general work on the reservations. In other words, the teacher would have a school inspector to concentrate on school problems, and a social welfare worker to help out with the social welfare work that you all know is needed on the reservations. Mr. MacNicol has pointed out many times the extra work that is being done by teachers and wives of our other employees on these reservations. It is felt that proper guidance in this work can hardly be given by the Indian agent who is already overburdened with other work, but that it should be done by specialists in welfare work. Rather than have a welfare worker on every reservation which would call for 100 welfare workers, and would be very expensive, we feel this is a compromise recommendation which should receive your consideration.

3. That a specialist in welfare work be appointed to the division at Ottawa to co-ordinate and direct the work of welfare teachers, Homemakers' clubs, welfare workers, etc.

In other words, we should have an official in Ottawa who would be directly in charge of this particular phase of welfare work.

4. That adequate funds be provided to clear up Indian housing condititons and effect slum clearance.

5. That increasing encouragement be given to the establishment of projects of a co-operative nature which will provide employment for and utilize the natural ability of the Indians.

6. That where possible young Indians receive training in agriculture and on completion of training, be assisted to establish themselves in farming, stock raising, etc.

There again that last recommendation fits in with the recommendation that I made in the training section of my brief concerning employment officers, that they need guidance after they leave school to put them on the right track and to see to it they are established properly. The final section of my brief is on handicrafts. I would ask your permission that this brief be presented to the committee and put into the minutes without being read.

The CHAIRMAN: Is it agreed that the brief on handicrafts should be put into the minutes?

Carried.

SUMMARY re HANDICRAFT AND HOME INDUSTRIES INDIAN AFFAIRS BRANCH

Since 1922 I have, for part of each year, been on duty on Indian reserves in Ontario and Quebec, with occasional visits to reserves in the maritime provinces. Until 1938 I was assistant to Doctor E. L. Stone, the Superintendent of Medical Services for Indians, and during this period was deeply impressed by the need of many Indian workers for assistance in securing materials, for direction in production of articles suitable for sale, and for a system of marketing. As soon as a superintendent of welfare was appointed I applied for transfer to his division, requesting that I be given an opportunity to organize a section to assist Indian craft workers along the lines mentioned. In 1938 this transfer was authorized and since that date a few reserves have been organized.

The primary object was to assist destitute Indians by helping them to produce and market such goods as would find ready sale. This was accomplished in a number of reservations and relief costs were lowered, while the Indians themselves acquired a better living.

With the younger Indians, particularly in districts where native materials were no longer available, training was given in arts not too far removed from their traditional types of work. For instance, at Caughnawaga, near Montreal, where former generations had been in the habit of weaving tump-lines, cedar-bark mats, and so on, girls received training in loom weaving, and took to this work so readily that a number of them won prizes in proficiency and design.

A few years ago the large Caughnawaga school, in the basement of which we had our weaving studio, was burned down and all equipment lost. At this time yarns were rationed, and by turning over our small ration to the MacKay Homecraft Studio I was able to arrange with the manager, Mrs. Carl Bang, for employment in that studio of Indian girl weavers. Mrs. Bang is a highly trained Norwegian weaver, and working under her supervision greatly increased the efficiency of our Indian weavers. Some of these girls later bought looms and have been weaving at home. They secure warps and material from the MacKay Homecraft Studio and are paid on a piece work basis when they return the completed articles. These girls earn from \$30 to \$35 per week.

When our own studio was in operation we produced hand-woven ties of excellent quality and design in considerable quantities, as well as afghans,

knitting bags, sashes, and other articles. We felt we were just touching the fringes of the available market and were experimenting with upholstering materials, draperies, cushion tops, rugs and other furnishings. We felt that by branching into upholstering materials we could lead into furniture-making of plain design, thus providing employment for boys graduating from manual training classes.

A metal-craft project was started for 'teen age boys attending the Mount Elgin Indian residential school at Muncey, near London, Ontario. The boys were using rather primitive tools, were reviving traditional designs, and the project was progressing in a most encouraging manner at the outbreak of war, when it became impossible to secure metals.

During the past year a short course was arranged through the Women's Art Association in Toronto, for a small group of teachers and others directly concerned with Indian reserve work. This course included study of weaving, plying, pottery, and silver work—and I have brought with me a few examples of this work. It was arranged for one member of the class to receive some instruction in stone-polishing from an exceptionally gifted "amateur" who makes a hobby of collection and polishing native Canadian stones. The necessary equipment for a small beginning in this work has been installed at Spanish River Reserve, and I believe an important industry could be started if we provide a suitable supervisor.

There are many beautiful semi-precious stones to be picked up on reserves throughout the country, such as Agate, Feldspar, Jasper, Rose Quartz, Amethyst, Labradorite, Chlorastrolite, and others, and many of these can be used not only in unusual costume jewelry, but in producing lamp bases, book ends, and other useful articles.

There are tremendous opportunities in all these lines, but staff is essential—I might almost say, staff is the only essential—but of course certain inexpensive equipment is also required.

Such expenditures are provided for, as a small sum—\$5,000—is ear-marked in the welfare appropriation for the promotion of handicraft. My travelling expenses are charged against this sum, but other than these expenditures I have not used this fund to any great extent. This is not the allotment which provides for payment of staff, and I could not recommend purchase of equipment unless a supervised project could be organized on the reserve for which such equipment might be purchased. However, if the appointment of craft supervisors is authorized, this \$5,000 will, I believe, cover the necessary equipment.

The procedure which has been followed is to arrange loans from revolving fund for groups of Indian workers. Such loans were required for about three years, and were in every case repaid within the year of issue at 5 per cent interest. For the past four or five years no loans have been necessary as the business has not only carried itself but from the proceeds of sales we have been able to set aside \$6,000 in bonds as a handicraft assurance fund, and in addition have made a division of funds among Indian workers. In some instances workers received 3 per cent on the basis of work turned in, over and above the initial payment for goods by the dozen, and in other cases from 5 per cent to 10 per cent. This division is made twice yearly, and if at any time it should be decided not to carry on the work of the past seven years, a division of proceeds on a pro rata basis could be made among the Indian workers, as a card index is kept showing the value of the work turned in every week by each worker. At the end of the fiscal year 1944-45 the Indian trust account or business account showed cash on hand of over \$12,000 in addition to an inventory of goods and equipment to the value of \$10,000 and accounts receivable of over \$3,000. Collections from sales of handicraft during that period amounted to \$24,761.30. This is a fair showing for a business which seven years previously was started with the purchase of four Black Ash logs to be used by the St. Regis Indian basket makers.

In passing I might mention that in 1937-38, when we first undertook to promote the production and marketing of Indian goods in the St. Regis and the Pierreville agencies, we were still in the depression, and there was no mitigating factor other than handicraft to account for the reduction in relief costs, which were as follows . . .

In the year 1937-38, St. Regis	\$14,188 01
In the year 1938-39, St. Regis	\$ 8,730 95
In the year 1937-38, Pierreville	\$12,287 94
In the year 1938-39, Pierreville	\$ 8,467 02

The Pierreville Indians are still producing splint baskets made from Black Ash, although there are none of these trees within many miles of their reserve. In this instance we arrange to ship in by rail from various outside points, carloads of the necessary logs. The St. Regis Indians also make baskets of the same material, but we are endeavouring to switch these workers over from splint basketry to Willow basketry, and here, as in one or two other areas, a few acres of fine Willow have been planted to provide material for the workers who will probably return to the reserve as soon as there is less highly paid employment in nearby industrial centres. Several courses of instruction in this Willow basketry have been arranged here and at other reserves, and several groups of Indians have acquired considerable proficiency in this work.

All Indian tribes do not make baskets, although this skill is fairly general in Quebec and the maritime provinces. In Ontario, for instance, Birch bark is the main material used for boxes and carriers, and these are ornamented with intricate designs of Porcupine quills. In northern sections the Indians are noted for beautiful bead-work—both woven bead-work and designs of beads sewn on articles made from skins. In the prairie provinces, beaded skin-work of all types is a general accomplishment, although in the olden days before the importation of beads into the country these Indians, in addition to making soft skin clothing also cured skins to a parchment-like texture for carrying boxes, arrow-holders, etc. In some districts the Plains Indians also make beautiful articles ornamented with Moose-hair embroidery and with fine Porcupine quills, using vegetable colouring.

In British Columbia, however, we find outstanding Indian artistry—fine skin-work, carved totem poles (both slate and wood), unusual basketry made from Spruce roots, whale sinew, Cedar fibre, or thread-like strands of kelp. Strips of Cedar and Cherry bark are over-woven or imbricated in geometric designs in many of the larger baskets, which in some cases are so finely woven that they hold water. I have also seen tiny baskets made from various thread-like fibres, and which are as pliable as heavy silk. There are still a few aged Indian silver-craft workers who are noted for bracelets with typical chased designs; and there are still a few craft workers capable of producing the hand-carved and painted carrying boxes or chests, sometimes ornamented with Abalone shell, and which are so sought after by collectors. Hand-carved dance and ceremonial masks are also sometimes decorated with Abalone shell as well as eating utensils and bowls.

There is an ever increasing market for the heavy Cowichan sweaters, hand-knit from yarn which is so treated as to make the sweater practically waterproof. The province of British Columbia is indeed a fertile field for development of a real craft program.

In view of the millions of dollars being spent to encourage tourists to visit Canada, this would seem to be a good time to establish Indian work centres where goods of typical Canadian design could be produced, but adequate supervision and necessary assistance in marketing must be provided.

In Ottawa we have a warehouse to which goods from Ontario, Quebec and the maritime provinces can be sent for inspection and re-shipment to firms placing orders through our welfare service. It has been suggested that goods could be

shipped to merchants directly from reserves, but this is not advisable. For one thing, careful inspection is essential, and in addition, every order is made up of goods produced on a number of different reserves. If the promotion of handicraft is extended, I think it would be necessary to have another warehouse at some central point to serve the prairie provinces, and one for British Columbia also. While I am not in a position to make recommendations for the West, I believe we should build up a staff of ten or twelve craft supervisors—training two or three each year until the full number is trained for duty. This field staff should be handpicked, and trained to deal with Indians; to guide, direct and co-ordinate production on Reserves; and in their turn, to train Indian men and women to handle their own Reserve projects and act as assistants. In many places arrangements can be made with missionaries and teachers to act as local supervisors and instructors.

Securing materials and equipment for a group of reserves is an undertaking sufficient to keep one man fully occupied, but all personnel should have periods of duty in the central office of each district, in order to become familiar with the many and varied phases of the work.

In launching new projects we can count on the co-operation of the parks branch, exhibition commissions, and large mercantile firms. The hotels and tourist bureaus have recommended publicity through Indian pageants and sports, and we have proven the value of publicity obtained by putting on exhibits and demonstrations of Indian work.

Existing arrangements for selling are satisfactory at present, but other arrangements could be made as occasion arises. Revolving fund loans should be arranged for new groups as organized, on the usual re-payment basis, but the costs involved in providing a reasonably adequate staff for any wide promotion of Reserve industries should eventually be approximately \$60,000 as follows:

Directive Head—\$3,000 to \$3,600; \$1,000 travel expenses.

Assistants: 1—Ottawa—\$1,920 to \$2,400; \$1,000 travel expenses. 1—Prairie Provinces—\$1,920 to \$2,400; \$1,000 travel expenses. 1—British Columbia—\$1,920 to \$2,400; \$1,000 travel expenses.

Craft Supervisors (Women)—10, (carefully selected), at approximately, \$1,800 each—\$18,000 (\$1,620 to \$1,920).

Initial purchase of cars—\$10,000.

Travel for 10—\$10,000.

Stenographers—4 at approximately \$1,200 each—\$4,800 (2—Ottawa, 1 Prairie Provinces, 1 B.C.).

Shippers—3 at approximately \$1,200 each—\$3,600 (1—Ottawa, 1 Prairie Provinces, 1 B.C.).

Total—\$59,160.

This expenditure should not all be undertaken during one year, and there would be the additional suggested cost of warehouses. However, if five years from now the yearly expenditure for staff, etc., is, say \$60,000, I believe we should be giving a statement of Indian craft sales in seven figures instead of five.

I have heard it said that in promoting the production of basketry and other hand-made goods, there is a tendency to depend on the work of the Indian women, thus encouraging the men to become lazy and shiftless. I don't think the attitude of many Indian men can be charged up to craft work. The same attitude exists in reserves such as that near Sydney, in Cape Breton, where there is little craft work done, but where the women earn the greater part of the cash income through day labour—scrubbing and cleaning in white homes in the

city of Sydney. This condition may have changed during the war years, but it certainly existed prior to 1939. Another point is that for generations, Indian men were responsible for hunting, fishing and war duty, while the women tended the camps, made clothing and necessary utensils. I had an amusing example of this inherent characteristic when a 14-year-old Cree boy, who had been in hospital for many months in Ottawa, caught a groundhog one day when I had taken him for an outing in the country. He threw the dead animal at me in lordly fashion and said: "I catch him, you fix him, I take moccasin my sister baby".

Apart from considering craft work from the point of view of earnings, it is important that emphasis should be given the ability to create. In one of the pamphlets issued by the United States Department of the Interior—Office of Indian Affairs—these paragraphs appear:

"Few objects of beauty are still made by Indians in the United States and Alaska from native materials. The demand for souvenirs has almost completely destroyed the old native crafts, which were essentially of good quality and careful execution, objects upon which the maker's whole reputation and pride depended. No Indian has pride in the cheap souvenirs he makes to-day; but if he is educated and encouraged to do a fine silver bracelet or a fine basket, a family pride and a tribal pride arises in him that makes him a valuable citizen to the United States.

It is the plan of the Indian Arts and Crafts Board, established by Act of Congress, to encourage and aid in every way the freedom of expression of the Indians of the United States. By recognizing the superior skill of these men and women and children as handicraftsmen, by encouraging the making of useful objects of beauty for themselves and the mechanized homes of the modern American, and by carefully planned production and the improvement of marketing conditions, the Board hopes economically to advance the status of the Indian".

Apparently the United States government feels a responsibility in connection with the promotion and marketing of Indian craft work, and I sincerely believe that it is a responsibility which should be taken seriously by the Canadian government. I don't think that any large commercial firm would undertake to deal indefinitely with the difficulties we encounter, and in this connection I might mention that even the Hudson's Bay Company, with its wide-spread organization, has not been able to secure continuous and uniform shipments of craft work to supply its own retail stores. The post managers have too many duties to be able to undertake the necessary home visits to the workers; these managers are expected to show a profit; the heads of sections handling Indian goods in the stores must show a profit; the men promoting lines of goods must show suitable returns for their time; and a number of commercial men have stated quite frankly to me that although Indian goods have great selling appeal, they have found they require to spend less time in promoting lines produced by white workers than is necessary at this stage in promoting a steady and uniform supply of Indian-made goods. For myself I can say that although I am intensely interested in my work, and usually enjoy it very much, there have been many times when the only thing which has held me in the work is the fact that I have contributed a good many years to superannuation. Several times in recent years I have tried to persuade commercial firms to take over certain projects which have been organized, and in only one instance has this been done. In this case the firm had been in the basket business for over forty years, but within the last few weeks the owner told me he thought the government would have to step in again in order to bring the work back to its former quality standard. He said: "We simply cannot afford to spend the time checking and inspecting, and once the workers get wise to the fact that we cannot watch all the details, they slip over the poor stuff again". In other cases where firms refuse to deal with any save

government officials, I have been asked: "Why should we take over your headache? The government is responsible. We'll be glad to buy everything we can get as long as we can count on prompt delivery of quality goods, but if we can't count on that we will look for other lines."

The only way we can promise regular delivery of goods of a standard quality is through careful direction and supervision of the workers. If our craft program does not grow it will die—and there are great opportunities for growth in many directions.

KATHLEEN MOODIE,

*In Charge,
Handicraft Section.*

Mr. MACNICOL: Before we close the meeting may I have the pleasure of complimenting the witness on his manner of presentation before the committee. His voice is distinct, his words clear, and all his impressions are clear cut. That is very helpful to the members of the committee in following what he said.

The CHAIRMAN: With regard to proceeding with the questioning of Colonel Neary that will probably have to take place after Easter because I understand that tomorrow we are to have a delegation from one of the churches. Therefore it will be after Easter when we will complete the questioning of Colonel Neary with regard to education, welfare and handicrafts.

Mr. MACNICOL: That will be a special meeting by itself? It will take a whole meeting.

The CHAIRMAN: Yes. The committee will have the advantage during the Easter recess of reading all these submissions. I think that is all today.

The committee adjourned at 1.00 p.m. to meet again on Friday, March 28, 1947, at 11 o'clock a.m.

APPENDIX DU

SCALE OF MONTHLY RATIONS FOR INDIANS ON RELIEF

RATION	1 Adult	2 Adults	3 Adults	4 Adults	5 Adults	6 Adults
	Lbs.	Lbs.	Lbs.	Lbs.	Lbs.	Lbs.
Flour (2nd grade)	24	36	49	61	80	98
Rolled Oats	6	9	12	15	18	18
Baking Powder	1	1 $\frac{3}{4}$	1 $\frac{3}{4}$	2	2	2
Tea	1	1 $\frac{1}{2}$	2	2	2	3
Sugar	2	4	5	7	8	10
Lard	3	5	8	10	10	13
Beans	5	5	7	7	8	8
Rice	2	3	5	5	7	7
Cheese	1	1 $\frac{1}{2}$	1 $\frac{1}{2}$	2	2	3
Meat or Fish	\$1.00	\$1.50	\$1.75	\$2.00	\$2.00	\$2.25
Salt	10 cents or 15 cents per month per family.					
Matches	10 cents to 20 cents per month per family.					

NOTE: Indians under the age of 12 years shall be considered children, and over that age as adults.

Issues of rations for each child, of flour, rolled oats, sugar, lard, beans, rice, cheese and meat or fish, shall be one half the quantities specified for one adult.

Departmental approval must be secured for special rations recommended by the Medical Health Officer in cases of sickness, and milk that may be necessary in the case of infants.

Storekeepers should be warned that if they vary without authority the items contained in this list they are subject to immediate removal from the list of firms authorized to do government business.

APPENDIX DV

File No. C 46-1

CANADA

DEPARTMENT OF MINES AND RESOURCES

INDIAN AFFAIRS BRANCH

SCHEDULE OF FUNERAL COSTS ALLOWED FOR DECEASED INDIANS WHOSE RELATIVES
ARE DESTITUTE AND NOT IN A POSITION TO DEFRAY THE SUCH COSTS*Maximum For a Complete Funeral, \$25*

When Indians die in hospitals or when it is not feasible to insist on the Indians constructing the coffin, the following schedule of prices should be observed:—

Up to:			
2 ft. 2 in.	\$12.00	2 ft. 6 in.	\$13.00
3 ft.	14.00	3 ft. 6 in.	15.00
4 ft.	16.00	4 ft. 6 in.	18.00
5 ft.	20.00	5 ft. 6 in. ....and up	25.00

You are asked to check the accounts for funeral services before forwarding them for payment that they may conform with the above schedule.

NOTE

Complete funeral costs of destitute white persons in Ottawa and Toronto are as follows:

	Ottawa	Toronto
Adults	\$24.00	\$15.00
Children	15.00	12.00
Infants	11.00	

These two cities allow no additional expense for shipment of remains to outside points.

OTTAWA, December 7, 1940.

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SESSION 1947



SPECIAL JOINT COMMITTEE OF THE SENATE AND THE HOUSE OF COMMONS

APPOINTED TO CONTINUE AND COMPLETE THE EXAMINATION
AND CONSIDERATION OF THE

INDIAN ACT

MINUTES OF PROCEEDINGS AND EVIDENCE

No. 9

FRIDAY, MARCH 28, 1947

WITNESSES:

- The Most Reverend Derwyn T. Owen, D.D., D.C.L., Archbishop of Toronto and Primate of all Canada;
- The Right Reverend H. D. Martin, D.D., Bishop of Saskatchewan;
- The Right Reverend H. J. Renison, D.D., Bishop of Moosonee, Ontario;
- The Reverend Canon H. A. Alderwood, D.D., Superintendent, Indian School Administration, Missionary Society, Church of England in Canada;
- The Reverend H. G. Watts, B.D., Acting General Secretary, Missionary Society of the Church of England in Canada;
- Mr. F. G. Venables, Vice-Chairman, Missionary Society of the Church of England in Canada;
- Mr. H. T. Jamieson, Honorary Treasurer, Diocese of Moosonee, Ontario.

OTTAWA
EDMOND CLOUTIER, C.M.G., B.A., L.P.
PRINTER TO THE KING'S MOST EXCELLENT MAJESTY
CONTROLLER OF STATIONERY
1947



MINUTES OF PROCEEDINGS

THE SENATE

FRIDAY, 28th March, 1947.

The Special Joint Committee of the Senate and the House of Commons appointed to continue and complete the examination and consideration of the Indian Act (Chapter 98, R.S.C., 1927), and all such other matters as have been referred to the said Committee, met this day at 11 o'clock a.m.

Presiding: The Honourable Senator W. H. Taylor, Joint Chairman.

Present:

The Senate: The Honourable Senators Robicheck and Taylor—2.

The House of Commons: The Honourable Mr. Stirling and Messrs. Arsenault, Bryce, Blackmore, Case, Castleden, Farquhar, Gariépy, Gibson (*Comox-Alberni*), Harkness, Little, Matthews (*Brandon*) (Vice Chairman), MacLean, MacNicol, Raymond (*Wright*), Reid—15.

In attendance: (Representing the Church of England in Canada): The Most Reverend Derwyn T. Owen, Archbishop of Toronto and Primate of all Canada; The Right Reverend H. D. Martin, Bishop of Saskatchewan; The Right Reverend H. J. Renison, Bishop of Moosonee, Ontario; The Reverend Canon H. A. Alderwood, Superintendent, Indian School Administration, Missionary Society; The Reverend H. G. Watts, Acting General Secretary, Missionary Society; Major General T. V. Anderson, Chairman, Consultative Committee, Indian School Administration, Missionary Society; F. G. Venables, Vice Chairman, Missionary Society; H. T. Jamieson, Honorary Treasurer, Diocese of Moosonee, Ontario; J. C. H. Forward, Business Manager, Missionary Society; (From Department of Mines and Resources): Messrs. C. W. Jackson and W. J. Ford Pratt; (From Indian Affairs Branch): Messrs. R. A. Hoey, Director; H. M. Jones, Supervisor, Family Allowances; B. F. Neary, Superintendent, Welfare and Training; P. N. L. Phelan, Training;

Also, Reverend J. O. Plourde, O.M.I., Dr. Charles Camsell, C.M.G., LL.D., F.R.S.C.; Mrs. R. E. Wodehouse.

The Most Reverend Derwyn T. Owen, D.D., introduced the members of the delegation representing the Church of England in Canada and addressed a few remarks to the Committee.

The brief of the delegation was read by the Reverend H. G. Watts.

The Right Reverend Bishop of Moosonee and the Right Reverend Bishop of Saskatchewan briefly addressed the Committee.

Messrs. F. G. Venables and H. T. Jamieson submitted particulars with regard to the financial difficulties involved in the carrying out of the Indian missionary work of the Church of England in Canada.

The Committee adjourned at 1 o'clock p.m., to meet again this day at 4.00 p.m.

AFTERNOON SESSION

Presiding: The Honourable Senator Taylor, Joint Chairman.

Present:

— *The Senate:* The Honourable Senator Taylor—1.

The House of Commons: The Honourable Mr. Stirling and Messrs. Arsenault, Bryce, Blackmore, Case, Castleden, Farquhar, Gariépy, Gibson (*Comox-Alberni*), Little, Matthews (*Brandon*), MacLean, MacNicol, and Reid—14.

In attendance: as at this morning's session.

The delegation was recalled and was questioned with regard to the brief submitted this morning. The Reverend Canon Alderwood acted as principal spokesman.

The Chairman, personally and on behalf of the Committee thanked the delegation for their assistance and complimented it for the splendid manner in which the brief was prepared and presented.

The Most Reverend Derwyn T. Owen thanked the committee for the opportunity to submit the brief of the Church of England in Canada and for the courtesy extended to his delegation.

The Committee adjourned at 6 o'clock p.m., to meet again on Tuesday, 15th April next, at 11 o'clock a.m.

T. L. McEVOY,
Clerk of the Joint Committee.

MINUTES OF EVIDENCE

THE SENATE,

March 28, 1947.

The Special Joint Committee of the Senate and the House of Commons appointed to examine and consider the Indian Act, met this day at 11.00 a.m. The Honourable Senator W. H. Taylor (Joint Chairman) presided.

The CHAIRMAN: Gentlemen, if you will come to order we will proceed. I believe this morning Mr. Farquhar has a word to say to the committee.

Mr. FARQUHAR: I just wish to make a suggestion for the consideration of the steering committee, that we visit the Manitoulin Islands to meet with the various Indians on the reserves in that section of Ontario. I think if they could have a meeting at a central point such as Little Current, we could meet with the representatives from about nine or ten Indian reservations. As these Indians are not organized, they have no common representation here. I think they are going to be very much disappointed if they are not represented and have not an opportunity of presenting their views to the members of the committee. I should like to ask the steering committee if it would take that into consideration, the making of a visit to Little Current to meet with the many Indians in that section.

Mr. REID: It is all right to refer it to the steering committee. It could be discussed, but it raises a large issue, as you know.

The CHAIRMAN: I think it is agreed that it will be taken into consideration by the subcommittee.

We are to hear from the representatives of the churches, but there is another matter we should decide and that is in which order they should be heard. We have with us this morning the Anglican church representatives. Is it agreeable to the committee that we hear the church organizations in alphabetical order, Anglican, Presbyterian, Roman Catholic and United Church?

Mr. REID: Would you mind repeating the order?

The CHAIRMAN: I mentioned them in alphabetical order, the Anglican, Presbyterian, Roman Catholic and United Church of Canada.

Agreed.

Gentlemen, we have with us this morning the Church of England representatives. I believe The Most Reverend Derwyn T. Owen, Archbishop of Toronto is leading the delegation. I will ask him to introduce the members of his delegation and I will leave it to him to call on his representatives in the order in which he expects them to present their case.

Archbishop OWEN: Mr. Chairman, Honourable Members of the Senate and House of Commons: I shall be very glad to do what you say and introduce the members of our group. The Most Reverend R. J. Renison, Bishop of Moosonee is on my right; The Right Reverend H. D. Martin, Bishop of Saskatchewan. The Reverend Canon H. A. Alderwood, Superintendent of the Indian School Administration, of our Missionary Society; The Reverend H. G. Watts, Acting General Secretary of The Missionary Society of the Church of England in Canada in the absence of the Reverend Canon Dickson, who is at present in China; Major General T. V. Anderson, Chairman, Consultative Committee, Indian School Administration of our Missionary Society; F. G. Venables, Esq.,

Vice-Chairman of the Missionary Society of the Church of England in Canada, also Chairman of the Finance Committee who is the representative on the Executive Committee of the Diocese of the Arctic; Mr. H. T. Jamieson, Honorary Treasurer of the Diocese of Moosonee and a member of the Executive Committee and the Board of Finance of our Missionary Society. Those are the official representatives, sir.

Before I finish, may I say, I, as Primate of the Church of England in Canada, am very happy to be here and have an opportunity of joining with this group in presenting our views on this important matter which is before you, namely, the examination and consideration of the Indian Act. We represent in our communion a missionary effort amongst the Indian and Eskimo people which goes back a long way. I am informed by one of our text books that we have been in this work for perhaps a hundred and eighty years. It is quite safe to say we have been in it for more than one hundred years. I should like to mention, at the commencement, that we are old-timers in this work amongst the aboriginal people in this part of Canada. We are the only protestant communion represented, so far as I know, north of latitude 55. I ask you to remember that. I think that is an accurate statement.

Great groups of Indian people and great groups of Eskimo people are Church of England people. Some of them have been Church of England people, especially the Indians, for two, three and perhaps even four generations. We are concerned about them, not only from the missionary point of view, but we are concerned about them because they are our Church of England people to whom we have a responsibility. I ask, as Primate of this church, for your earnest consideration of the matters we are presenting to you.

The Reverend H. G. Watts, who is Acting Secretary of our Missionary Society will present the brief, sir, with your consent.

The CHAIRMAN: Thank you. I think we, as usual, will hear the brief to its conclusion before any questions are asked.

Rev. Mr. WATTS: Mr. Chairman, Honourable Members of the Senate and House of Commons:—

The Church of England in Canada has been deeply concerned about the welfare of the Canadian Indians for one hundred and eighty years and we have on numerous occasions pressed for enquiry and reform. We welcome with deep appreciation this opportunity to submit our opinions to the Special Joint Committee of the Senate and the House of Commons appointed to examine and consider the Indian Act. The following brief has been compiled from contributions received from a number of our workers, both Indian and white, from many parts of the dominion, and represents the views of men whose long experience and intimate knowledge of Indian affairs enable them to speak with authority.

May we be permitted to make our recommendations for consideration to your committee for the betterment of conditions of the Indian peoples under the following heads:

- I. Administration of Indian Affairs.
 - (a) Policy
 - (b) Central administration
 - (c) Local administration
 - (d) Non-treaty problem
- II. Education.
 - (a) Day Schools
 - (b) Residential Schools
- III. Health.
- IV. Social Services.
- V. Economic Stability.
- VI. Citizenship.

I. ADMINISTRATION

(a) *Policy*

We desire to recommend that there should be a clear statement of national policy in regard to our native Canadians. It is our conviction that they must advance from segregation and the inferior status of wardship and not remain a backward and dependent minority group. We have no hesitation in declaring that with adequate guidance and opportunity our Indian people can be advanced to independence and will take a worthy place as citizens of this dominion. It is important that this conviction should inspire those responsible for the administration of Indian affairs, and that every possible measure should be taken to do away with anything which now retards by degrading and pauperizing.

We submit that such a long-range policy must be applied with a large measure of elasticity in view of the very different stages of development reached in various parts of the country. Both in general discussion and in administration there is a continual tendency to generalize about Indians, as if all were alike and required the same treatment. There are enormous differences between one tribe and another, and in their way of life and degree of civilization our Canadian natives range almost from the Stone Age to the twentieth century. For some time to come we must only expect to find progressive advances taking place and various parts of the program being applied according to local need.

(b) *Central Administration*

We wish to bring to the consideration of the committee the necessity of review of the present system of administration. In 1936 the Department of Indian Affairs went out of existence and the business was relegated to one branch of five in the Department of Mines and Resources. Since that time matters concerning the mining business have increased tremendously. The definite trend during the last five years towards more social service by the state, which we anticipate will also be available for the Indian peoples, will mean an extension of the present scope of the Indian Affairs Branch. We recommend to your committee that the government give consideration to the creation of a separate Department of Indian Affairs and the appointment of a minister or, at least, a deputy minister with no other responsibilities. This would mean that the men who are most closely associated with the actual work would have executive authority to frame long-range policies and administer them consistently. We recommend that all Indian affairs, including medical services, should be under one minister and not be separated as at present.

(c) *Local Administration*

(1) In the actual administration of Indian affairs the local officials are of fundamental importance. There has been much complaint that appointments of agents have been made without due care, though we thankfully note a recent change for the better. In view of the great importance of the position, it is recommended that such conditions of service be established as will attract a high quality of men and that all agents shall be selected on grounds of personal confidence and integrity of character.

(2) A sense of grievance often arises among the Indians from mistaken ideas of what their particular treaty promises them. We recommend that a copy of the treaty for the locality should be available, suitably framed and exhibited at the agency or post office.

(3) Unrest among the Indians often comes from suspicion, arising from lack of information, that funds are improperly used. May we suggest that an annual report of finances administered by the government be published in the local press or other medium.

(d) *Non-Treaty Indians*

In our considered opinion, there is need for dominion-provincial co-operation to provide education and medical services for all people of Indian blood and the avoidance of duplication of effort in this respect. Careful consideration should be given to the needs of those who are out of treaty and who are not Indians under the definition of the present Act and therefore not entitled to benefits. It is of value to contrast our Canadian system with the American recognition of even a small degree of Indian blood. Some of our "Indians" are of mixed blood to a greater degree than many who are outside treaty and therefore without any claim on the federal government. Some natives are in and out of treaty. Those in treaty are powerfully affected by their non-treaty relatives and neighbours who may be illiterate and uncared for. Improvement in the conditions of the non-treaty Indian will assist greatly the conditions among the treaty Indians.

Would you rather, Mr. Chairman, that I continue or would you like to take it up section by section?

The CHAIRMAN: I think the committee would prefer you to continue. You may sit down if you prefer.

Rev. Mr. WATTS: Thank you.

II. EDUCATION

This is the paramount need for all Indians to enable them to adjust themselves to changing living conditions. With proper education many of their problems will in due course be settled. Indian education was established by the churches more than one hundred years ago. It is in this field that the churches have in later years co-operated most closely with the government and we are therefore directly concerned. We believe that it would be of an advantage to the government, the Indians and the church if this historic relationship is continued. The reasons for our opinion are:—

- (a) This dominion has been established on Christian principles. Secular education is clearly inadequate to enable our native Canadians to attain full citizenship in such a state.
- (b) Christian character is best developed under the influence of Christian teachers and workers. The institution with a Christian atmosphere is the best means of reaching the desired end. Further and important, is
- (c) The churches have an accumulated experience of generations of Indian work and have won the confidence of the better elements. They are thus in a position to influence and guide them.
- (d) Conditions of life in isolated areas are sufficiently unattractive that an adequate supply of qualified workers can only be expected when the motive of service is present. The churches have demonstrated their ability to call out men and women of the necessary character and capacity to undertake this service. Many such, without recognition, have thus invested their lives under the inspiration of a Divine call and have played an invaluable part in the care, protection, education and social progress of Indians.

Development of government concern, support and control

When the federal government undertook its treaty obligations, it found the churches already caring for Indian education and the policy of giving government grants-in-aid was decided upon. As educational activity expanded and increased the amount of government support was increased.

Day schools were found to be so unsatisfactory in general owing to irregular attendance that residential schools were favoured and the main emphasis of the

government's Indian educational policy was placed on them. A per capita grant system was established with a fixed amount for each school, varying according to location and estimated costs. As new schools were required the government assumed the cost of construction and church schools were replaced by government buildings which were administered by the churches under government regulation. This partnership has had real value for all concerned. The government has fulfilled its treaty obligations with a minimum of effort and cost; the churches have been better equipped for the work they were doing and the Indians have benefited by the provision of superior buildings and equipment.

With the enlargement of government educational services the churches fell into a subordinate position and the term "partner" scarcely describes the relationship that has latterly existed. Government policies have naturally been authoritative and the churches have become administrative agencies. The effect of government policies will be noted as we proceed, and specially in the administration of residential schools. The churches are conscious of frequent frustration in their efforts to fulfil their educational responsibilities. They are blamed for weaknesses in the present system which they themselves, both severally and jointly, have urged upon the attention of the government. The records will show that joint delegations waited on the minister in 1938, 1943 and 1946, making many careful suggestions for the improvement of the existing system of Indian education. (See *infra*, also Appendices DZ, EA, EB).

The Treaty obligation and its implications

The national obligation to provide education for Indian children carries certain clear implications not always realized.

- (a) Accommodation and teaching should be available for all.
- (b) Attendance should be compulsory.
- (c) Where daily attendance is impossible, boarding schools should be provided.
- (d) Agencies co-operating with the government should receive adequate assistance to maintain the standards required.
- (e) Higher education and vocational training should be made available.

(a) School Accommodation

There should be sufficient schools and teachers for all Indian children between the statutory ages of seven and sixteen years. At present the accommodation is altogether inadequate and only about half the total number of children of school age are receiving any real education. This will demand a heavy building program at very considerable cost. It should be pointed out, however, that practically no building has been done since 1939 and that losses by fire have reduced the accommodation existing then.

(b) Attendance

Where educational privileges are provided there should be adequate measures taken by the appropriate authority to secure the regular attendance of all physically fit children for the whole period specified. Irregular and spasmodic attendance has been a common cause of wasted effort and lack of progress. The responsibility for enforcing the Indian Act in this matter plainly rests upon officials of the government and not upon teachers or the co-operating churches.

(c) The place of Day and Residential Schools

There is a regrettable tendency to set day and residential schools in contrast as competitive or rival methods. It is impossible for us to think in these terms for we have used both types from the beginning. In our view they represent two methods of meeting the need, each having its place according to the manner of life or stage of development of the Indians being served. The day school began wherever the missionary teacher could gather a few children together and

has remained as the natural and normal means of Indian education. It conserves the values of home life and parental influence and has many opportunities of elevating these powerful elements in the environment of the child. Ultimately, no educational advance is likely to be permanent unless the home advances, or unless the advanced pupil breaks away from his backward home.

The residential school came into being to meet the peculiar needs of those Indians who had little settled home life. It is an inescapable method of wrestling with the educational problem created by nomadic habits and has played a great part in Indian preservation and development. In our opinion, this method is still the only answer to the need of a nomadic people and should be continued and extended wherever such conditions exist. When, on the other hand, a settled mode of life becomes the rule and day schools can be established for the pupils of a particular residential school, the residential school should normally cease to function along the ordinary lines and be diverted to one of the special purposes to be suggested later.

(i) *Day Schools.* Where enough Indians are resident within reach of the school to enable children to attend without difficulty and a competent and devoted teacher can be secured, the day school has obvious advantages. The chief weakness to date has been the lack of appreciation in the minds of Indian parents of the values of the white man's education and the necessity for punctual arrival and regular attendance. Many earnest teachers have become discouraged by reason of continual irregularity and the light-hearted manner in which children are taken away from school and are unable to make progress. The payment of family allowances has introduced a valuable element of compulsion and if Indian agents observe the regulations strictly it will be possible to do much to correct this weakness.

The isolated locations of many schools and the higher scale of salaries now being offered by provincial authorities has made it very difficult to secure and retain the services of qualified teachers for Indian work. The churches which have the privilege of nominating teachers have recently faced this difficulty. It is urged that salaries should be brought into line with current standards.

We recommend that improved day schools should be established in suitable localities which would give a reasonable income and attractive living conditions to the teacher. Such schools might appeal to married men as offering a valuable life work and could become helpful community centres on the reserves.

(ii) *Residential Schools.* The Church of England in Canada was responsible for the Mohawk Institute in 1824 and now administers seventeen schools with a total enrolment of seventeen hundred. Two other schools are under Anglican direction. The Missionary Society (M.S.C.C.) is directly responsible for the seventeen schools shown in Appendix DW of the papers which you have before you and the attached map.* For 25 years these schools and their hospitals were administered by a commission set up in Winnipeg. As the result of an investigation carried out in 1945/6 it was decided to transfer the office to Ottawa so that closer contact might be maintained with the Indian Affairs Branch. This was done in October last.

The residential school as an institution is open to attack from all sides and a review of the whole system is overdue. Many criticisms spring from very inadequate knowledge or from failure to recall the origin and purpose of the method. Government policies are largely responsible for the form residential schools have latterly taken and the churches have been helpless in face of changing policies. There is a vast difference between the log building of a missionary boarding school in the northern bush and a modern structure in the south. In the one case we are condemned because the set-up is not modern and in the other because it is too modern! The primary aim was to give

*(Not printed, but see Appendix DY).

elementary education and training for life in a white civilization; the demand is now for something very different. Earlier schools were called "industrial" with instruction in farming, carpentry, cooking, sewing and such skills. The half-day policy for classes was well suited for this method. It has been pointed out that native children could not be penned up in classrooms all day. (They were quite unused to sitting on seats; their eyes could not stand the strain of too much blackboard or book work; nor would their health permit them to be confined indoors overmuch.) These same conditions still exist today. They remain unchanged for many northern children who come to school straight from tents and teepees, and their academic standards cannot be compared with those of pupils who speak English from the beginning and live in civilized homes.

The developments of Indian education have made it increasingly difficult for the churches to administer these schools, which share fully the problems inherent in all institutional life. Being dependent on policies and payments made by the government, they have continued under many handicaps and at a great financial loss to their missionary funds. The following points may serve to illustrate:

(1) *Type and location of buildings*

During a certain period it appears to have been the official policy to concentrate on building residential schools of an ambitious character. Some remarkably fine buildings were constructed in this period and were then handed over for church administration. Where an error was made in construction or location the church has had to suffer and be blamed for the consequences. Some of these schools will always be very difficult and costly to operate by reason of an inaccessible location, a poorly planned building, an inadequate water supply, or a rocky or sandy site on which to make a farm and garden. The lack of adequate playrooms or gymnasiums is a strange defect in some excellent buildings, and the use of cement floors in kitchens has added to the burden of workers.

(2) *Northern Schools*

In spite of treaty obligation to provide education, there has apparently been some official ruling which bars the construction of residential schools where they are most necessary. As a consequence, the Anglican church has had to use missionary funds to construct the following new buildings in very needy areas:

1936	Aklavik, N.W.T. which cost us	\$50,000
1938	Moose Factory, Ont. which cost us	\$61,000
1944	Fort George, Que. which cost us	\$40,000

We have also had to spend \$25,000 in 1944 in erecting buildings at Carcross, Yukon, to replace the government school destroyed by fire, and which would otherwise have been discontinued. These northern schools are most costly to operate and a heavy loss is borne by the church in spite of the larger per capita grant. We are at a loss to understand on what grounds the government can evade its treaty responsibilities in these northern areas and leave the churches to build the necessary schools.

(3) *Holiday Travel*

May I draw your attention, hon. sirs, to the Indian Act in this respect, that there is a clause which covers this but it says, "may" and the "may" means that it has not been done.

It has been the policy of the government to pay the cost of transporting pupils to and from the school at the point of initial admission and final discharge but to accept no responsibility for travelling costs during the summer holidays. The fact that children have sometimes been left at a residential school for a

period of years has been a point of criticism. It is our desire that every child shall maintain contact with his home but the cost of travel has made this impossible. Special grants have been given to us in some cases but we believe it should be established that all pupils should be provided with transportation during the summer and that foster homes should be found for orphans.

(4) *Provincial curricula and inspection*

It has been the policy of the government that the curriculum of the province in which the school is located should be followed. In accordance with this decision, the inspection of the schools has been conducted by provincial inspectors and this has obviously been in the interests of the pupils who are able to reach high school standing. We believe that the specialized nature of Indian education demands a much greater degree of direction from the federal authority and that this is in the interests of the great majority of pupils. We desire the provision of special courses and textbooks with supervision of inspectors of the Indian Affairs Branch. Advanced pupils can be sent to centres of higher education and in this way conform to the provincial curriculum.

(5) *Half-day system*

This has been established by official policy and has proved its suitability. It is unfortunate that the phrase has now become a battle cry and our schools are being criticized as if they were offering only a partial education. We believe that for the great majority of Indian children a wise combination of classroom and practical training is best for the kind of life they will live. If residential schools were operated on the principle of all day in the classroom, the result would be of doubtful value and the cost enormously increased, especially by reason of the extra staff and classrooms required. We are now receiving special grants for manual training teachers so that pupils are receiving instruction in practical matters when out of the classroom and are not merely doing the chores of the institution. All younger children are commonly in school all day and it is also our practice to provide for full periods in the classroom for pupils who are able and willing to proceed to the higher grades.

Suggested changes

A complete survey by a qualified educational authority would probably reveal that certain schools have outlived their usefulness. It would certainly demonstrate that there cannot be uniformity of curriculum or academic standard in view of widely different stages of development in various areas. We believe that the time has come to classify the schools and that the best results will be obtained by using a number of them for specialized purposes.

(1) *Hostels or colleges*

For example, there are schools so favourably located that a number of the pupils are able to continue their education in the local high or technical school. This not only affords opportunity for academic progress but has great value in overcoming segregation and promoting assimilation. Such institutions might well become Indian colleges, specializing in higher education or vocational training, to which senior pupils from Day Schools could be promoted. To this end, they should be relieved from having to care for younger children, and these should be provided for elsewhere.

(2) *Orphanages*

There are now so many Indian orphans or children from broken homes that some schools might become orphanages, giving elementary education only. It should be pointed out that no other provision is made for these children and

consequently our residential schools are often burdened by having to care for a number of very young children. It is needless to stress the extra work entailed upon the members of the school staff in such cases.

(3) *Semi-residential schools*

In certain cases, where a school is located within easy reach of many of the homes of the pupils, it might become semi-residential, permitting return to home and family life at the weekends, and thus meeting a natural and growing demand. This situation exists in connection with the three schools administered by our church on the Blood, Blackfoot and Peigan Reserves of southern Alberta. The great majority of the children can easily reach their homes and the parents are now insisting on their return. When government regulations have forbidden this the school authorities have been blamed and ill-will has been set up harmfully between the home and the church and the school.

It is our confidence that with such reforms the residential school system will continue to play a vital part in the educational program for our native Canadians, and that the churches can continue the contribution they have made from the beginning. If we are assured that government support will be sufficient hereafter for the maintenance of the schools on the required standards, we believe that the present co-operation can be continued and will be in the best interest of the Indians.

Mr. VENABLES: May I interrupt to make a suggestion which I think may be for the benefit of the committee. I do not want to appear to dictate in any way to your very hon. committee, but at the preliminary meeting we had before we came here we more or less divided the report into several parts. It appears to me we have now reached the end of a very definite part in this report, that is, the report upon the work with the Indians without any reference to finances except in a very sketchy way. We think Bishop Renison of Moosonee and Bishop Martin of Saskatchewan are particularly well informed to speak on the first portion of this report, and that even considering Mr. Watts very mellifluous voice it might be that it would be of assistance to this committee if the comments were made by these two experienced gentlemen on the first portion of the report which would enable members of the committee to focus certain questions that they have asked themselves in their minds. Then when the time comes for questioning they will be in a more advantageous position to ask questions. The second part of the report, which concerns finance, seems to be more suited to persons like Mr. Jamieson and myself. I submit that with all respect.

Mr. MACNICOL: Before you go further would you please note there may be other delegations to be heard today and this committee rises at one o'clock.

Mr. REID: I would suggest that we carry on now to the final recommendation re education. Then the various delegates mentioned by Mr. Venables might enter into the discussion.

The CHAIRMAN: Is that the wish of the committee?

Carried.

Rev. Mr. WATTS:

(d) *Adequate assistance*

This is the crux of the matter as far as we are concerned and the main cause of the weaknesses which are urged against residential schools. They began as missionary boarding schools with the limited objectives of elementary education and practical training. Step by step their character has been changed and they are now expected to function almost as modern technical schools. Demands

have steadily increased but the basis of support has lagged far behind. Government inspectors insist on standards of academic work, of diet and nursing care, and of vocational training which are indeed admirable but very costly. We are rebuked because our farm instructors are not agricultural college graduates and our cooks have not their diplomas in household science. Our answer is very simple: What can be expected when the government grant averages only fifty cents per child per day for food, clothing, light and everything else that goes with it. With the prices now prevailing the absurdity of this amount is obvious. It would not provide food and clothing on the desired standards, but the church has in addition to these primary needs to operate a boarding school, with all the necessary cost of salaries, fuel, lighting, equipment and countless other items. If it had not been that a missionary motive has brought many devoted people into this work, who have given their services for salaries far below the current level, the continued operation of these schools would have been impossible. As a result of higher salaries now prevailing and especially the amounts paid by the federal and provincial governments, it is becoming impossible for us to obtain enough qualified workers.

It is plain that Indian education has only been maintained by heavy contributions from missionary funds to atone for the inadequacy of government grants. In spite of alarming increases in the cost of living our church has been endeavouring to maintain and improve its standards in these schools. As a result, the operating deficit for several years has exceeded \$50,000 and our Missionary Society had an accumulated bank overdraft on the missionary schools account at the end of 1946 totalling over \$161,000. This is in spite of the fact that the church is already contributing \$100,000 a year, including clothing from the Woman's Auxiliary estimated at nearly \$50,000. The auditor's statement for 1946 is attached as appendix DX and will make this position plain. The map will demonstrate the exceptional difficulties of our church by reason of having so few schools with profitable farms and so many in unproductive northern areas where the cost of operation is infinitely higher.

These facts were placed before the government last November with an urgent appeal for an all-round increase in the per capita grants of at least 50 per cent. This would not be sufficient to attain the standards we desire and to offer the higher salaries which our workers are entitled to. To date, however, no advance has been received and 1946 added heavily to our debt, so that a serious crisis has been reached. We submit there should be a clear recognition that Indian education is a direct national obligation. The churches entrusted with the administration should receive sufficient funds to maintain the work on worthy standards and it would then be possible to insist on those standards being maintained. The whole conception of a "grant in aid" is out of date and the per capita basis of payment bears most unfairly upon the administrative agency. Instead of an income which fluctuates with attendance, we believe the actual cost of operation as verified by government auditors should be provided.

(e) Higher education and vocational training

The current emphasis on advanced study is somewhat surprising to us as in our experience there has been very little demand for it. Indian parents in general are not convinced of the value of higher education and our schools are under continual pressure to release pupils before the higher grades are reached. It has been our consistent aim that all who have the capacity and desire to go further shall be enabled to do so, but zealous teachers are continually disappointed by the lack of desire on the part of parents or pupils. Wartime prosperity and labour shortage have made it so easy to find work at good wages that we have fewer senior pupils than formerly. Our special fund to assist ambitious pupils has largely been invested in war bonds as there have been so few calls for help.

Some of our workers believe that lowering of the school leaving age to sixteen has worked moral havoc and desire its restoration to eighteen. Others point to the amount of illwill now generated against residential schools by the rule which keeps children there until they are sixteen. Our motive in this matter is often misinterpreted owing to the per capita grant system and we are accused of holding the children for our own profit.

We believe the suggestion made above in regard to Indian colleges or hostels will offer new incentives and opportunities.

Vocational training can readily be given in the present residential schools or improved day schools if qualified instructors and equipment are provided. Already many boys are acquiring knowledge and skill along agricultural and mechanical lines and girls are acquiring ability in household science and handicrafts. The following is

Summary of Recommendations re Education

We recommend:

1. A building program to provide accommodation in day and residential schools for all Indian children between the ages of seven and sixteen years. The improved day school to be established where possible.

2. Measures to be taken by officials of the government to secure the full attendance of all children physically fit during the entire period provided.

3. Facilities for higher education and vocational training to be provided in special schools or hostels.

4. Recognition of the role played by the churches in the administration of residential schools by the creation of some means of regular consultation.

5. A complete change in the basis of financial support which would supply the co-operating churches with their actual costs in maintaining the required standards.

6. Indian bands or parents to be encouraged to contribute towards the support of schools where their circumstances permit.

7. A survey to be made of all existing residential schools with a view to their classification, also of the need of children in undeveloped areas for whom former schools should be built or new ones established.

8. The development of a special Indian curriculum of studies and appropriate helps with federal inspectors to supervise its application.

9. Provincial curricula to be followed in higher grades with inspection by provincial officers to assist advanced pupils.

The CHAIRMAN: I hope that members of the committee have been making a note of questions they desire to ask on this brief. I believe we could make time by continuing with the reading of the brief and then have the questions in order afterwards.

Mr. REID: If you do not mind I should like to make this suggestion. I realize where we will go once we start to ask questions. We could ask questions for a day. I understand the suggestion was made that some of the other gentlemen present would enlarge on the part of the memorandum which has just been read. I would suggest to the committee that it might be better for us to hear those representations before we begin to ask questions.

The CHAIRMAN: Is that agreed?

Mr. CASE: I would endorse that.

Mr. MACNICOL: We may have other delegations and the time available is short.

The CHAIRMAN: Are you saying there are more delegations? You mean from the Anglican church?

Mr. MACNICOL: I understood you had three delegations altogether for to-day.

The CHAIRMAN: Not today. My understanding is we only have the Anglican representatives today.

Mr. MACNICOL: That is all right.

Mr. GIBSON: A full day's work.

The CHAIRMAN: This is Friday, but if it is not possible to finish by one o'clock, instead of asking these delegates to stay over the week-end, I would hope that the committee could arrange to sit this afternoon to complete the hearing today, if possible. We will consider that later. Shall we go on now with the brief?

Mr. CASE: Is this not our last meeting before the Easter recess?

The CHAIRMAN: Quite right, but on our notices in the Senate we had a meeting for Monday. That is why I was misled.

Mr. CASE: I think we should get it on the record now.

Archbishop OWEN: May I say I think it would be very much to the point and would be helpful to the members of the committee, as well as to ourselves, if Bishop Renison of Moosonee and Bishop Martin of Saskatchewan could add something to what has been said on this particular section.

Mr. REID: That was my suggestion, and then after that we can proceed to finish with the brief.

The CHAIRMAN: If that is your wish I think that the committee will be glad to comply with it. As I understand it these two gentlemen are going to give us more information now with regard to that portion of the brief which has already been submitted. Is that it?

Archbishop OWEN: That would be my idea.

The CHAIRMAN: Is that agreeable to the members of the committee?

Carried.

Bishop RENISON: Hon. members of the Senate and the House of Commons who are members of this committee: I am very glad to have the opportunity to come down to support this report. There is no doubt whatever that the appointment of this parliamentary committee marks a step forward in the whole Indian question in Canada. There is a great ideal behind it. There is a danger, of course, when people who have things on their minds come down to speak to those who have the sources of supplies in their hands, of getting down to details, and that the real compulsion is almost forgotten.

It is a great privilege to allow the representatives of the church to come to these beautiful parliament buildings with every suggestion of the story of our Canadian people. There is a dignity, there is a historicity in it. All that must have an effect on our own spirits.

It may be said also in these modern days when the government is doing everything, when the life of the people is being controlled by the government, what on earth is the church doing in this? Why are they butting in? Why are they coming with their picayune stories when we are dealing in the great affairs of our national duties?

In the first place I should like to remind the members of this hon. committee very respectfully that our church was interested in the Indians long before the average Canadian, or even the Canadian government, gave any sign at all that there were any people who could be called human living in certain regions of this country. I am going to speak only of my own district which is a pretty large one. One hundred years ago James Bay and Hudson Bay were unknown country. Long before Confederation there were people with Christian

ideals living in the old country. The white people here were scrambling for their own lives. There were people living in the old country who, in the days of the Napoleonic wars, decided that even the Indians living on the Arctic shores of Canada might possibly be called human beings and have a soul. The result was that over one hundred years ago the missionary society in the old country began sending men here who spent their lives in the whole Arctic region of Canada and laid the foundation of the Church of England in Canada. They came out here simple folk, never expecting to see their loved ones again. They lie buried in our northern cemeteries along the Arctic. Do you know that a hundred years ago in Hudson Bay, the missionary work among these Cree Indians began. The only missionary touch they ever had before that was under the old Hudson Bay Company which had been in there for over two hundred years. They went out there with a missionary touch of their own kind—I have a great deal of respect for them. I think the old motto "*Pro Pelle Cutem*" was not altogether inappropriate.

In those days, the Canadian government did nothing. When I first went down to James Bay, forty-seven years ago, I was little more than a boy. I expected to live my life among the Indians. Perhaps it might be presumptuous to say, but the reason I am interested in the Indians is that I learned to speak Indian languages when I was a child. My father was one of those old, "crazy" missionaries who came from the old country, from Trinity College, Dublin. My first school was a school taught by my father in the northern wilds. I learned the Ojibway language and the Cree language. I know something about the Indians. I have lived among them for a great number of years.

All those years before the beginning of the century, the only humanitarian interest in the Indians in Canada was the interest taken by the churches. The Canadian people were too busy; they never recognized the Indians at all. I can remember the first treaty meeting which was held in James Bay. I was right there and I remember the signing of the treaty. I remember the man who came down in a canoe. I can see him now, lying in a birch bark canoe. Physically, he was a magnificent specimen. The Indians said he must be a son of the King, "Look how fat he is." He was lying in the canoe and there was a flag in the canoe. He never moved. He had a big bag under him, one of those rubber inflated bags. They lost the pump for it and one man told me his job was to keep that bag blown up so this man would be comfortable during the trip.

I am just giving you the picture. They came down and made a treaty with the Indians. It was a good treaty. The Indians expected great things. They were told there were two things they were going to have. They were going, first of all, to be given \$5 a year then, they were going to have medical services. The medical service meant that the doctor came around annually with the treaty party. If a fellow could be sick on that day he was quite lucky; otherwise, he was out of luck.

With all due respect in the world, with all the potential power of the treaties, when provincial laws began to come into effect, a lot of the promises made to the Indians were not fulfilled. There is a clash, as you all know, between the dominion's well meant promises made to the Indians and the working out of provincial ideals which are intended only for the white people. It is for this reason we are interested.

I want to say a word more. I have been very much interested in the progress of this committee. I have read the questions and answers especially, and I hope you will give us a grilling when we are finished. I have noticed there are all kinds of pictures of the Indian. I have hardly heard anyone elsewhere say the Indian is a worthwhile person. I consider the Indian is just as good as the white man. I have lived among the Indians and I will take any man here out into the bush, have him live in the environment of the bush, and I guarantee he

will have a new respect for the Indian. The Indian has a soul. In his own way, he is clever. He has not had the opportunity of developing along economic lines, but he has a language which is as good as our own. The paradigm of the Cree verb is just as wonderful as that of ancient Greek. The Indian can express beautiful thoughts in his own language.

With all due respect to the very efficient and hard working director of the Indian branch who is here, and the policy outlined, I want to say I hope it will not happen soon that the Indian language will be unknown. It is worth something to the country. It has something. There is only one way by which you can reach the Indian of the north and that is by talking to him in his own language. He can learn to say, "Yes," "maybe" and "gimme", but if you want to touch the soul of an Indian you will have to speak to him in his own language. The Indian has a soul as yet untouched by civilization, but it will be touched soon enough, God knows. Even before the white man came to him, he was essentially a man.

It will be a great thing for a country like Canada, when it comes to its meridian some day to be able to look back and say it has dealt fairly with the northern Indian.

There is one more thing I should like to say before I sit down. In dealing with this question, you are doing something for the morale of Canada itself. I can remember when I was a boy hearing a great Irish bishop speaking about that north country in Canada. He said, "It is a most extraordinary thing. Eastern Canada is a nation. Western Canada is the future granary of the world, but it is linked together, God help it, like a dumb-bell, by thousands of miles of nothingness, nothing but rock and Christmas trees." He was a prophet that bishop—but he did not know it—because Christmas trees are the foundation of the great wood and pulp development which is one of the new wonders of the world. Those ugly northern rivers have great potential power. I have seen a dam put across the Abitibi River, which is one of the great engineering feats on the continent. I have seen people working in their shirt sleeves in the middle of winter, with the temperature 50 degrees below zero. Even the women living on the banks of the river, simply turn a switch in September and turn it off in June; that is how they heat their homes in this modern world. It is the Rock of Ages, the pre-Cambrian shield. It is Indian country. The Indians are going to be living there more or less as they are now, a hundred years from now.

I venture to plead for these people to be helped, not as an act of charity, but as a real contribution to the future of this our country. We are doing something for Canada as a whole and not for the Indians alone.

There are just one or two more words to be added and I will stop. You may say, now, the government is going to do these things. I, myself, mind you, so far as education is concerned, am such a person who would be glad to have the government build the schools; I would be glad to have the government send the personnel; I would be glad to have the government send doctors out there to look after the Indians, but I know human nature. I know this, you will not get ordinary people, just yet, to go in and spend their lives among these people. Without prejudice at all, there has to be some other impulsive power, some desire, the same kind of desire which sends men out to fight battles during a war and risk their lives for the country, that kind of thing. It is not dead even when there are no wars. There are people who will do it, but they will not do it merely for a good salary. They will not do it unless they are interested in the Indians themselves. It is for this reason I sometimes think the church has to do so much in the way of education, because, until the government is able to get personnel, the church will have to carry on. I do think the time is coming when this matter can be faced more realistically than it has been in the past.

I know the reason. It is not the fault of the government. The people of Canada twenty-five years ago would not have tolerated anything on the scale which is now being done. If you had talked about building a great hospital at a cost of half a million dollars for the Indian, in those days, the people would have looked upon you as an idiot. Today, they have a new viewpoint. That new viewpoint is something which, I think, may save the Indian and may save our own souls into the bargain.

The CHAIRMAN: The Right Reverend Mr. Martin, Bishop of Saskatchewan?

Bishop MARTIN: I have not the advantage of Irish ancestry, nor was I taught Cree or Ojibway when I was young, so I have not the learned eloquence of my reverend brother on the left. Neither have I the knowledge of the Indians which he has. My life was spent in a city parish until eight years ago when I was sent to be bishop of Saskatchewan.

In the diocese of Saskatchewan, in the northern part of that province, we have been doing Indian work since about 1840, when the first missionary went into that part of the country. It was prior to the time the first settlers went into this part of the country. We are celebrating our 100th anniversary very soon, and it was at that time an Englishman went in there to baptize one hundred and ten Indians who had been prepared beforehand by missionaries. This man was an ordained man coming from England.

I am not coming here to criticize but I have never known so much frustration in all my life until I made contact with the Indian problem. It is simply due to the fact there is a great need. This is the most glaring thing which hits you in the eye. There is very little one can do to meet the need. When one lived in a city parish and a need arose, you spoke to the businessmen and said, "There is the need." "All right, parson, we will fill the need; we will get the money, we will do the job." In connection with the Indian work, we apply and we apply. We have everything, loyalty and great endurance from the members in the Indian department, but if we make a request they say, "We cannot do it; we have no money. There are no appropriations."

We had the misfortune at the beginning of February last to lose the school at Lac LaRonge, by fire. It was an old building. Last July I spoke to our inspector there and I said, "It is going to burn. It is a fire trap. Cannot something be done?" He could not do anything. There was no money. The school burned down on the second of February. It was about forty below zero and the children were taken care of somehow. We immediately set about thinking of re-building this school, but we soon lost hope. There are no prospects of re-building it. In two years' time it may be given consideration. There were 110 to 120 children in the school who were dispersed amongst the homes.

Are there any day schools there? There are not. I take you to Stanley which is on the Churchill River, north of Lac LaRonge. There, we have a small building which has been used as a school. Last year, the building was so old and decrepit, we could not put the children in it. We had to give our mission house for the school. I had to beg a place in which our teacher missionary could live. I take you then to Pelican Narrows, farther east on the Churchill River and a portage to the south. At this point we have a seasonal day school held only in the summertime. Again, I had to beg a building from the Mounted Police in which we could hold the school. The teacher has made the desks out of wood. Then, I had to beg another building from the Hudson Bay Company in which the teacher could live. There is no other school in the whole north country once you pass Montreal Lake which means for those 110 or 120 children for at least two years, and perhaps five or six years, there will be no education provided. They are the children of trappers, hunters and fishermen.

Might I reiterate what Bishop Renison has told you. I have never met a finer people in all my life than some of these Indians. I travelled with one last summer for two weeks. He was as fine a specimen of man as you would see anywhere. Gentlemen, you know something of the bush I am quite sure, being Canadian men. You see a man pick up a 19 foot freight canoe, put that canoe on his shoulders and trot over a two mile portage, then come back and carry everything on his shoulders except the kitchen stove, and you have seen a man. I saw a man trotting down a portage with three sacks of flour, that is, 300 pounds flour on his shoulders. It is the children of these men about whom we are speaking. We want to give them the best possible chance to go to school.

I heard last week of an Indian boy, a pagan boy, whose father is not receiving treaty money because he will not take treaty money. He is not receiving the family allowance because he does not believe in it. This man had received some education. His son took some lumber into the village and they told him, "Yes, cord wood, 54 feet by 54." "No," said the Indian boy, "48 by 48, the school book says. I take my wood somewhere else." He did just that. There is a practical result of the education.

We must prepare them for the white man's civilization which is inevitably encroaching upon them and which is bringing everything with it as it pushes forward. It is bringing certain things about which I do not want to talk here. However, we must prepare them. I do not want to take up your time, but I do want to say, since I have the opportunity of speaking to the men who govern the country, that these Indians are well worth while. I was told by many men in Winnipeg that the only good Indian is a dead one. That is a lie. They are fine. Many of these chaps are good chaps. I do believe we shall do something for them. Give us the opportunity of being of further service to these Indians, give us buildings in which we can house these people.

I have, this winter, travelled on many, many reservations. I have been to Montreal Lake, that is north of Prince Albert. I have been to Swan Lake, Forth Smith Reserve and so on. I know the condition of the Indians generally. They are responding. I do hope there will be more co-operation, closer co-operation and that you will give us more opportunities to help with this work.

Mr. CASE: I think it is only fair to say that the reverend gentleman has made a reference to the fact the only good Indian is a dead Indian, but that was long ago when the Indians were on the warpath. I do not think we believe that today.

Mr. BRYCE: There was also a remark made by the Reverend Bishop of Moosonee to the effect that some people, in this committee, believed the Indian was not a worth while person.

BISHOP RENISON: No, I did not.

Mr. BRYCE: I do not think he should have said that or included the committee in that statement.

Bishop RENISON: Did I say to you I thought this committee did not think the Indian was worth while?

Mr. BRYCE: I gathered that. I made a note of it.

A MEMBER: I did not gather that.

BISHOP RENISON: I certainly did not intend to give that impression and I thought I said some people elsewhere had said that the Indian was not worth while.

Mr. MacNICOL: In my travels all over the north country I have heard the work you gentlemen are engaged in spoken of, particularly that of the reverend gentleman who has just addressed us, and it is a very fine work indeed, he has given his whole life's service in helping the Indians.

The CHAIRMAN: We will now ask Reverend Mr. Watts to continue with the reading of the brief.

III. HEALTH

It has been common to think and to speak of Indians as "a dying race" and perhaps the idea that they were doomed to become extinct has had something to do with producing the indifference to their state which has been so common. As recently as twenty-six years ago it was possible for competent authorities to accept the extinction of Western tribes as a practical certainty. Although much has been done for the benefit of the health of the Indians, it is still far from adequate. The following are some of our recommendations in this respect:

(a) *Construction of Hospitals and Sanitaria*

We consider urgently necessary and welcome plans for great expansion of medical and nursing services, particularly in the fight against tuberculosis.

We recommend to the consideration of the committee the necessity for more T.B. sanatoria. We urge thorough medical and X-ray examination of all pupils entering schools, with regular medical check-up and provision for optical and dental care.

Where hospitals and sanatoria are built they should not be under denominational auspices but under direct government administration and the staff chosen for their professional qualifications. We respectfully submit that the government should not use public funds to assist any church in proselytizing or deliberately attracting native members from one religious body to another. Where one church is using a hospital for proselytizing purposes the rights of others should be respected and protected by the recognition and support of a separate institution when such is established.

(b) *Public Health Nurses*

We would suggest that the government employ public health nurses for work on the reserves, each covering small areas, visiting homes frequently and encouraging improvement of home life and living conditions.

(c) *Baby Clinics*

We suggest further that baby clinics should be held on each reserve regularly by the medical officer and nurse, possibly with the assistance of Indian girls who have taken the course of the Canadian Mothercraft Society.

IV. SOCIAL SERVICES

We recommend that our native Canadians, who today are the most needy and underprivileged group in our dominion, should receive similar benefits to those given to the more fortunate whites.

(a) *Old Age Pensions*

It is our considered opinion that the wards of the government should be given reasonable subsistence when, through sickness, blindness or old age, they are incapable of earning their own living. At present some do receive about \$10 per month from band funds and others a small food ration from the government.

(b) *Family Allowances*

There are diverse reports as to the effects of family allowances. It is evident that the provision of this assistance has led—and we are pleased to say so—to improved health in the case of many children and this demonstrates the wisdom of providing food allowances in the north in lieu of money payments. On the other hand, it is claimed that in some cases the receipt of cash allowances has led to indolence on the part of parents. There is evident need of great care on

the part of agents in authorizing these payments. May we draw attention to the fact that there is much unrest due to no payments being made when the children are in residential schools and some pupils have been withdrawn on this account.

(c) *Community Homes for the Aged*

We would urge that there be community homes for the aged and infirm on the reserves where this need is demonstrated.

V. ECONOMIC STABILITY

Although the time has been very short, the rate of progress among our natives has been remarkable. While the period has been longer in Quebec and southern Ontario, there are western tribes who lived in savagery little more than sixty years ago. It is not eighty years since the federal government assumed responsibility for Indian affairs at Confederation. Great changes have been effected but a great deal more will have to be done to bring about economic stability of the Indians.

The control exercised by the Act over the financial dealings of Indians is still necessary due to the improvident nature of many. Without any control they would soon be stripped of their possessions by unscrupulous men. The treaty and reserve systems, however, tend to suggest helplessness and the dole system. We need to build a spirit of independence and fight pauperism. This does not necessarily mean removal to centres of civilized life for many of our Indians will continue to live as their ancestors did in northern forests and on Arctic shores. The creation of beaver and muskrat preserves shows the possibility of useful and independent citizenship apart from organized civilization. Other similar projects are necessary.

(a) *Follow-up System for pupils leaving Schools*

Our effort in education sometimes appears to have little lasting effect and it is necessary to follow up our pupils for permanent advance. It appears that we must devise plans for continuing influence and control beyond school. Too many pupils become casual labourers and drifters. Consideration is urged to plans for community effort under control. This should lead to the establishment of young married couples in their own homes possibly being assisted with furnishings and equipment.

(b) *Farming*

The problem of undeveloped farming areas on the reserves calls for attention. A number of suggestions have been put forward as to how such land may be cultivated to the benefit of the Indians. Cooperative farming is adaptable to the native inclination and it is suggested that school graduates be provided with the use of plots of land (20-40 acres) to be farmed under supervision of a farm instructor. Instruments might be provided by and remain the property of the Indian Affairs Branch or the band. The men would work and pay under control. On returns from produce, they could gradually purchase their own machinery, obtain more land and graduate eventually as self-supporting farmers. Agriculture and other local industries should be encouraged. A similar plan could be evolved so that the girls might learn household sciences and handicrafts.

(c) *Improvement in Housing and Buildings*

Improvements in housing and buildings should be encouraged by more active instruction and supervision, with suitable planning of farms and placing of buildings along approved municipal lines. Assistance financially should be limited to coincide with the individual's endeavour and work rather than as a grant-in-aid for construction.

(d) *Employment*

We recommend that Indians be employed more often by the Indian Affairs Branch in Indian work, e.g. as agency clerks and agents. With proper education and training they could fill the positions. The same would apply to the R.C.M.P. This would not only be excellent training and a source of pride, but would make the force appear more friendly. All those engaged in Indian service should have genuine desire and ambition for their welfare and so inspire them with the resolve to make progress.

VI. CITIZENSHIP

(a) *The Reserve System*

We believe that the reserve system retards assimilation and keeps the Indian in a state of tutelage, but is still essential for his protection. Its restrictions should, however, be removed as rapidly as possible and self-government developed.

(b) *The Franchise*

We recommend that Indians should be granted the franchise when they desire it and that no provision regarding this in the Indian Act should preclude the matter coming up in future. Many do not want it at present for fear of losing their treaty rights and privileges. Some desire the privilege of voting without being willing to accept the responsibilities of citizenship, and especially the payment of taxes. Some suggested barriers to enfranchisement are:—

- (1) Inability to comprehend the spirit of service which is at the root of democratic government.
- (2) Lack of a sense of responsibility.
- (3) Tendency towards indigency.

The present system of regarding the Indian as the ward of the government perpetuates these weaknesses and is detrimental to his independence and a hindrance to his advance in training for Canadian citizenship. Every possible means should be taken towards this goal.

We recommend some *form of municipal government* by the Indians which would recognize established band tradition and pave the way for self-government under the tradition of Canadian citizenship. Taxation by the Indian (not the government) for purposes of Indian welfare on the reserve should be introduced by Indians to provide social services and educational facilities. The present system of applying to the government for all expenditures has pauperized the Indian and destroyed his initiative and endeavour.

(c) *Suggested alterations of the Indian Act*

Some alterations of the Indian Act which would help in this respect and which could be put into operation by additions to section 101 are suggested:—

- (1) Every reserve should be obliged to have a council elected for not more than a four year period.
- (2) The council should progressively assume most of the government of the reserve and handle band funds. It should only be controlled by the agent when acting contrary to statutes.
- (3) A system of taxation for public works should be set up.
- (4) Indigency—No assistance should be given where men do no work.
- (5) Government should impose an income tax and make family allowances contingent on payment.
- (6) Indians served by a school should contribute towards its upkeep.
- (7) Later on the council should have some voice in school matters.

VII. CONCLUSION

In conclusion may we express our deep appreciation for this opportunity of placing before the Committee our suggestions. We are confident that this enquiry will lead to beneficial changes for our native Canadians and suggest that a Standing Committee be set up to continue this effort and to watch the effects of the revised Indian Act.

This submission would be incomplete if we did not record our appreciation of the co-operation invariably extended by the Minister (Hon. J. A. Glen) and by the officials of the Indian Affairs Branch under their Director, Mr. R. A. Hoey.

Respectfully submitted.

The CHAIRMAN: Gentlemen, in putting our questions with respect to this brief I would suggest that we direct our examination or questioning in an orderly way by taking the several sections of administration, education, health, social services, etc., in that order. If we do that I think probably we will make more effective progress.

Archbishop OWEN: Mr. Chairman, there is one other thing I would like to say to you, sir, and that relates to a discussion of the financial side. There are members of our deputation here who will deal with that when questions arise.

The CHAIRMAN: I see in your brief you have a financial statement. Is it the desire of the committee to go over this financial statement or to have it printed along with the brief?

Mr. REID: I think it should be printed.

Bishop RENISON: We have a couple of our experts on the financial side here.

The CHAIRMAN: Then, gentlemen, if there is anything in your brief with regard to the financial side that you particularly want brought to the attention of the committee perhaps we should give you an opportunity of doing that now.

Archbishop OWEN: May I suggest that Mr. F. G. Venables and Mr. H. T. Jamieson might be good enough to say a word on that point. They are prepared to do that, if you will allow them.

Mr. VENABLES: Mr. Chairman, and hon. members of this committee of the Senate and the House of Commons; I would just like to say a very few words on this matter which, shall I say, requires a tactful approach. So far we have heard an exposition of the condition of affairs and the needs of the Indians and the necessity of paying more attention to such matters in the future. Perhaps I might now be permitted, from the financial side, to say a word or two. I should tell you that I am only an amateur, I am not a financial expert; but I am an interested party in the Church of England, and in missionary work, and I have devoted a certain amount of time to the study of it.

There are one or two things which appeal to me and one of those is contained in our brief, where we are recommending that Indian affairs should be under one minister. My own work is partly in connection with mining and I have formed the opinion that if Mr. Glen, or any other minister, were to devote his whole attention twenty-four hours a day to the development of the mining industry in this country, he would have a tremendous job. I know it is not possible for him to give the added attention necessary to the development of the Indian Affairs Branch. Therefore, Mr. Chairman, and gentlemen, with great respect I heartily concur in the recommendation with regard to a separate ministry to deal with Indian Affairs.

For me there is the main question of finance. Now, at the outset may I say that I have great respect for the Church of England and what it is doing in Canada and that I consider the Church of England and the department, the government, to be partners in this undertaking. Now, during the past four

years that partnership, as has been pointed out in this brief, has developed more on the one side than it has on the other, more on the side of the government than on the side of the church. But nevertheless there is that partnership and in order for the best to be done for the Indians I think we must remember that the Indian is a Canadian and that the stronger our Indians are and the better-educated they are and the better kept they are the stronger will be the Dominion of Canada, which is the aim of all of us. If that is to be the case then we have got to work perhaps more efficiently together. The church must be willing to admit that in the past years she has made mistakes; and one of the objects of our coming here is to ask for your advice as to where you know we have fallen down and where you think we might improve our methods. As I see it, one of the ways in which we thought we might improve our activities was by bringing our headquarters in this work here to Ottawa where you will be able to call us on the telephone and where we will be able to call you; where you can say to us that we think by doing thus-and-so you can improve your methods. And, we are going to listen to you, gentlemen, as to where you think improvements can be made, and we hope to do this through the medium of intelligent co-operation.

At the same time we do find ourselves in a very awkward situation—in regard to money. And naturally the demands on the government, the demands of the Indian people—and I mean *for* them, not *by* them—have been of an educational nature, but more particularly in the fields of improved living conditions, better food, better medical treatment, better clothing. Everything has been on an ascending scale, and as far as we are concerned, and I speak just from the financial side, it has got completely out of control. Whether we should have made our requests to the government in stronger terms, some years ago, or not I am not prepared to say, but I do know that for some years we will have to keep bringing it constantly to the attention of the government and asking them whether they will recognize more adequately the needs of our end of the job. The situation is clearly shown in this brief. Fifty cents a day is the average that is supplied by the government for the upkeep of the children; food, clothing, housing and also their education. And now I believe that I am right in saying that social service work in most Canadian centres averages somewhere between 75 cents and 82 cents, and that includes nothing whatever for education; so, obviously there is an important gap.

MR. GIBSON: Did you say for education, solely?

MR. VENABLES: No, the cost of living, without education, runs between 75 cents and 82 cents. I would ask some of these gentlemen here to confirm that for me.

REV. MR. WATTS: Between 75 cents and 82 cents for food.

MR. VENABLES: There is obviously a serious gap. And now, it may be said that the Church of England does not provide enough toward the cost of the care of the Indian children. That may be so; and I will say that where a case is laid before the people of the Church of England in Canada, and they are fully appraised of a situation, they always come through. We have had numerous instances in the past twenty-five years, since I have been associated with these affairs, that have borne that out. But there is no doubt that we cannot longer do it all, in spite of the fact that we have increased our offerings very considerably especially since 1940 when we took up all the grants that were formerly made from Great Britain, or very nearly all of them, and we have since maintained such. Even at that, there is a very large amount of money that cannot be made up by the Church of England. We are running behind in this particular section something well over \$150,000. We understand, with very great respect, Mr. Chairman, that there is a very good possibility of an increased grant being offered to us starting with the year 1947, at least we hope so, for we do need it.

Should this be forthcoming it will be gratefully accepted and it will be the aim and object of the society I represent to improve conditions, to provide better workers and more experienced workers, so that the recommended partnership can be carried on with the greatest possible efficiency.

But with great respect, Mr. Chairman, this is what I now want to say: We show a debt of some \$160,000 which has grown up over the past four or five years. As I understand it, this case was laid most urgently before the government in 1943 and an appeal was made again in 1946. Now, that refund has not been granted; but I am not complaining—to me it is just a simple situation; it has not been granted. This deputation most respectfully and urgently recommends that we be given some opportunity of laying perhaps before a smaller body than this, a body more closely associated with Indian affairs—an appeal for consideration for 1947. We have no possible means of making up that deficit of \$150,000. We cannot do it. It might take us fifteen or twenty years to make that up, even if we made a special appeal. As you no doubt know, an appeal went out to the Anglican church in Canada to raise \$300,000, of which \$150,000 was to be earmarked for Indian work and to be spent wholly on Indian work.

What we are asking, Mr. Chairman and gentlemen, is that consideration shall be given to granting us an amount towards the deficit we have sustained in the past few years, applicable only to our 1946 deficit. We will not come back again and ask for anything further back than that. We would ask you to look at the statement we have here. I have an audited statement prepared by Welch, Anderson and Co., which shows the deficit of which I speak, and which we simply cannot get around. Mr. Jamieson, who is a chartered accountant of distinction, will support me when I say that, in our opinion, there is absolutely no possibility of our making up this amount without the help of the government. After all, gentlemen it is not unfair to say that in the first instance it is the duty of the Indian Affairs Branch to look after the Indian people in this country. If the government were to say to us, "Well, you gentlemen say you cannot do it without assistance. We cannot give you that assistance so we shall take over the whole department ourselves", if that were done—may we say with the greatest respect possible, due partly to what Bishop Renison has said, it would cost the dominion government twice as much, or possibly three times as much, to administer, and it would be very difficult for them to get men and women imbued with the proper missionary spirit. It would be very difficult to get people now to go into this remote land and live a sacrificial life for years in the interests of building up the Dominion of Canada.

May I say—and this is without rhetoric or without any idea of influencing the committee unduly—that we come here because we are Canadians, because we are deeply and thoroughly interested in the development of the Dominion of Canada, and because we believe that we have not fulfilled our function in life if, when we depart, we do not leave this country better for our having been in it, and having done something to improve it and the people who live in it.

Mr. JAMIESON: Mr. Chairman and gentlemen: During the last three years I have become greatly interested in the affairs of the Indian missions, being associated with Bishop Renison as his honorary treasurer of the diocese of Moosonee. I have been coming to grips with a problem. I would say that coming from the Indian territory and having knowledge of the conditions there, coming from the outside into the inside church administration, I have found that there has been in recent years an accumulating strain on the funds of the Anglican church. Firstly, as the brief shows, it has used some \$176,000 for capital purposes. It has had to fill the need, step into the breach, and erect buildings which really it was not its responsibility to provide. I will not detail those. They are in the brief: Aklavik, Moose Factory, Fort George and Carcross, totalling \$176,000, of which \$65,000 was expended in 1944. Secondly

there is an operating deficit. In the brief it is stated as being an overdraft. That is not quite correct. It is an operating deficit of \$161,000. The fact of the matter is we have a bank overdraft on operating account of some \$260,000. The official statement of course takes into account all receivables including outstanding grants, and so on, but I like to put on my blue spectacles and look at the facts; look at the position with a dash of realism and see what is the real situation. I suppose my Presbyterian antecedents have taught me to do just that, but I say the fact is that. Altogether the Anglican church has expended, too unselfishly in a sense, some \$440,000 which it should have used in other ways.

It must not be thought that this money was available and could well be so used, and that having been used nobody suffered. I know that through lack of funds there has been very grievous suffering right throughout the actual church work in the Indian missions. Buildings that should have been rebuilt, little mission houses and rectories, have not been attended to. In the past five to ten years our situation has become very acute.

As Mr. Venables has said the church will now provide for this out of its A.A.A. campaign. A fund is being set aside to make good the deficiency in the work of rehabilitation which has run down very seriously. I must not take time to tell some of the stories of the physical hardships that the missionaries have undergone up there in the James Bay district, but they have been very real. The church is going to undertake that work of rehabilitation out of its campaign funds, but we must submit that this sapping away of the funds of the church, which are required for the real work of the church, must stop. Speaking as one who counts and adds, I say it simply cannot go on. As a member of the executive committee I have said the church has got to stop the continuing provision of some \$50,000 to \$65,000 per annum for operating school deficits, nor can we undertake any further costs to rebuild schools, and so on. We simply cannot go on doing that.

I am speaking now only for the Anglican church. Something really should be done about this acute situation. I am speaking as a layman, but one as one who is seriously engaged in the work. I think I should leave it at that.

MR. GIBSON: Mr. Venables and Mr. Jamieson, have you ever made representations to the government with reference to the payment of the family allowances for your pupils in the schools? I note you have an authorized pupilage of around 1,600. With \$6 a month on the average for the family allowance, it seems to me that would provide a sum which would just about meet your requirements.

MR. VENABLES: I would have to ask Mr. Watts to answer that question.

REV. MR. WATTS: In the case of where children are in a residential school their family allowance is retained by the government. It is not paid to the school and it is not paid to the parents.

MR. GIBSON: I appreciate that, but after all I wonder if that is a way out?

REV. MR. WATTS: That might be one way out.

MR. GIBSON: I can see that would provide about \$96,000 a year.

REV. MR. WATTS: Except, of course, it would uphold that statement which, through misunderstanding, some of the Indian parents already make, that we keep the children at school in order to make money out of them. They do not realize we do so at a loss.

MR. GIBSON: Psychologically, you think it might be wrong?

REV. MR. WATTS: Psychologically, it might be wrong, but, practically, it would be a way of doing it.

MR. GIBSON: Financially, perhaps.

Bishop RENISON: If I may be allowed to say so, I think there is something in a suggestion that was made with regard to family allowances. I think the psychological effect on the Indians, as rule, with regard to residential schools, is very natural and a humanly bad one, because they say, "We would like to spend that money on the children ourselves and if we send them to the residential school we never see it." They also say that the special dainties that they do purchase for the children, and for themselves, by means of the family allowance are not provided at the school because the school must adopt a somewhat spartan standard of living.

The CHAIRMAN: We have only five minutes more for questioning. I think we must take advantage of every minute we have today. Could we start on the administration part, sections 1, 2 and 3?

Mr. MACNICOL: I was going to say that in the five minutes remaining we really cannot do anything. We have had a very important brief presented to us this morning. It has been very well presented and it should be thoroughly digested by the members of the committee, and then we should have a much longer time for questioning. Unfortunately this is Friday. I for one will not be able to come back again today. I have to take part in the debate in the House in the afternoon when the Transport bill comes up. Therefore I will not be able to come back here. I must say that every member of this committee, more than any other committee I have been on, is imbued with the responsibility of doing something to have the whole Indian Act very properly revised.

We have had excellent and important testimony placed before us on which we manifestly cannot even begin to ask questions, in the five minutes that are left. I am going to say to these gentlemen that the whole matter is so important that I should like to have them come back again, when we may devote all our time and study to questioning this delegation and some of the other delegations who come from the churches because they, too, will have very important representations to make. This delegation has presented much to us that will be very helpful. We want to get the best out of it we can. That is the best judgment I can give on this matter. It cannot be done today. It is too big to be done today. One of the delegates in very eloquent fashion portrayed a great picture and vision of what can be done with the Indians. I should like him to come back again when we can devote all our time to questioning.

Mr. FARQUHAR: Could we not arrange for a meeting tomorrow?

Mr. HARKNESS: Tomorrow is Saturday.

Mr. FARQUHAR: Well, what about that?

Mr. MACNICOL: I myself cannot then be present.

Mr. CASTLEDEN: I suggest that, as the House is not sitting this evening, if these gentlemen could be here, we could have very valuable discussion and questioning, this evening.

Mr. CASE: Probably my hon. friend knows at least one of the reasons why the House is not sitting this evening. We have other matters to occupy our attention, although we would be very pleased to be here. With all due respect I wonder if the whole deputation could not find it convenient to come back at some other time. That would solve some of our problems.

The CHAIRMAN: After today we will not be sitting until after the Easter recess. Would it be convenient for this delegation to come back after the Easter recess, for a meeting?

Mr. FARQUHAR: That is asking a great deal.

Mr. MACNICOL: For a meeting and questioning.

Mr. BRYCE: I am on the subcommittee for agenda and procedure. Some are leaving for the west tonight. Would it not be possible to have a meeting on Monday? I do not know just how many of this committee will have left, but it was to facilitate our own members that an arrangement was made.

The CHAIRMAN: I think there are other arrangements, from what I can gather, as to Monday. I should like to know from the committee how many could meet this afternoon for a couple of hours? I believe there would be a quorum. Is it agreed that we meet in this room from 4 to 6 this afternoon to ask questions with regard to the briefs submitted by this delegation?

Mr. RAYMOND: How many can be here this afternoon?

The CHAIRMAN: We must have a quorum.

Mr. GIBSON: Can you come, Mr. Raymond?

Mr. RAYMOND: I cannot, and I would have liked to be here.

The CHAIRMAN: From the present show of hands I think we shall have a quorum, from 4 to 6 this afternoon.

Mr. MACNICOL: Mr. Castleden has very kindly suggested that inasmuch as Mr. Case, Mr. Harkness and myself will have to be away tonight that we be permitted to do our questioning first this afternoon and then we will not have to come back this evening.

The CHAIRMAN: I am hoping that we will proceed with questioning in the order in which the brief has been submitted. The committee will meet from 4 to 6 this afternoon in this room.

The committee adjourned at 1 p.m. to resume at 4 o'clock p.m.

AFTERNOON SESSION

The committee resumed at 4.00 p.m.

The CHAIRMAN: Order, please gentlemen. We can, I hope, start with the questions. We shall proceed with the questions in connection with administration.

Mr. MACNICOL: When the committee rose, it was agreed that three of us would take up not more than the first half hour of the meeting, if we could do so. During the noon hour I wrote down a few questions which I should like to ask whichever member of the delegation feels disposed to answer them.

The CHAIRMAN: I think, probably, if you would ask your question, The Most Reverend Archbishop Owen would indicate who is to answer them.

Mr. MACNICOL: I should like to refer to the very excellent report put in this morning which, I am sure, will be helpful to us in arriving at our conclusions. My first question relates to a statement in the brief which reads as follows,

There are enormous differences between one tribe and another, and in their way of life and degree of civilization our Canadian natives range almost from the Stone Age to the twentieth century.

I should like to ask where the bands are located which are so far down the scale of civilization?

Archbishop OWEN: I think that question could be answered by the Reverend Canon Alderwood, the Superintendent of the Indian School Administration of our Missionary Society.

Canon ALDERWOOD: I would say, Mr. Chairman, that that statement was probably received from one of our northern missionaries. A great deal of our

brief was compiled from contributions which came in from various sources. It probably refers to the Eskimo who, I take it, are within the purview of this enquiry and some of whom are in that category.

Mr. MACNICOL: I found the Eskimo, up at the Arctic Ocean, quite intelligent those with whom I came in contact. But perhaps farther up in the northern Islands they might not be so intelligent. Certainly, those who came from around Coronation Gulf and Aklavik are rather bright.

The CHAIRMAN: I might say at this point the Supreme Court has ruled the Eskimo is an Indian within the meaning of the B.N.A. Act.

Mr. MACNICOL: At the bottom of a page of the brief reference is made to the, "avoidance of duplication of effort in this respect." This refers to duplication with respect to medical services and education. Would you please elaborate on the subject of duplication?

The CHAIRMAN: That is under the heading of education?

Mr. MACNICOL: It is at the bottom of page two of the brief.

Canon ALDERWOOD: I would illustrate that statement by reference to northern Saskatchewan where the two groups are intermingling. For example, in such a place as Lac LaRonge, where our residential school has been destroyed by fire, the provincial government was planning to build a boarding school for non-treaty Indians. We had a day school which the provincial government took over for non-treaty Indians and we were contemplating another day school for treaty Indians. At the same time, the federal government was thinking of building a hospital and the provincial government also. In that community the two bodies are now getting together but, otherwise, there was some possibility of duplication. I think that possibility exists in many places.

Mr. MACNICOL: Reference was made this morning to the effect of non-treaty Indians on treaty Indians. Would you mind giving us a little more information with regard to that? What are the effects?

Canon ALDERWOOD: The effects are that, in certain communities, no provision has been made for the education of non-treaty Indians. We are caring for the treaty Indians and our treaty pupils go out with whatever education and advance they have made and are intermarrying with those who have not made advances. The same is true, medically. If, in a federal boarding school for example, the children are being well cared for during a period of years, their relatives are receiving nothing of the kind and intermarriage and contact is often very harmful.

Mr. MACNICOL: Reference was made this morning to the frequent frustration—this is at the bottom of your page four, I believe—

The churches are conscious of frequent frustration in their efforts to fulfil their educational responsibilities.

The CHAIRMAN: We are getting over into the subject of education, Mr. MacNicol. If there are any more questions with regard to administration, probably we could now finish with administration.

Mr. MACNICOL: I am not asking any more questions with regard to administration at the present time.

The CHAIRMAN: The difficulty is, if we go from one subject to another and each member goes through the brief, our evidence will be so disjointed, it will not be of much use to us.

Mr. MACNICOL: I understood at the commencement that, since some of us are leaving the committee in a short time, we were to ask our questions first.

Archbishop OWEN: If that question is to be answered now, I suggest the Bishop of Saskatchewan answer it. He used the word "frustration" in his speech.

The CHAIRMAN: Is it the wish of the committee that Mr. MacNicol be given an opportunity to complete his questioning?

Mr. MACNICOL: I have only three more questions.

The CHAIRMAN: All right, Mr. MacNicol.

Bishop MARTIN: What I meant by "frustration" is that work is there to be done. We see the need, but we have no means of fulfilling the need. We can get no means of securing that fulfillment. We try, and try, and try. Therefore, we are frustrated in our efforts to do the work which obviously should be done.

Mr. MACNICOL: What would you suggest, sir, as a means of overcoming the frustration?

Bishop MARTIN: That we be given the equipment; if we received the proper equipment we could do the work. If we do not receive that equipment, we are frustrated.

Mr. MACNICOL: On page five of your brief, the following statement is made.

The records will show that joint delegations waited on the minister in 1938, 1943, and 1946, making many careful suggestions for the improvement of the existing system of Indian education.

My question in that regard is whether any questions were sent in in tabulated form and, if so, Mr. Chairman, would we be able to secure a copy of those questions?

Canon ALDERWOOD: I have a copy here, which I hope I can find in a moment, of a long brief presented on one of those occasions which contained suggestions for the improvement of the existing system. I should be glad to pass that on to the committee.

The CHAIRMAN: You will furnish a copy? (See appendices DZ, EA, EB).

Mr. MACNICOL: Thank you very much. On page seven of brief reference is made to the fact—

We have also had to spend \$25,000 in 1944 in erecting buildings at Carcross, Yukon, to replace the government school destroyed by fire, and which would otherwise have been discontinued.

Why was it that the church had to spend all that money to build a school? Did the government or the Indian Affairs Branch refuse to do it?

Canon ALDERWOOD: Yes, that building was destroyed not very long before the outbreak of war. The Branch was preparing plans, I think, to replace that building when the war broke out and shortly afterwards there was a ruling that there could be no new construction. For some time the school was carried on, in a very poor building, by the church until the building was condemned by the medical authorities. Finally, we made an appeal and our church, at the general synod in Toronto, voted an amount to enable us to reopen in a more or less temporary way.

Mr. MACNICOL: I see Mr. Hoey is in the room and I should like to ask him now if any progress has been made—

The CHAIRMAN: Probably that question could be reserved for a later time.

Mr. MACNICOL: All right. I am very grateful that I have had the opportunity of asking my questions early in the meeting because I have to go elsewhere and I did want to say a word or two on this whole problem.

On page eight of the brief under the heading, "Half-day system", the statement is made, "—are not merely doing the chores of the institution." I might say in that regard that those of us who have travelled around the country inspecting the Indian reserves have received, I should not say numerous, but

a number of complaints that, too frequently, children at the schools had to spend quite a lot of time doing chores. I should like to invite a statement from whoever is familiar with what takes place at residential schools—perhaps he could inform the committee just what the children at residential schools have to do—which could be characterized as “chores”.

Canon ALDERWOOD: Something which is very much upon our mind has been touched upon here. From the beginning, I would say the simplest boarding schools gave their children a share in essential work, even as children in our own homes. As time went on, it was not always easy to draw the line between practical instruction as, for example, the boy who was milking cows and learning to be a farmer, and the duties in connection with merely running the institution. Complaints have been made that the children do perhaps more than they should. That is one of our points. If we were to have a staff to do all the work, the cost would be infinitely greater. The help for which we are asking would enable us to do all that. It is our constant aim, in our residential schools, that the children shall be instructed—and our hope is that we are going to be given sufficient financial assistance that we shall be able to increase our staffs so there will be much less work for the children to do.

The CHAIRMAN: You are doing that for instruction, and not as a labour saving device?

Canon ALDERWOOD: Yes.

Mr. MACNICOL: I am sorry I have to leave, but before I do I should like to thank the committee for giving me the privilege, it is not a matter of right at all, but the privilege of asking these few questions. I am very much interested in this work and I am sorry I must leave.

The CHAIRMAN: Mr. Case.

Mr. REID: Are these gentlemen leaving the committee? We all desire to leave as we all have urgent business to which we would like to attend.

Mr. MACNICOL: Mr. Reid is familiar with the reason why we have to leave.

Mr. REID: Let us understand in what position we are in this investigation.

The CHAIRMAN: We will now hear Mr. Case and then you, Mr. Reid, if it is satisfactory to you.

Mr. REID: Let Mr. Case go ahead. I am one of those people who can get along with everyone. I just wanted to draw attention to the fact that I did not want anything put over on the members of the committee.

Mr. CASE: I think Mr. Reid had left the committee meeting when this matter was discussed this morning. It was not with a view to taking advantage of the other members of the committee and it is a privilege I appreciate. I will try to be as brief as I can.

On page nine of the brief I find this phrase,

There are now so many Indian orphans or children from broken homes that certain schools might become orphanages, giving elementary education only.

Is it intended that certain schools should become orphanages?

Canon ALDERWOOD: That is a suggestion linked with other suggestions; our suggestion that higher education should be added to that, but what we have urged here—this is purely our suggestion to the department—is that one school cannot be an orphanage having little children of 3, 4 and 5 years old, and at the same time do justice to the senior pupils who want a real education. There is no other provision made. There are very many orphans and children who need homes, and increasingly some of our schools are becoming orphanages to-day. I was appalled to find in one school between 30 and 40 children staying there

in the summer. I said, "Why do these children not go home?" "They have no home; they have no place to go." Our thought is that certain schools might become orphanages, and from them children would go on to the higher education elsewhere.

Mr. CASE: That answers the question that was in my mind. On page 11, dealing with the summary, your first recommendation is:—

A building program to provide accommodation in day and residential schools.

and so forth. Are you recommending that the government should build those schools?

Canon ALDERWOOD: Yes.

Mr. CASE: Your second recommendation is:—

Measures to be taken by officials of the government to secure the full attendance of all children physically fit during the entire period provided.

What is the usual "period provided"?

Canon ALDERWOOD: Between the ages of 7 and 16.

Mr. CASE: I mean the period of time. Is that not what you are referring to by "the period provided"?

Canon ALDERWOOD: No, we were thinking there of the full period of school between 7 and 16 years of age.

Mr. CASE: Not necessarily the school term?

Canon ALDERWOOD: No. That would be included.

Mr. CASE: I interpreted it the other way. Your third recommendation is:—

Facilities for higher education and vocational training should be provided in special schools or hostels.

Is it your intention that these schools should be located on the various reserves or would they be centralized to some extent?

Canon ALDERWOOD: That refers to our previous paragraph dealing with the schools favourably located. Of our schools I would suggest at once Shingwauk school at Sault Ste. Marie. There are two or three others, but in that school 15, and this year as many as 20, children live in the school and attend high school and technical school in the city. A bus takes them in every day. Their home is in the school but they mingle freely with white children. We feel that is one thing that we would like to see developed. I should like that school to have no tiny tots, no little orphans, but be a centre of higher education with a little teaching perhaps in the school, but the children mingling freely in the city.

Mr. CASE: You are simply saying that the facilities which presently exist for higher education should be encouraged and expanded, or are you actually saying that facilities should be provided which do not exist?

Canon ALDERWOOD: The words "vocational training" were included there because some felt if we had an institution set apart like that one, and also the Prince Albert school, where the children go to high school, that in that same building there might be vocational training of a specialized nature because we would have a group of senior pupils only.

Mr. CASE: In your fourth recommendation on the same page you say:—

Recognition of the role played by the churches in the administration of residential schools by the creation of some means of regular consultation.

Regular compensation with whom?

Canon ALDERWOOD: That is again a question raised by the previous speaker, Mr. MacNicol, as to what we meant by "frustration". We mean that if we are partners then the partners should consult together and we should not merely receive rules and regulations from an office in Ottawa. The churches in partnership should be in some way in a council, if you like, on Indian education, contributing to the discussion.

Mr. CASE: When you use the term "we" you are saying in effect if we are in partnership—that is in partnership with the government not with the Indians?

Canon ALDERWOOD: With the government.

Mr. CASE: Really the Indian Affairs Branch?

Canon ALDERWOOD: Yes.

Mr. CASE: You would like more frequent consultations with them?

Canon ALDERWOOD: Some means of consulting together.

Mr. CASE: I come now to recommendation No. 6 on the same page.

Indian bands or parents to be encouraged to contribute towards the support of schools where their circumstances permit.

My question is have you sounded out the Indians in any sense to know whether they would willingly accept that responsibility?

Canon ALDERWOOD: Different principals who are also missionaries are trying to work to that end. So far the response has not been very encouraging, but I have one instance, on the Blackfoot reserve, where a band, having a very substantial band fund, agreed that they would be responsible for the expenses of any of the pupils who went on to advanced education. There are other schools in areas where the Indians are very prosperous, and where we feel very strongly that the parents could and should contribute to a boarding school education for which they are asking. I have in mind our Alert Bay school on the British Columbia coast, where the Indians are quite prosperous and very anxious to get the children into the school. We feel they should be asked to contribute where they can.

Mr. CASE: With respect to recommendations 8 and 9 on the same page I am somewhat confused. You say in No. 8:—

The development of a special Indian curriculum of studies and appropriate helps with federal inspectors to supervise its application.

In No. 9 you say:

Provincial curricula to be followed in higher grades with inspection by provincial officers to assist advanced pupils.

My question is do you mean in the primary schools there should be a special curriculum for the Indian children because of the necessary mind training, but when they graduate it should be the standard curriculum supervised by the provincial authorities under the same standards as the provinces?

Canon ALDERWOOD: Yes. The division is really between the lower grades and higher. Our feeling is that the federal government being responsible for Indian education has really followed the easy path in saying there will be no curriculum and in each province simply follow the curriculum of that province and the school will be inspected by provincial inspectors. We say that the great majority of our Indian children at the present time are not going on into high school, and that therefore they should not have the provincial curriculum which leads into it but something special bearing in mind that many of them come in with no knowledge of English and with their own different background. We believe that there should be a federal curriculum with proper textbooks and helps and

inspectors to see that it is brought into effect. Then as we reach the upper grades let them turn to the provincial curriculum and prepare for high school if they are able to reach it.

Mr. CASE: I have only two or three more questions on the other phase of the brief which I will seek your permission to ask before I conclude.

The CHAIRMAN: That was the understanding.

Mr. CASE: I turn now to page 14, and in dealing with employment I notice you have this reference there:

With proper education and training they could fill the positions.

That is referring to the Indians.

"The same would apply to the R.C.M.P."

My question is based on a statement I am going to make that we have found there is some degree of resentment, or you might call it jealousy, on the part of some of the Indians with respect to their fellow Indians. I am going to ask if you have in this instance sounded out the Indians to determine if that would be acceptable to them. Would they accept Indians trained as R.C.M.P. personnel to act as police on the reserves or would there be that resentment? Do you feel yourself they would then make greater progress with their own people rather than under the present set-up?

Canon ALDERWOOD: Perhaps I am not as well qualified to answer that as some others, but that suggestion came in from one of our missionaries in northern Manitoba, a very thoughtful man. He was quite strong in his submission that the mounted police, for example, offered a field for Indians. It was said that there would be great pride among the Indians if some of their number were in the force, and they would not regard it as something external to themselves but as a more friendly group. I would feel there are possibilities there, but I know there are difficulties.

Mr. CASE: Probably it should be further explored?

Canon ALDERWOOD: Yes.

Mr. CASE: It sounds feasible, but I have met with that condition on reserves I have visited where there seemed to be a little misunderstanding amongst their own people. Under "citizenship" you say:—

We believe that the reserve system retards assimilation and keeps the the Indian in a state of tutelage, but is still essential for his protection. Its restriction should, however, be removed as rapidly as possible and self-government developed.

In that you are recommending there should be a greater degree of self-government on the reserve?

Canon ALDERWOOD: Yes.

Mr. CASE: Then with respect to the franchise you say:—

We recommend that Indians should be granted the franchise when they desire it and that no provision regarding this in the Indian Act should preclude the matter coming up in the future.

That is to say, you would give him the franchise while he is still residing on the reserve where he is not subject to ordinary taxes, or what qualification would you require since you use the term "when he desires it."

Canon ALDERWOOD: Again there may be others better qualified than I am to answer that, but may I just read a short extract from a letter received from Canon Ahenakew, a Cree Indian clergyman of our church. In taking up that point he wrote:—

Giving the franchise to the Indians must come some time. The question is when? At the present time the Indians in Saskatchewan are not

anxious to have the franchise. Not so much because they are against having the power to vote as from another reason which they think might happen. They are afraid that if franchise is given them they will lose some of what they consider to be their Treaty rights, such as freedom from taxation, etc. While the Indians do not desire to have the right to vote, personally I feel that they should not have it. When they do want it, steps should be taken to let them have it. Nothing should, however be done in the enacting of the new Indian Act to preclude the matter coming up any time in the future.

Personally I have the average white man's knowledge of things in our country but my status as a Treaty Indian disqualifies me from taking part amongst the voters when elections are on. As far as I know, as matters are now, I cannot be a voter without relinquishing my status as a Cree Indian.

I thought that was a fair and full statement.

Mr. CASE: It answers my question in part. It is no doubt the objective that the Indian should be given the full privileges of citizenship when he is ready for that step, but how to reconcile taxation and the franchise is the problem. I appreciate, too, your reference to his feeling of inferiority. I had the same thing presented to me on reserves near my riding which are adjacent to substantial settlements. An Indian veteran particularly complained that he suffered from a feeling of inferiority because he had been denied the right to have a liquor permit since he was discharged from the army, a privilege that the people have with whom he formerly associated. There is that difference in their feeling. They feel frustrated. They feel they have lost something which they formerly had which more or less confirms what you are seeking to say there. There is one other question.

Mr. VENABLES: May I say something before Mr. Case goes on? I think there are some of us who are of the opinion that the full status of the Indian will not be realized until he is recognized as a citizen of Canada in the same way as the rest of us are, in other words, that he has the franchise, the right to vote. To pursue that thought a little further I feel that the Indian as well as everybody else in the Dominion of Canada—and I know there are some on the committee who feel the same way as I do—should make a direct contribution towards the upkeep of the country that gave him birth. I saw a headline about a year ago in one of the Toronto papers over a statement referring to something that Mr. Ilsley had done to the effect that some 200,000 people had been relieved from paying income tax. I thought that was the most tragic headline I had ever seen in a paper. I am very strongly of the opinion that a tax, whether it is an income tax or not, towards the upkeep of the country, should be paid by everybody, and that they thereby feel themselves men and women and can stand up and hold their chests out and say, "I at least do something towards the upkeep of the country that gave me birth and has sheltered me and brought me up." And that is only just one idea as a citizen. I think it can be applied to this question. But I believe that this dominion government of ours has to do its part first, and that is the first step; and later on, I do not know when, make the Indians full citizens of the Dominion of Canada with the right to vote; and then later on approach them and say, now you are full members would you not feel better, would it not be a good thing, if you gave us some small tax for the upkeep of the government which looks after you.

Mr. CASE: I think that that is a very commendable statement put in a very practical way. It seems to me that these reserves should be organized as municipalities having a form of local government for the time being, paying

taxes and so on; it gives them a knowledge of the advantages of citizenship. May I ask you this, do you find a tendency toward a demand on the part of the women members of the band to have the right to vote for their band council?

Rev. Canon ALDERWOOD: No.

Bishop RENISON: Mr. Chairman, I do not like to keep any members who are pressed, but I think something has come up recently that we very vitally need; that is to say, the whole question of the future of the Indian. I may be in a minority but from what I have said this morning, and what I feel in my heart, I think that one of the most tragic things that could be imagined over a long future is the perpetuation of Indians in these reserves. I just cannot see any reason why that should be perpetuated in centres of civilization. Take for instance the reserve at Brantford; why in God's name, in the midst of one of the most centralized and one of the most civilized parts of Canada, should there be a reserve like that with people apparently looked after just as they were 200 years ago; and that in the midst of all the opportunities of civilization. It is a terrible commentary on the mentality which exists. Long ago those Indians should have been merged into the stream of Canadian life. I know enough about Indians to know that there is nothing harmful in Indian blood. I know lots of white men who have married Indian girls and lots of Indian girls who have married white men and nothing discreditable to either has resulted. I think we must look forward to their gradual assimilation. Perhaps the Indians are not so, what shall I call them, pushful, and not quite so youthful in their stream of blood that they are likely to become more numerous, but they ought to look forward to being absorbed into our Canadian life, and it should be made as easy as possible for them to do so.

With regard to one thing that was mentioned here; I think this is a very serious matter; I am a person who is supposed to believe, no doubt, that everything that can hold the Indian back should be done for that end, but I have also been a soldier. I think it is a terrible thing that a man who has risked his life for Canada, served overseas, been looked on as a brother and regarded as such not only by Canadians but by Englishmen and people of other countries should come back with a string of ribbons a yard long on his chest and then go down to Moose Factory and be told that he can't have a bottle of beer. I don't care about the bottle of beer, one way or another, but, if the white man can get it, why should not his Indian colleague, who won this great big string of ribbons in the war, have a similar right? (He'll wear his civvies with the string of ribbons occasionally just to remind himself that he was once a man.) Some may think that that is a small thing. It is no small thing. It is a very important thing, and it is going to hold the Indians back. We call certain areas reserves. I do not like to hear them talked about so much. I am thinking of the Indians who live their own normal lives; the time is inevitably coming when they will be absorbed. I know the case of an Indian boy whom I helped to educate when I was a younger man myself. Since then he came out to Chapleau, they come out to places like that; and he married an English girl. He died last year at the age of fifty-five, a grandfather. He was an engineer, earning \$400 a month—one of the most respected citizens of Chapleau—he went right out. I do not think that we should look on this thing over a long period of time as something which is inevitable. In a hundred years this whole problem should be solved; not by getting rid of our Indians by having them die off, rather they should gradually be absorbed into the stream of Canadian life. I can remember, thirty-five years ago, members in this parliament speaking about the future of the Indians of this country. It was thought in those days that everybody should be a farmer; and I said down here that people would live and die and several generations pass before the Indian would be able to live the life of a normal

Canadian. True, we need schools for him. The Indian has got to be helped by the government. He has something substantial to contribute to Canadian life; as a pioneer, as a canoe man, as a born game warden he is perfectly marvellous. The development of schemes of fur farming opens a field of special interest for him. There are many fields of natural activity open to him in which he will not be in competition with the white man and he should be given every chance to develop. I like to think of the clever Indian removing off the reserve just as soon as he feels strong enough to do so and I think he should as soon as possible be permitted so to do.

Archbishop OWEN: Mr. Chairman, may I say one thing with respect to the question raised about women and the vote?

Mr. CASE: Yes, I hoped to develop that point a little further.

Archbishop OWEN: Someone asked about the suffrage for women. As far I can make out from those around me, I have never heard any suggestion like that, nor have they. I just wanted to make that answer.

Mr. CASE: What I meant was that on a reserve, when electing their council; that is the band on the reserve, it is quite evident that these girls are being educated, they are going to school and they attain a certain ability and naturally feel they should be given the right to vote on their band council. I was confining it to the reserve. Now, that brings me to my concluding statement. Over here on page 12 something is said about public health nurses; then (b) baby clinics; on page 13 (a) follow-up system for the pupils leaving schools; and (b) farming. I think this concludes what I had in mind to ask. I think I may say that I subscribe to the ideas set forth here and that I think they are worthy of our most serious consideration.

Mr. CHAIRMAN: I thank you indeed for your kindness, although I regret that Mr. Reid may have misunderstood me. I am grateful to the delegation who have appeared before us. I know they are really interested in the welfare of the Indian and I feel they are all very fine men, doing a good job in behalf of our Indians.

The CHAIRMAN: Are there any more questions with regard to administration?

Mr. GIBSON: I was interested in the reference to Alert Bay school as mentioned by Canon Alderwood. I was wondering what the idea of your church was in providing segregated education in places such as Alert Bay where you have good white schools. I presume you also have Alert Bay children in that school there going to your own segregated school while there are alternative facilities provided. I have in mind for instance Comox-Alberni; there are a great many children there from nomadic tribes and others on the coast who cannot get into the residential school. Is it not rather a tragedy to have the Alert Bay children going to your residential school since a white school is available? How does your church feel about that? It seems to me the situation there is worse than it is in North Vancouver.

Canon ALDERWOOD: That is a very interesting question. I may say that when visiting our Alert Bay school I had a deputation of some of the principal people of the village wait on me and one of the questions they asked was—"Why cannot our children get into the big school"; because the agent was careful to see that children without the possibility of an education were first admitted, as we have a capacity of only 200. And the village people had a grievance. They said, "It is our school", and they wanted their children there. They had a large village day school with two good teachers and they felt that outsiders were being brought into their big school. I questioned them. They said they had a meeting with the commissioner in Vancouver and he said their children should go to the day school.

Mr. GIBSON: That is, the Indian day school.

Canon ALDERWOOD: That is it. They said, we do not want our children to go to the day school; and he asked them, why. And they said because in the big school they teach them manners. When I questioned them at to what they meant by that and I found they appreciated the discipline which the children received in the boarding school and which they do not like to impose themselves, —as Indian parents do not like to do. And then further they told me this; one of the men present said I went to the commissioner about this matter, a group of us went, and told him that we wanted our children to go to the boarding school; but he said no, your children should go to the day school. Then one of them said, "I said to the commissioner we are a group of men who have been chosen from amongst our own people to come to you; why? Because we have a better education. Where did we get it? Everyone of us received it in the residential school and we want our children to go there too." Now, that was an actual example, in Alert Bay.

Mr. GIBSON: Would you not feel that it might be better rather than have the other segregated Indian day school if your Indian children at Alert Bay went to the white school at Alert Bay? After all, why would that not be the best course to take? They would be associating with white children there and that might be an opportunity for them.

Canon ALDERWOOD: It might possibly be an improvement. There has been the suggestion made that there should be dominion-provincial co-operation. Personally, I believe that one day school for all concerned would be far more suitable.

Mr. GIBSON: I notice that when Colonel Neary was speaking to us with regard to the average pupilage grants for residential schools, he indicated that the average grant in 1940 was \$171 per pupil and that in 1946 the average grant was \$174, which is a rise of \$3. By all reasonable standards that would not be sufficient to take care of the advance in the cost of living during that period. I think the allowance made for civil servants was \$22 per month in the form of a cost of living bonus.

Canon ALDERWOOD: That was the chief cause of the deficit about which we have been speaking.

Mr. GIBSON: You will find, particularly in British Columbia, that you will have great difficulty in getting the proper teachers with the amount of money you have. I am quite sure of that, particularly since this Cameron report came out. I see by it that we have the highest standard of teachers' salaries in Canada. I do not understand how you can get teachers to teach in Indian schools at all at the wages which you are going to offer or you will be able to afford to pay.

Canon ALDERWOOD: We are only able to do that, of course, because of the missionary motive which activates many of our teachers. A majority of them are fully qualified and they are giving their services for but a small part of what they could get elsewhere.

Mr. GIBSON: I am wondering about this per capita grant system. I do not think you are particularly happy about the basis on which your revenue is computed, and I think it also reflects back on the Indian student. In my own experience I have seen considerable scrambling among different denominations to get pupilage in order to get a maximum of revenue. Have you any suggestion to make with respect to that?

Canon ALDERWOOD: We admit that the per capita system does create ill will often between the Indian and the school, and in districts where there are two denominational schools within reasonable reach, the Indian is often cunning

enough to play one off against the other and believes that we obtain great advantage by getting money for his child. He comes along and says that if we do not give him work he will take his children to the other school. Sometimes that is a real problem.

Mr. GIBSON: Do you have some difficulty at Alert Bay over the fact that there are no gymnasium facilities there; is that one of your difficulties?

Canon ALDERWOOD: No, that is an outstanding exception. I have seen better physical work and recreation there than at any other school in our system.

Mr. REID: I am starting from the beginning of the brief and going through it with the questions I have to ask. First of all I will mention what I think is an omission—I may be wrong. On appendix DW you mention residential schools and the church-owned schools and government-owned schools, and looking over that statement I was naturally looking for St. George's and I do not see St. George's on this. Is it at Lytton?

Canon ALDERWOOD: That is not a school directly administered by the church. It had a church foundation and has always had an Anglican principal, and the lease made by the New England company with the government provided for that, but it is not administered by our church particularly.

Mr. REID: It does not come under the jurisdiction of the federal government because in appendix DW you have church-owned and government-owned schools, and I was myself under the impression that Canon Hives told me of the grant given by the government and complained it was not sufficient. It is under the auspices of the English Church and being so, in my opinion, it should be in the list.

Rev. Mr. WATTS: It is under the auspices of the English Church, but that school land stands as the property of the New England company.

Canon ALDERWOOD: On page 6, I read that the Church of England in Canada was responsible for the Mohawk Institute as early as 1824 and it now administers seventeen schools and we say that "two others" are under Anglican direction but they are not under Anglican administration; and in our statement to-day, financial and otherwise, they do not come into the picture at all.

Mr. GIBSON: Who would make up the difference?

Canon ALDERWOOD: The government. They are in direct communication with the Indian Affairs branch.

Mr. REID: On page 3 of the information given by the reverend gentlemen may I say that the committee have not discussed the matter of Indian life. You particularly draw attention to it at page 3 when you talk about the recognition of even a small degree of Indian blood. There are some members of the committee, including myself, who are just wondering how far out on the blood line are we going to go to designate a person an Indian. Rightly or wrongly we could designate a person an Indian if by the male line the father was an Indian, but if the father was a white man we would say, "Oh, no"; although there might be just as much Indian blood in one line as in the other. Now, I am very interested in this because I am one of those who take the viewpoint that as far as my experience has gone with Indians there must come a time when we must call a halt—we must call a halt in this matter. I have visited the tribes and I could see nothing at all of the red man in some of them. You bring this out forcibly, and I would like to know if you have any comments to make?

Bishop RENISON: I spoke of that when you were out of the room and I said that we would work toward the complete elimination of the Indian problem in this country some day.

Mr. GIBSON: As regards the revision of the Indian Act have you any suggestions to make as to what degree—12½ per cent or 25 per cent—it should be?

The CHAIRMAN: At the present time under the Indian Act an Indian means: "(1) any male person of Indian blood reputed to belong to a particular band; (2) any child of such person; (3) any woman who is or was lawfully married to such person." That is the definition of Indian under the Indian Act. Have you any comment to make in regard to that?

Mr. GIBSON: How far are you going to allow dilution to go before we can say an Indian is a white man?

Mr. REID: Particularly with regard to those Indians who live close to industrial cities like North Vancouver, where the Indians are having close contact with the people and the people with them?

Bishop RENISON: Now that we are having Canadian citizenship, does not that solve the whole problem?

Mr. REID: I am trying to do away with the word "Indian" entirely.

Bishop RENISON: That is what I am suggesting.

Mr. REID: I do not call a man with 5 per cent Indian blood an Indian at all. Hence my question.

Mr. FARQUHAR: I think we are all agreed on that.

Mr. REID: The committee is agreed. I was asking to bring out forcibly the matter on page 3. You should take page 3 and read it again. It brings that matter forcibly before the committee: "It is of value to contrast our Canadian system with the American recognition of even a small degree of Indian blood. Some of our 'Indians' are of mixed blood to a greater degree than many who are outside treaty and therefore without any claim on the federal government."

Bishop RENISON: I do not like that at all.

Canon ALDERWOOD: In mentioning the American system I take it that the brief is not commending it but pointing out the contrast, and what I had in mind here is, namely, the necessity of dominion-provincial co-operation in this matter. We have had cases where children in our schools have been taken out because for some reason the family went out of treaty. Those children were immediately out of school and there was no other provision made for them. The provincial government in that case was doing nothing and we could not keep them—at least we could never receive any revenue for them.

Mr. REID: Now then I come to page 5 with regard to attendance being compulsory. Have you any views to express as to the method of compulsion? I ask that question in the light of certain scattered districts.

The CHAIRMAN: Page 5 (b)—under treaty obligation.

Mr. REID: Have you any views to express on how that compulsion could be carried out?

Canon ALDERWOOD: I think the Indian Act does provide for regular attendance. Look at that section of the Act concerning the appointment of truant officers, the mounted police are specifically mentioned, and we know all the difficulties inherent in compulsion; but what we are mainly concerned with and what we point out is that in certain cases the whole onus of securing attendance has been left on the school, or the principal of the school, and that the agents refuse to accept any responsibility and leave it to the principal to go chasing around the reserve trying to bring in children who have really been taken out of school by their parents. Of course, on this per capita basis every time a

child is out of school the income of the school is cut, and often we have been very seriously handicapped through children not returning after the summer holidays when one month or two months or three months go by and the children are missing school and the school is losing its minimum income and the agent is saying that it is our problem. It is not, surely, the problem of the church, or the school, but the problem of the agent and the government officials.

Bishop RENISON: There is one matter I feel should definitely be referred to and I am going to take the responsibility of doing so, although I may clash possibly with the feelings of the majority of the delegation who are here today. I am speaking only personally. You can take it for what it is worth. I do not think that the residential school ideal should be looked upon as the end of everything with regard to the Indian. I never thought so from the beginning. I had the same impression thirty-five years ago when it was brought up. There were two reasons for it then: in the first place, one must understand the Indian's mentality. The Indians, like a great many people who live in small groups—live in wigwams—go hunting in the winter, are passionately fond of their children. Psychologically, they need them. Would you believe me when I say that practically every Indian in the north country who sends his child to a school thinks that he is really doing a favour to the missionary, or to the government, by sending that child to school. The parent does not want to send him there. He may, perhaps, feel that in the long run it will be good, but he does not really do it at all enthusiastically. I feel myself that it is too bad that the principals of the schools and others should be put in the position of salesmen having to persuade people to bring their children to school. I can say this, I think, broadmindedly, that they may know that if they do not get them to school, then perhaps, some institution, some other church, may persuade them to come to them; but I feel myself that an Indian ought to be looked upon as a human being and as a man with a spirit and a soul of his own and that he should have the opportunity of having his children attend a day school when it is possible. There are opportunities for developing that idea. I think the director of the Indian Affairs Branch, if he were asked, would say that there is going to be a development along the ordinary day school idea very largely in the future. The Indian residential school has performed a good service. It will be necessary in certain districts. But it is not an end of all things. Personally I think the ideal kind of place for it is with a mission like Mistassini with 600 Indians 250 miles from the nearest railroad. They come in for a few weeks in the year and then scatter, and it is impossible for those children to be educated except in the residential school; but in any place where it is at all possible I think it is a mighty good thing not only on reserves but even in places where Indians are living their ordinary lives. For instance, when hunting takes place in certain of the larger centres along Hudson bay and James bay, in the old days they used to take their whole family and go off for six months into the bush. Now they are getting a little more civilized—if that is the word—they build a house and leave the wife and family, and the man will go far away and come back at Christmas and for the summer. In a case like that I think the day school—and I will say this even if it may seem like a criticism—I say we are finding it very hard to persuade the government to build proper day schools in certain places. The missionaries are put in the position of sometimes using a church as a school. I have seen the children kneeling down, facing a blackboard, and doing their homework, or writing, with their back to the altar of the church. They are trying to do their school work. I think it would be a good investment if the government built a proper school, with pictures and modern equipment, as soon as possible in many of those places. I myself am not crazy about the residential schools.

Mr. REID: Now, my next question is this: What has the actual effect been in regard to attendance since the family allowance was put into effect?

Canon ALDERWOOD: A very considerable improvement, I think, has been the general effect, in the day schools. As concerns residential schools we fear that, where there was a choice of one or the other, the parents would choose the day school. We have not found that working out in practice. The payment of family allowances and the necessity of attendance at school has helped many Indians to feel that education is valuable and has really, I think, assisted the attendance in most types of schools.

Mr. REID: My next question concerns paragraph (e) on the same page which contains the statement,

Higher education and vocational training should be made available.

Have you any views to express on that, particularly with regard to conditions in districts where the population is very meagre and the children attend a day school, perhaps, or they might attend a residential school. Would you also explain the term "boarding school"? I forgot to ask that question.

Canon ALDERWOOD: "Boarding school" and "residential school" are really synonymous terms. There, we have made the suggestion that certain residential schools which may be out-living their usefulness in the ordinary way, should be set apart for higher education. If there was one such school in the province of Saskatchewan, say, the pupils able to go forward would be sent long distances, as they are now, and would get an opportunity in that higher educational centre.

Mr. REID: In other words, you would almost have to have a small university where you could house the pupils. If you brought them very long distances they would have to have a place to live.

Canon ALDERWOOD: At the present time one school in Saskatchewan would meet the need, I am sure.

Mr. REID: Turning to page six of the brief, speaking of day schools in the second paragraph you say,

The churches which have the privilege of nominating teachers have recently faced this difficulty.

Now, it was brought to my attention that at least one or two schools were vacant because certain churches would not nominate any teacher. I know there are various views regarding education and I am not going to enter into that debatable point to-day. I am just asking you for some further information regarding the nominating of teachers by your church.

Canon ALDERWOOD: I think perhaps the Bishop of Saskatchewan has that problem in his area. What is in mind here is that the salaries being offered by the province are so much higher than what has been offered otherwise and with the provincial schools so heavily understaffed, it rather stands to reason that the Indian schools will find greater difficulty in securing teachers.

Mr. GIBSON: Would you just excuse me for a moment, but in the same paragraph the statement is made,

If Indian agents observe the regulations strictly it will be possible to do much to correct this weakness.

This is a statement in regard to the payment of family allowances. Have you had any difficulty in having the Indian agents co-operate with you in that regard?

Canon ALDERWOOD: Indian agents, like ourselves, differ very greatly. Some are very keen and will check up the families when the children are absent from school. Others are not so keen. Where an agent does his duty, and we realize

in the case of some of them there are insuperable obstacles in connection with distance, it is fine. Very much does depend upon the manner in which the agent checks up on the absentees.

MR. GIBSON: Have you ever had occasion to make a report on that to Colonel Jones who takes care of the family allowances in behalf of our Indians?

CANON ALDERWOOD: It has not come to me because my duties are in connection with residential rather than day schools.

MR. REID: My next question deals with the following paragraph:—

We recommend that improved day schools should be established—

Have you in mind non-denominational government run schools in connection with that paragraph?

CANON ALDERWOOD: Yes, we are thinking in terms of government schools which would serve the good of the community, possibly with transportation facilities bringing the children in from distances. With such a plant there might be a hope of a permanent teacher and community-centre facilities provided as well.

MR. GARIEPY: Just before you leave this question, you said a moment ago that one residential school might be sufficient for Saskatchewan.

CANON ALDERWOOD: No, one centre for higher education; one residential school might be set apart for that purpose.

MR. GARIEPY: What would that include, in your mind? From what grade up?

CANON ALDERWOOD: I have not drawn any clear line of distinction. Some people have mentioned grade six, but if it were left to us to decide the question we would say we have three or four schools and this school has a high school adjoining it so it shall be set apart for higher education and the pupils from the other schools would go to it.

MR. GARIEPY: This school for higher education, would it be denominational or government operated?

CANON ALDERWOOD: Well, here, we were thinking in terms of our own schools, that is, Church of England schools.

MR. REID: There is a statement made on page seven of the brief at the top of the page which has to do with the hours the children are in school. On page seven it is stated that,

Native children could not be penned up in classrooms all day. They were quite unused to sitting on seats; their eyes could not stand the strain of too much blackboard or book work, nor would their health permit them to be confined indoors overmuch.

Then, turning to page eight, we find this statement:

If residential schools were operated on the principle of all day in the classroom, the result would be of doubtful value and the cost enormously increased, especially by reason of the extra staff and classrooms required.

I ask for further information on this subject because of the visits which I paid during the recess of parliament to certain reservations. I visited the two largest residential schools in the whole of Canada, one under the auspices of the Roman Catholic church and one, St. George's School, which is closely allied to the English church. We also visited the school run by the Roman Catholic church at Mission. I do not profess to be an educationalist, but I took the opportunity of noting how the children of those schools were being treated. I went around the classes and saw the children do their exercises in front of me.

This is what I noticed and it is very interesting; it will only take me a moment to tell you about it. In the school at Kamloops, the children were not putting in as much time on their studies as were the children at Mission. At Mission, the children were putting in almost the entire day in school. I think, as a layman, I could say this, that I saw a remarkable contrast. I thought here was one school which was giving the boys and girls employment, certain jobs to do, yet in the Kamloops school, I came across boys making beds, and I am not finding fault with that because they have to do chores anyway. I went into the Mission school run under the auspices of the same church and I found a different set-up entirely. I found there that the pupils were putting in six hours in the school room. I saw a great contrast between the two. In view of what I saw, I would not accept that statement as entirely covering the whole problem of the Indian children. I am rather inclined to believe that the Mission school was doing a better job from the educational standpoint than the St. George's School and the one at Kamloops. I may be wrong.

Bishop MARTIN: I wonder if what is not meant by that statement is this, when the children first come off the reservation into these schools—taking a child off the reserve, out of the Teepee and putting him into school all day long, I think, is very unwise. Once a boy has been in school one or two years and has been acclimatized, then we could give him a full day at school. I think that is what is meant by that statement.

Canon ALDERWOOD: I think the two paragraphs should be read together. At page seven we say, "The earlier schools were called industrial", emphasizing there that that was the beginning in Indian education. These beginnings are still existing where children come from very primitive conditions. Turning over the page—we are moving forward—we are setting forth that the half-day principle, so-called, is something which is certainly passing and must pass as the pupils are able to go forward. We do point out that its passing means a different set-up. For example, the average school was built on that basis. During this year we have added a third classroom and teacher in two or three cases. Where there is not a third classroom, we have to steal the infirmary or some other room because the school was built on that basis and the grants have been paid on that basis. We have a few workers and the children help in the work. As we get away from that principle and the school is enlarged, naturally, the cost will be higher.

I think what is also said here is for the majority of the Indian children and, in our case the majority are still in the north, we believe half the time spent in the classroom and half the time spent in practical instruction such as manual training, the handicraft room, the kitchen, dairy and laundry, under proper supervision, we still believe that is of greater value for the majority who will never reach higher academic standards.

Mr. GIBSON: I hope the day may never come when the Indian child is not taught to make some contribution to his welfare because I think that is the worst thing we could possibly do for him.

Mr. REID: On page nine you mention the fact the government grant is only 50 cents a day, and I heartily concur with you in your complaint in that respect. From what I have seen it is inadequate to cover food and clothing. It is scandalous.

On page eleven, the last recommendation, you speak about the measures to be taken by officials of the government to secure the attendance of the physically fit children at school. Of course, that is a matter which will require further study.

Facilities for higher education and vocational training to be provided in special schools or hostels.

What have you in mind in making that suggestion?

The CHAIRMAN: Mr. Reid, I think those points were covered, while you were out, by questions from Mr. Case.

Mr. REID: Regarding clause nine,

Provincial curricula to be followed in higher grades with inspection by provincial officers to assist advanced pupils.

Why would not the same thing apply to the lower grades?

Canon ALDERWOOD: We have already dealt with that, I think, sir. In a word, we do desire to help those who are able to go forward. It must, therefore, be within the provincial system, but for the majority of the younger pupils we feel that a special Indian curriculum should be provided.

Mr. REID: Have you any idea of how the graduates of the Indian residential school compare with, shall I say, a private school such as the Fairbridge School?

Canon ALDERWOOD: No, I would not know that.

Archbishop OWEN: Is there anyone here who can say as to that?

Canon ALDERWOOD: Could I just say this, speaking again of the Shingwauk School, where our children reach a point from which they may go into the high school and technical school in the city. They take their place without difficulty. Some of them take very high standings in the classes at once.

Bishop MARTIN: The same thing is happening in Prince Albert today. These children are taking their place. They are well received and they are doing very good work. We are quite pleased with them.

Mr. REID: I have only one further question and I do not want to occupy too much of the time since other members of the committee may have questions to ask. You make a rather startling statement on page twelve in subsection (a) of the brief where you say,

We respectfully submit that the government should not use public funds to assist any church in proselytizing or deliberately attracting native members from one religious body to another.

Just what difficulties have you experienced in your work among the Indians which would evoke that statement?—A. I found during my tour that Indians would get up and say, "At one time, Indian all one big family, now, church divide it". I thought that was a serious statement. It was a statement which was made at the three large gatherings I attended with the Indians.

Mr. GIBSON: Probably the meaning is that hospitals should be non-denominational.

Mr. REID: The statement is made that government funds should not be used in proselytizing and that is rather a serious statement. If that is the case it would be better to have nothing but government schools and hospitals.

Mr. GIBSON: It is hospitals to which reference is made, is it not? It has been said that when a man is flat on his back, sick, that is the opportune time to work a little religion into him.

Mr. REID: I am thinking of the effect on the Indians. I am thinking of the effect on the Indian mind if he finds someone saying it is all wrong for him hereafter to go here or to go there. If that is going on I, as a member of the committee, should like to know.

Mr. VENABLES: Would it be a fair statement to say that as regards any hospital that is run by any denomination it should be open to everybody to attend that hospital, and that no one, because of any faith, should be debarred from a hospital. Would that be a fair statement?

Bishop RENISON: That does not go far enough.

Mr. GIBSON: Has that ever been true?

Mr. GARIEPY: Would not the reverse also be true? Why should denominational hospitals be debarred? What is the objection to them provided they are up to certain required standards and give satisfaction to the sick people who go there for treatment?

Mr. VENABLES: I do not think there is any such objection.

Mr. GIBSON: The point was, there was some suggestion that possibly people were refused admission because they belonged to one religious faith or another.

Mr. GARIEPY: There is no statement of that kind in the brief.

Mr. BLACKMORE: Perhaps this might make a contribution. Suppose a hospital run by a given religious denomination receives a patient of another denomination, and the patient is given to understand when he is in a rather critical condition before an operation, or maybe afterwards, that he will have a lot better chance of recovering if he makes a confession of faith in the right direction, with all the implications that might be attached to that?

Canon ALDERWOOD: I think the emphasis should be on the positive statement of recommendation that hospitals and sanatoria should be under direct government administration.

Mr. REID: I saw the Coquelitza hospital and saw how it was conducted. I should like to see about 50 like it in the province of British Columbia to take care of T.B. and other maladies affecting the Indians.

Mr. GIBSON: I think that is a very fair statement.

Mr. BRYCE: When you are taking children into the residential schools you go out and you pick only the healthy ones. You say that here. You urge that they have medical and X-ray examinations. As far as I know that has been the custom. I have travelled a little bit, and I believe it is the custom that you do not take anybody who is sick into a residential school. What I want to know is what do you do with the sick ones whom you do not take? Do you send word to the Indian Affairs Branch or do you just let them die by the wayside?

Canon ALDERWOOD: We do not choose our pupils. No child is admitted to our schools except under the authority of some Indian agent. It is the agent who sends the children from time to time. We have not the slightest idea who are to come. We do not pick and choose the pupils.

Mr. BRYCE: It is the agent who picks them?

Canon ALDERWOOD: Yes.

Mr. BRYCE: Who arranges that? Can you tell me who picks them for your schools?

Canon ALDERWOOD: In some cases the school is on a reserve and there is but one agent. Some schools receive children from half a dozen agents according to the size of the reserves and so forth.

Mr. GIBSON: Is it fair to say you would not take a child actually suffering from active tuberculosis and mix him with the other children?

Canon ALDERWOOD: That would be the responsibility of the agent. There should be a medical examination before the agent sends any child to any school.

Mr. GIBSON: There should be, but is there?

Canon ALDERWOOD: There should be. Often by reason of the size of our country that is not possible, but in most cases there is a doctor under the Indian Affairs Branch near enough to the school to examine the child after he arrives. That is what we are pleading for, that there should be that complete check which does not always take place, sometimes through lack of enough doctors and X-ray facilities.

Mr. GIBSON: Would the doctor allow you to admit children to the school if they were suffering from an active disease, not necessarily T.B.?

Canon ALDERWOOD: Oh no, I do not think so.

Bishop MARTIN: May I suggest I have known many cases where the doctor has taken children out and put them in the sanatorium. If a child has active T.B. that child is immediately removed to the sanatorium. That is my experience.

Mr. FARQUHAR: I think we should let Mr. Bryce go ahead with his questions.

Mr. BRYCE: The ones who get to the school and come under medical supervision are looked after right away because doctors know that by contact they will contaminate the rest of the children. It is the little fellow that the agent does not take, the puny child who never gets to the san. He just dies by the wayside. Is that not right?

Bishop MARTIN: It is a terrific problem. I have seen many Indian children die. So has Bishop Renison. They are days removed from a doctor. A doctor probably gets to some reserves only once a year. I think the doctors, on the whole, are doing extraordinarily heroic work, but they are attempting to cover enormous territory. I do not see how they do it. I was on a reserve the other day. "When did the doctor come here last?" They kind of thought about it. He has to come in by plane. He can come in only during certain periods of the year. There is your problem. Does that answer your question?

Mr. BLACKMORE: Would Mr. Bryce permit me to ask a question here?

Mr. BRYCE: Surely.

Mr. BLACKMORE: Who pays for the expense of bringing the doctor in by plane?

Bishop MARTIN: The government does that. Nobody else could afford that.

Mr. BLACKMORE: The government is quite willing to do that in all cases?

Bishop MARTIN: I can find no case where the doctor does not come in. I could not stand here and criticize the doctors.

Bishop RENISON: I think it should be said a great deal of the present-day criticisms are of past conditions. I think it is a good thing for each man to talk about what he knows. I am talking about James Bay and Hudson Bay. The difficulties up there from the point of view of covering the district, are almost incredible—thousands of miles must be covered. I have to cover 3,000 miles every summer. It used to take anybody three years to cover that area. When I was a young man there were no doctors. People died a natural death in the old days. I can remember that it used to take three years to cover my area. If you have a plane now it multiplies a man's power by a hundred. In six weeks he can cover the whole territory if he can afford it. Anybody could cover every one of these posts I have in my mind's eye, where there are 6,000 Indians within your purview, perfectly, giving two or three days to each place, in about 6 or 7 weeks. In the old days it would take three summers of three months' paddling hard, and one would not accomplish the same thing. The government really does a marvellous job. I am not a scientist so I might think they have gone crazy on

the subject of T.B. Everybody is tested for every conceivable thing. The Indians are getting hardened to it now, and they are beginning to realize that it is not necessarily a sentence to death to be sent out to a sanatorium.

Speaking of the northern district my own feeling is that instead of multiplying the sanatoria it would be much more economical and much more practical to have convenient places near the railroad lines and have emergency flights bring the patient there as soon as he is definitely tagged as being a real suspect. He should be brought right out. If that is done early enough it will save lives. Not only that, but it gives confidence to the Indians. In the old days when anybody was taken out by a doctor to a hospital his weeping family would gather around and they would say goodbye to him. They knew, or thought they knew, they would never see him again. They were right because they used to take only the dying people.

Mr. REID: I remember that in my own days, too.

Bishop RENISON: Just imagine! In the last few years at Hudson Bay one man who is both Indian agent and doctor is doing two jobs and has to cover all that district. How often can he see the people? He cannot possibly do it. It is absolutely humanly impossible. A change is being made now. Government proposes to appoint an extra Indian agent and to build a real hospital there. I hope that is going to happen. It will be a monument to Canadian Christianity, to Canadian science, and to Canadian care for the underprivileged because these Indians are worth saving.

Mr. GIBSON: That is at James Bay?

Bishop RENISON: Hudson Bay and James Bay. It could even be more than merely a relief for the suffering. It could be a test place for research because there is not a better place for doing it than right there. That is the sort of thing I happen to know is in the minds of the leaders of the Indian Affairs Branch and the Health and Welfare department. I hope they are going to be allowed and encouraged to carry out that programme.

Mr. GIBSON: You say that is to be done by the government?

Bishop RENISON: It is so big a thing and so necessary a thing that it is not worth doing at all unless it is done according to the very best of our modern scientific knowledge. The only agency that can afford to do it properly is the government because, as has been said here before—you will forgive me for saying it again—in the big cities and big communities with our ideas of the freedom of the individual we can do things on our own. The local community cannot do it, but up there the government is God. The government is the only institution that has the real power. Until very recently they simply ignored it. I am not blaming them at all. Forty years ago there were no treaties even. These poor people were up there. Speaking about responsibility, here is the place. I do believe there is a God. I believe that God looks after His children, if He is given a chance to do so. In the old days the people who lived up there in the north evolved their own economy. That is true right from Labrador across to Alaska. Somehow or other they were provided by the Creator with animals that had in them vitamins, and with food that made up for all the kinds of fancy things we have in our present civilization. The Indian lived off the beaver, the moose, and the salmon, and those things of which he had plenty. He even lived on muskrats. One may not like the idea but there are lots of vitamins in muskrats. Besides that the Indian had the skins of such animals and he could sell them.

In the old days there was plenty of that. The white man came in later and he took away those things. He took away the furs and left the Indian with nothing but flour and a little fat. He was brought up on that and his vitality has become low. Fortunately science has developed the whole idea of the mysterious things called vitamins. They can take flour and charge it up to a high vitamin content and give it to the Indians. They are doing that, but it is too big a thing for even a church, if I may say so, no matter how devoted its members, to do all that and more. It is something that only one institution, the Canadian government, can do up there, and it should be done as an example to the whole of Canada. That is how I feel. That is the sum and substance of my submission to this committee.

The CHAIRMAN: Mr. Farquhar, have you any questions?

Mr. FARQUHAR: Are you through, Mr. Bryce?

The CHAIRMAN: Mr. Farquhar, have you any questions?

Mr. BRYCE: May I ask just one more question, Mr. Chairman? In your remarks this morning regarding the trouble between the dominion and provincial responsibilities as appreciated by the Indian mind, is it your opinion that the Indian still thinks he has the right to certain things?

Canon ALDERWOOD: I am reasonably certain he does; he thinks he has it.

Mr. BRYCE: Then when the provincial governments were given these rights by the federal government there was no provision made for the Indians?

Canon ALDERWOOD: No.

Mr. BRYCE: Can you give the committee any idea of how we can solve that problem and create among the Indians confidence in our desire to give them a square deal?

Bishop RENISON: Here is one thing. I hesitate to suggest it because it is full of dynamite. I feel that except in rare cases hunting and trapping licences should not be given to any one except Indians. That is my honest opinion. I think that for the white man it is a new thing. He can go and make his living somewhere else. It is the natural genius of the Indian to trap and hunt. He can do that perfectly well. He is a natural economist in that field. He does not destroy, he just takes the numbers that he needs. I think it would be helpful to the Indian if he had that as an exclusive privilege, so to speak. It is a natural life for him, it is a healthy life and an honourable one, and it is one through which he could make a useful contribution to civilization. There are men, and I mention no names, but there are men with the diabolical powers of modern science who will go in and string a trap line and use poison bait and "clean up" a whole district in one winter—men who have no real interest in the fur business or in Canada—who do not care a whit whether any animals are left or not; men who are out for gain; who go in to clean the place out. And once they have made their clean-up they never come back. That is the sort of thing the Indian is up against.

Here is another thing which has been mentioned and about which there has been trouble. It is a long way from the railroad line at James Bay, it is about 340 miles. I was down there when the first peace treaty was made. The Indians were told that their trapping was still going to be allowed to them, they could do as they always had. Some of the Indians came down to the railway line. The Hudson Bay Company were not in those days giving much for furs. They came down and began trapping around Senneterre and those places in Quebec, just over the railway line. The first thing we found was that Indians could not get a licence to trap, the provincial people were in there and enforced

provincial regulations—the Indian's grandfather used to live at Moose Factory—yet his children who were born there on the line were told they could not trap. I took the matter up with the Indian Affairs branch and I did not get anywhere. Neither did the Indians. They were told they had to go right back 250 miles to the place they had left thirty years before and that they would not be allowed to trap fur unless they would go up to Rupert House and trap furs there. The Indian thinks that is cruel. It is cruel. I do not think that sort of thing should be allowed at all. Those are some of the things that cause trouble with the Indians.

Mr. VENABLES: It would not be a bad thing to interject at this point that all this leads up to our argument which was presented in one of these pages, namely that we should most respectfully ask the government to segregate Indian Affairs from Mines and Resources. There are so many questions that come up, and one of the most important questions has just been mentioned. There are so many questions with regard to Indian work that demand close attention; and as I mentioned from my own absolute experience, there are so many demands made upon the present minister in regard to the mining resources of the country.

Mr. BLACKMORE: Mr. Chairman, I thought it might be well if I were to make this suggestion: that after the officials of the Indian Affairs Branch have been heard we should call the respective provincial governments to hear what they have to say on this whole matter, in the light of the evidence which has been placed before us. It is my opinion that if we were able to get together with them we might, between us, be able to draw up regulations which would be adequate for the treatment of some of these problems at least. Also I feel that if the matter were properly submitted to the provincial governments they would not hesitate to co-operate in seeing that the Indians had adequate knowledge of the privileges which are theirs.

Mr. FARQUHAR: I have quite a number of questions I had intended to ask, Mr. Chairman, but I will confine myself to a few. First, I would like to refer to the paragraph on page 2 of the brief which deals with administration. I would like to ask you this: do you believe that Indian Affairs should be removed from the jurisdiction of the Civil Service Commission?

Canon ALDERWOOD: I do not think that has been in our minds. The emphasis here I think should be on improved conditions of service so that a higher quality might be obtained having in mind that in various areas it has been found very difficult to get as high a quality as might be desired.

Mr. BLACKMORE: You do not recommend that these officials should be removed from the regulation of the Civil Service Commission?

Canon ALDERWOOD: We have not recommended that.

Mr. FARQUHAR: And further down on page 2 you say, "We recommend that a copy of the treaty for the locality should be available, suitably framed and exhibited at the agency or post office." Do you think that having the treaties framed and placed on display in that way would be advantageous to the Indians themselves? Do you think the Indians should know what their privileges, rights and powers under the treaties are? Then I see that later you will explain to them the advantages of acquiring full citizenship and getting away from these treaty rights on reserves. I can hardly see how you can reconcile the two views.

Canon ALDERWOOD: I take it, sir, that the recommendation refers to present conditions. Many of the Indians are under a misconception as to their treaty rights and privileges and often feel that there are many things coming to them which are not in the treaty at all. This refers to the present position.

Archbishop OWEN: It would seem almost better to have a notice or statement from the government as to what citizenship would involve so they could look forward to another and better condition of life.

Mr. FARQUHAR: And you want to encourage them to get away from the reserves so you would have both these things before them so they would know on the one hand what the treaty rights are and on the other what rights they would enjoy as citizens.

Reverend Mr. WATTS: I feel it would help. It would remove suspicion. It would also make many of them realize that they haven't as many rights as they believe they have; and that is one of the purposes of emphasizing the rights of citizenship. Many of them have the impression that they have far greater rights under their treaties than they really have.

Mr. BLACKMORE: Again, on page 3, you refer to the definition of "Indians". Do you not think we should further define just what is the status of the Indian? Do you not think the Act should be revised in that respect?

Canon ALDERWOOD: Yes, I am sure it should.

Mr. FARQUHAR: I may tell you that many places we visited last fall, in the eastern parts of this country, had some very fine schools, for instance, at Shubenacadie. As a matter of fact, one would not know but that he was going into a white school. Many of the schools were very fair, one would hardly know that they were not white schools.

Mr. FARQUHAR: I take it from your brief you believe the younger children should attend the day schools and that the older ones should be accommodated in more advanced schools where they can take up such things as manual training, farming and so on; and where the girls can take up cooking, sewing and things of that kind. That was your idea here, was it not?

Canon ALDERWOOD: Broadly speaking we would say that day schools will be more and more the rule, but even with more day schools, boarding schools or residential schools may still have a great advantage for the senior student. But I would like to emphasize that in our form of residential schools the majority of the children in the seventeen schools with which we are concerned have not the option of a day school; it is not an option at all, if they were not in those residential schools they would have no education at all under present conditions.

Mr. FARQUHAR: You speak on page 9, in the second paragraph, relating to semi-residential schools of this:—

In certain cases, where a school is located within reach of many of the homes of the pupils, it might become semi-residential, permitting return to home and family life at the weekends, and thus meeting a natural and growing demand.

Can you tell us what your regulations are for all the children going home for weekends from these residential schools?

Canon ALDERWOOD: Yes. I take it this goes back to the beginning when many of the children came to these schools from very poor homes where health, sanitary and moral conditions were very bad, and once they were in school they were kept there and they were kept clean, and after they went home and came back they caused a great deal of trouble for the school workers. It is as the homes improve that this will become a possibility which was not so before.

Mr. GIBSON: You still think it is necessary to have some control over whether the children go home for week-ends or not?

Canon ALDERWOOD: Yes, but on that point the demand is growing particularly in the reserves in southern Alberta where the children are within reach or sight of their homes.

Mr. FARQUHAR: I refer now to page 11. You speak of the necessity of having qualified instructors. Have you qualified instructors in your residential schools.

Canon ALDERWOOD: Which paragraph?

Mr. FARQUHAR: On page 11.

Canon ALDERWOOD: Just to answer the question broadly, the recent provision by the Indian Affairs branch for special grants for manual training instructors has been a remarkable step forward and in a number of our schools we have been able to engage a skilled man to give this manual training and by government help to offer him a salary we do not pay to anyone else. We have been having more improvement in the past year by reason of this help for manual training.

Bishop MARTIN: I might mention an incident that happened at Prince Albert where they gave us a loom for weaving and a teacher to instruct the boys and girls, and they are doing good work. I saw them make a table cover and some serviettes. The articles will come down to Ottawa in due time.

Mr. FARQUHAR: You have not qualified instructors in all your residential schools, have you?

Bishop MARTIN: We cannot get the money for them, sir.

Mr. FARQUHAR: I do not know how you teach agriculture and mechanical things in your schools.

Rev. Mr. WATTS: We do the best we can.

Canon ALDERWOOD: There are many farm instructors who are qualified.

Mr. FARQUHAR: And they give you real assistance?

Canon ALDERWOOD: Oh, yes.

Mr. FARQUHAR: It was also mentioned today that the Indians should contribute toward their education. Do you mean that contribution should be taken out of the band funds?

Canon ALDERWOOD: The suggestion is given in both forms. There are individual Indians in our knowledge who send their children to private schools and paying a large fee for the privilege. The bands we feel could act, as I suggested, in the case of the Blackfoot tribe.

Mr. FARQUHAR: There is quite a strong general feeling. I would not say in the committee, but generally speaking, that the various churches—the United Church, the Anglican Church, the Roman Catholic Church, and other churches—who have schools of this kind, have too much administrative power, too much control over the residential school; what is your opinion?

Canon ALDERWOOD: We have referred to the "frustration" felt by the church authorities in that we are not free to act; that the conditions of admission and discharge, the curriculum to be followed, all those things, are laid upon us and we have government inspectors who insist on certain things being done. We feel that we have very little real power.

Mr. FARQUHAR: You feel that you should have more control than you have; is that right?

Canon ALDERWOOD: No, I think all we have asked for here is some greater degree of partnership and consultation in these matters, with the Indian Affairs Branch.

Mr. GIBSON: Do not forget that you are given the privilege of bearing the deficit, of course.

Mr. FARQUHAR: Do you believe that the Indian should be paid an old age pension?

Canon ALDERWOOD: That is a little outside my jurisdiction, but I certainly think so. I certainly think there is much more to that than appears.

Bishop MARTIN: May I say that the Indian is not such a fool as some people sometimes think him to be. I have yet to find the Indian who has shown himself to be much of a fool. This reaction came to me a little while ago when I saw certain Indians destitute; they were practically starving and poorly clothed, but they said, "This is our country; white man took away country from us and put us here; we used to go here and there and hunt, but we cannot do that now. Other men come in from other countries; they no Canadian; they not born here; they cannot speak English; they go on relief and they get \$10 a month or \$18 a month, and what do we get? Nothing. We get ration; we get cheated; we cannot read".

Mr. FARQUHAR: I do not think you answered my question which was: Do you think the Indian should receive an old age pension.

Bishop MARTIN: I think the Indian should have just about as many rights as anybody else. I think he should get an old age pension.

Mr. FARQUHAR: Do you believe in the statement that is sometimes made that the Indian is receiving the equal of an old age pension in the way of hospitalization and relief and such like; do you think that equals an old age pension?

Bishop MARTIN: That question can be answered in various ways. I think the white man can get relief and possibly hospitalization and also get an old age pension. Am I right or wrong?

Mr. FARQUHAR: I do not know. I do not think those who are now getting an old age pension get relief, as far as I know. They may get some hospitalization. I just ask what is your opinion on that. I have heard it said, at times, that it is true that the Indian—for my own part I do not think it is true—I have heard it said that the Indian is receiving too much, or much more than he would if he were on an equal footing with the whites and just receiving the old age pension.

Bishop MARTIN: I did not get the import of your question. I do not think he should get both—either, or. He might get the equivalent of the old age pension. But he could get the equivalent, not both.

Mr. FARQUHAR: You think he is not getting the equivalent?

Bishop MARTIN: I cannot get that straightened out in my own mind. In some areas he seems to be well taken care of and in other areas he is not. Whether it is a matter of different Indian agents, I do not know. I have worked under six different agents and two different administrations, and I have found in one district that Indians were well taken care of. I saw Indian children being given vitamin pills in some schools and in other districts those things are not being done. Whose fault it is I do not know.

Mr. FARQUHAR: I understand that the Branch officials claim they never turn down a relief order that comes through an Indian agent.

Bishop MARTIN: It depends upon the individual agent.

Mr. FARQUHAR: Now, I have only one more question. You are all familiar with the work in connection with the centralization plan being put into effect in the eastern provinces, where the Branch is gathering in the Indians from the poorer reserves and centralizing them in one large reserve where the Branch is building schools and hospitals and giving the Indians conveniences such as the white people have. What are your views on that matter? What is your opinion of the work they are doing down there? Our committee may be divided on this matter.

Bishop RENISON: I say that to do anything that prevents the Indian, who is able to make a living, from doing anything in the natural way and to take him somewhere else is a mistake. He loses his self-respect. He becomes absolutely dependent. It is a great thing for the Indian—and the white man too—to be able to get at least part of his living in a natural way—in hunting or trapping. In fact that is the only thing that some old people look forward to in the very far north on the Mackenzie river. When the spring comes the old men of 75 or 80 wake up and they get out their muskrat traps and their 22-rifles and they go out to trap and to shoot, and they enjoy a "little bit of heaven" for about 20 or 30 days in the spring. To take those men away from those places and sort of put them in an old man's home would be a terrible thing to do to those Indians. They would never live under such conditions.

Mr. FARQUHAR: Of course, Shubenacadie is not an old man's home.

Bishop RENISON: I was speaking metaphorically; but gathering Indians into a central place where they could not do anything except live on what was given to them by the government—

Mr. BLACKMORE: And it would make a difference whether the muskrats were still there; if the muskrats were not still there Indians would look at it in a different way.

The CHAIRMAN: Are there any more questions?

Mr. GRIEPEY: I wish to go back, Mr. Chairman, to page 12, under the heading of Health . . . Construction of Hospitals and Sanitaria, and down to the third paragraph. There seems to be in that paragraph a suggestion that there is friction between the different denominations with regard to hospitals and possibly schools. Is there any friction, or am I wrong in assuming that there is? It may have been overlooked, but the sentence is quite direct. "Where one church is using the hospital for proselytizing purposes the rights of others should be respected and protected by the recognition and support of a separate institution when such is established."

The way I read that sentence it is now rather meaningless. It seems to me that this committee is entitled to know the real facts. If there is nothing behind this assertion well and good; if there is something we might as well know it. I do not wish to enter into any argument. I did not answer Mr. Blackmore a few moments ago, because I did not care to do so. I am not looking for an argument with anybody, but I want to be enlightened, because we will have to make a report, and some recommendations, to parliament in all these matters covered by our orders of reference.

Rev. Mr. WATTS: Mr. Chairman, I think perhaps the use of word "friction" brings an entirely different element into it. As far as I am aware there is no friction between the churches on this, but we realize that we are placed at a distinct disadvantage so far as caring for Indians of our own denomination is concerned when a hospital is constructed and run by some other denomination of the church and we are not in a position to do the same thing or permitted to do so. I feel that the introduction of the word "friction" is quite unnecessary. We are expressing very definitely that we are placed at a disadvantage when government funds are used for a hospital which is entirely under the auspices of one particular branch of the church which can and does use that hospital for proselytizing. As far as I am aware there has been no "friction", but there has been very definitely a feeling on our part that such hospitals should be under the control and responsibility of the government and then the element of proselytizing would not enter.

The CHAIRMAN: Does that complete our examination?

On behalf of the committee I should like to thank the members of this delegation from the Anglican Church for the splendid brief and the information they have given us as well as the patience they have shown this afternoon in answering the questions of the members of the committee.

I might say that your travelling expenses will be taken care of by the committee.

Archbishop OWEN: May I, as the one who introduced this delegation, thank you, sir, and the members of the committee—representatives of the Senate and House of Commons—for giving us an opportunity of endeavouring to express our opinions on this very delicate but important subject. We have tried to be quite honest and give you a complete statement, so far as we could, of our views. We seek always your cooperation and your counsel. We are very appreciative of the way in which you have received us, the courtesy which was extended to us, and we express the hope that out of this meeting better things will come for our Indian brethren in this country.

The committee adjourned at 6 o'clock p.m., to meet again on Tuesday, 15th April next, at 11 o'clock a.m.

APPENDICES

	PAGE
Appendix DW—Residential Schools under Indian School Administration, Missionary Society, Church of England in Canada.....	440
“ DX—Indian School Administration, M.S.C.C., Audited Statement of Receipts and Disbursements, 1946.....	441
“ DY—Legend taken from Map distributed to members of Committee.....	442
“ DZ—Brief submitted to Minister of Mines and Resources, on November 21, 1938.....	443
“ EA—Memorandum presented to the Minister of Mines and Resources, January 12, 1943.....	453
“ EB—Statement presented to the Minister of Mines and Resources, November 27, 1946.....	462

APPENDIX DW

RESIDENTIAL SCHOOLS

Administered by the Indian School Administration, M.S.C.C.

The Church of England in Canada

CHURCH OWNED

Reserve and school	Founded	Authorized pupilage	Per capita	
			Grant	Spec.
		No.	\$	\$
Aklavik, All Saints' School.....	1929—Shingle Point (1936 pr.)	100	200	15
Carcross, Chooutla School.....	1903 (1944 pr.)	60	250	15
White Fish Lake, Alta., St. Andrew's School.....	1906 (pr.)	30	180	15
Wabasca, Alta., St. John's School.....	1903 (pr.)	35	180	15
Moose Factory, Ont., Bishop Horden School.....	1855 (1938 pr.)	100	200	15
Fort George, Que., St. Philip's School.....	1852 (1944 pr.)	50	200	15
Prince Alberta, Sask., St. Alban's School (*previously Onion Lake).....	1892 (1925)	100	170	15

* Pupils transferred from Onion Lake after the fire. Building leased by government from the diocese.

GOVERNMENT OWNED

Reserve and school	Founded	Authorized pupilage	Per capita	
			Grant	Spec.
		No.	\$	\$
Alert Bay, B.C., St. Michael's School.....	1882 (1929 pr.)	200	180	15
Blackfoot (Gleichen, Alta.), Old Sun School.....	1883 (1930 pr.)	100	165	15
Blood (Cardston, Alta.), St. Paul's School.....	1881 (1925 pr.)	140	165	15
Peigan (Brockton, Alta.), St. Cyprian's School.....	1890 (1926 pr.)	50	165	15
Punnichy, Sask., Gordon's School.....	(about 50 yrs.)	120	165	15
Elkhorn, Manitoba.....	1889 (1897 pr.)	130	170	15
Sioux Lookout, Ont.....	1926 (pr.)	135	165	15
Sault Ste. Marie, Ont., Shingwauk School.....	1873 (1935 pr.)	140	160	15
Chapleau, Ont., St. John's School.....	1907 (1931 pr.)	100	160	15

(pr.—present building.)

SCHOOLS DESTROYED BY FIRE (for replacement or advance)

McKay School, The Pas, Man.....	Date of fire—Mar., 1933
Chooutla School, Carcross, Y.T.....	Date of fire—April 17, 1939
Onion Lake, Sask.....	Date of fire—November, 1943
Wabasca, Alta.....	Date of fire—January 1, 1945
Lac La Ronge, Sask.....	Date of fire—February 2, 1947

INDIAN SCHOOL ADMINISTRATION

SALARY SCALE

Principals	\$80 small school; \$100 large school
Head matron	\$55 to \$75 (depending on size of school, and whether qualified nurse)
Teachers	\$47.50, \$52
Supervisors	\$45
Kitchen matrons	\$45
Laundry matrons	\$40
Sewing matrons	\$40
Female assistant	\$35
Nurse	\$50 and up
Engineer	\$60
Farm instructor	\$60
Male assistant	\$50
Boys' master	\$60
Manual training instructor	\$60 and up
Sixteen principals, over two hundred other workers.	

APPENDIX DX

INDIAN SCHOOL ADMINISTRATION, M.S.C.C.

Audited Statement of Receipts and Disbursements, 1946

	\$	Percent
SOURCES OF INCOME—		
Government Grants—		
Per capita and special.....	297,977.00	66.7
Provincial.....	1,850.00	00.4
Miscellaneous.....	723.00	00.1
M.S.C.C. and other church grants.....	81,128.11	18.1
TOTAL REVENUE RECEIVED.....	381,678.11	85.3
EXCESS OF EXPENDITURE OVER REVENUE—		
Paid by M.S.C.C. out of general funds.....	65,314.57	14.7
TOTAL EXPENDITURE for year ended December 31, 1946.....	446,992.68	100.0

COMPARISON OF DOMINION GOVERNMENT GRANTS

	Dominion Government per capita and sundry grants	Actual expenditure on schools	Excess expenditure over Government grants
	\$	\$	\$
Carcross.....	14,096.68	23,046.37	8,949.69
Alert Bay.....	39,196.27	38,779.34	D. 416.93
Aklavik.....	12,734.36	28,438.57	15,704.21
Whitefish Lake.....	4,837.46	9,582.27	4,744.81
Wabasca.....	7,643.02	10,994.71	3,351.69
Blackfoot.....	17,929.35	20,224.90	2,295.55
Blood.....	21,189.60	28,255.82	7,066.22
Peigan.....	8,697.60	11,682.82	2,985.22
Prince Albert.....	22,063.56	22,534.01	470.45
Lac la Ronge.....	19,078.11	16,968.00	D. 2,110.11
Elkhorn.....	19,951.78	29,916.99	9,965.21
Sioux Lookout.....	23,935.50	24,535.57	600.07
Shingwauk.....	22,978.25	26,372.40	3,394.15
Chapleau.....	15,298.94	19,368.62	4,069.68
Fort George.....	9,800.14	18,911.51	9,111.37
Moose Factory.....	15,687.43	23,596.24	7,908.81
Gordon's.....	4,691.95	6,069.09	1,377.14
	279,810.00	359,277.23	79,467.23

OVERDRAFT—	\$
Net accumulated previous years.....	96,333.78
Overdraft—1946.....	65,314.57
TOTAL ACCUMULATED to December 31, 1946.....	161,648.35

APPENDIX DY

(The map referred to and distributed to the Committee is not printed, but hereunder is set out the information—the legend—which appeared on that map.)

Diocese	Indian and Eskimo boarding schools	Arctic missions	Mission hospitals
Nova Scotia.....			
Fredericton (N.B.).....			
Quebec.....			
Montreal.....			
Algoma (Ont.).....	Shingwauk.....		
Ottawa (Ont.).....			
Ontario (Ont.).....			
Toronto (Ont.).....			
Niagara (Ont.).....	Mohawk.....		
Huron (Ont.).....			
Moosonee (Ont.).....	Moose Fort		
	Chapleau.....		
Keewatin (Ont. Man.).....	Sioux Lookout.....		
Rupert's Land (Man.).....			
Brandon (Man.).....	Elkhorn		
*Saskatchewan.....	The Pas.....		
	(Lac La Ronge) lost by		
	fire, not yet re-built		
	Onion Lake.....		
Saskatoon (Sask.).....			
Qu'Appelle (Sask.).....	Gordons.....		
Athabasca (Alta.).....	Whitefish		
	Wabasca.....		
Edmonton (Alta.).....			
Calgary (Alta.).....	Blackfoot		
	Blood		
	Peigan.....		
Kootenay (B.C.).....			
Cariboo (B.C.).....	Lytton.....		
New Westminster (B.C.).....			1
Columbia (B.C.).....	Alert Bay.....		2
Caledonia (B.C.).....			
Yukon.....	Carcross.....		
Arctic (Ungava—N.W.T.).....	Aklavik		
	Fort George.....	14	2

and 12 Out-stations, not marked on map.

* This Appendix is to be read in conjunction with Appendix DW, which gives details with regard to residential schools destroyed by fire.

APPENDIX DZ

INDIAN EDUCATION

SUGGESTIONS FOR IMPROVING THE PREVAILING SYSTEM

The total number of Treaty Indians in Canada, according to the last census, is 112,000, and it is the unanimous opinion of the Church Societies co-operating with the Dominion Government in their education that the chief determining factor in any educational system prescribed for their benefit, must be the position the educated Indian is expected to occupy in the future of this country.

At present two general opinions appear to be held in this connection, namely (1) the liberal view that they must inevitably be assimilated with the rest of the population, and share equal rights with all others as Canadian citizens, and (2) the view that by far the greater number of them must and will continue, as at present, in wardship, and grow up as a segregated community by themselves, parallel with those which combine to make up the rest of the Canadian population.

Of these two opinions the Church Societies are in agreement with the former, and hold that the latter one does not show a proper respect for the Indian peoples, nor will it tend to develop any feeling of self-respect within themselves. While the wardship in which they stand at present may be necessary for a considerable time, varying in different localities according to prevailing conditions, it should be clearly recognized that such wardship is not intended to be permanent, and that the government of this country, as well as the Indians themselves, should work together for their complete civil liberty, and their economic independence.

So far as the Indian himself is concerned, he has already seen with his own eyes that many of the Whiteman's ways are superior to his own. He has seen, for instance, that the Whiteman's methods and education have given him control over many of the forces of nature, and over many of the circumstances of life. Even many of the older generation of Indians are now no longer impressed by those, whether Whiteman or Redman, who disparage the Whiteman's standards, and would continue to indianize the Indian by extolling the indigenous culture which existed before the Whiteman came. Having seen the benefits and advantages of the Whiteman's education, they are demanding it for themselves and for their children, and they are demanding it as their right.

Those who hold to the second opinion thereby virtually declare that steps should be taken to resist this demand, and to restrain the rising tide of passion for education. Such a process of restriction, however, or any reactionary measures which people of this class would recommend, will never enable the Indian to assess matters at their correct value. Ability to do this is an attainment which can only be acquired through habits of reason and comparison, and these can only be secured through a sound and liberal education.

Further, as the question of providing the best system of education for the indigenous peoples of this country is one which had to be faced in other parts of the world, where superior races invaded and possessed the territories occupied by similar peoples, careful consideration is demanded in connection with two other important factors which have a direct bearing on this subject. (1) The first is as to whether the Indians' existing need is to be taken as the foundation upon which our educational system is to be built, and by which it would, in effect, be limited, or (2) are we to assume that the Whiteman's education is the most perfect yet devised by the ingenuity of man, and impose that education upon them without considering whether, in fact, it is the form best suited to their capacity or their needs. Both methods have been employed in dealing with various primitive peoples in other parts of the world, and, as might be expected, with various results.

Those who believe in building on existing foundations agree that it is essential to change much in the social system of the indigenous peoples amongst whom they are working, but they contend that the change can be brought about most easily, and with the least harm, if the Whiteman's advanced ideas are grafted on to the deeply-rooted stock of what already exists. In support of their contention they point out that the Indians successfully occupied this continent for 12,000 or possibly 20,000 years; that they displayed unsurpassed human qualities of loyalty to unseen powers, and adaptability to the practical; that they have a living past capable of energizing their present; and that any system of education which destroys all their faith in their own institutions and traditions will create in them a sense of permanent inferiority, and an unfortunate belief that everything which is peculiarly their own is not only worthless, but an obstacle to progress.

On the other hand, those who are opposed to building on the old foundations, contend that the one great hope of progress amongst indigenous and under-privileged races lies in the immediate and complete application to their condition of the Whiteman's experience, knowledge, and skill. In this way, and in this alone, they contend, can such races receive the education which will advance them to higher levels of civilization, and enable them to use to their own advantage, the natural resources which surround them.

The German adopted this latter view in dealing with the races in his African colonies. He no doubt thought his system was admirable and even perfect in this thoroughness, but experience proved that it was utterly unsuited to the native temperament, and failure on the part of the German to recognize this brought failure to his whole African colonization scheme.

To the Church Societies one certain fact emerges from the conflicting opinions on this subject, and that is, that it is the solemn duty of the Whiteman with his advanced knowledge, to interpret to those less privileged than himself, the Indians included, the higher values of this present world, and to assist them in the difficult process of adjustment, so that they may be able to live without strain, in the composite conditions which have grown up around them.

So far as the younger generations of Indians are concerned, there exists even now an earnest desire to understand and to incorporate within their own culture, the full and highest meaning of all the forces impinging upon them from without. They know the Whiteman can teach them a scientific temper, habits of industry, the discipline of accuracy, and standards of fair dealing and honesty, and the Church Societies are unable to see that such lessons are in any way inconsistent with the realization that nothing in indigenous culture should be destroyed or condemned, unless it can be proved that it does in fact obstruct the progress of culture. In so far as the preservation, or even the revival of Indian culture and customs contribute to a wholesome co-ordination of their life with the national life of which they must become a part, such preservation and revival should be promoted. On the other hand, to encourage the Indians to believe that the old way of Indian life is adequate to their needs in these modern times, is neither honest nor helpful. Not only must they and we build upon the best to be derived from their past, but they must be encouraged to profit by the achievements of all other peoples, and to co-operate in all mutually helpful activities.

In the opinion of the Church Societies engaged in the work of Indian education, the most helpful system is the one which will help these peoples, both as groups and as individuals, to adjust themselves to modern life, by protecting and preserving as much of their own way of living as possible, and by capitalizing their economic and cultural resources for their own benefit, as their contribution to modern civilization.

Already considerable progress has been made by various sections of this interesting people in adjusting themselves to the current of civilization into which they have been so rapidly and irresistibly pressed. And the successes already attained will be repeated, exceeded, and accelerated in the future, as funds become available to extend the Indian educational work, and as the Indian people themselves become convinced that the traditional life of their race, if they are to survive, must inevitably be modified to meet the requirements of an overwhelmingly large and complex world.

Traditional Qualities.—Of the traditional qualities of these people which the Church Societies consider worth preserving, mention may be made of the following:—

1. The quality of loyalty to family and friends, and which is capable of expansion into loyalty to a wider circle.
2. The deep love of children from which can be developed a strong desire to help the children of the race to be well born.
3. The generosity and hospitality which are outstanding characteristics of the Indian races, and which may be developed as some of the finer elements of social living.
4. The traditional quality of courage and admiration of brave leadership, and which can be used to spur the young Indian on in the face of discouragement, and the hard grind of monotonous routine.
5. The ingrafted dignity and serenity of the leaders of the race, and which should be preserved as a help in restoring to the hectic world in which we live the poise and calm of which we have been robbed by our numerous mechanical inventions.

Indian Arts and Industries.—In addition to all their finer racial traits, none of which should be lost to the new life, there are certain Indian arts and Indian industries which should also be preserved. As the term "art" generously connotes the whole range of man's cultural activities, it is used here to include only those finer elements which have emerged from the higher stages of that culture, and appear not only in decorative designs and embellishments, but in things practical and serviceable as well.

1. One of the most prominent and important of these amongst the Canadian Indians is what may be called the textile art, if we are permitted to include under that name such undertakings as basketry, leather work, needlework, beadwork, featherwork, quillwork, etc.
2. The art of wood sculpture or carving, already so highly perfected by the Indians in British Columbia, is another, which, if preserved and wisely directed, is capable of producing astonishing results.
3. To these may be added wood craft such as the building of houses, fences, boats, canoes, and sledges, and such animal industries as fishing, trapping, and skindressing, or industries which are connected with travel and transportation as well as food and costume.

But any system of Indian education which provides only for their intellectual advancement, without similar provision for their spiritual and bodily improvement, will fail to achieve the purpose so much desired. Intellectual eminence alone is no preservative against moral infatuation, and without a sure and fixed moral standard, the Indian can never become a good citizen.

Likewise, it is essential that side by side with any steps taken for the intellectual and spiritual benefit of these people, another decided step must be taken to improve their physical condition. This improvement can only be effected through the provision of better housing conditions where vitiated air will be impossible, and through the inculcation of a sense of the benefits of cleanliness and good sanitation.

In all matters pertaining to the general welfare of the Indian peoples, a profound influence is effected by their contacts with other Canadian people. Through such contacts, more than through any so-called educational system, citizenship, whether of the good or bad type, is learnt, and this is an influence which is largely beyond the control of Government officers responsible in theory for Indian education. Where the influence is beneficial, and the Indian contacts another Canadian who by example teaches him the meaning and value of justice, clean living and honesty, such contact obviously helps him to become a good citizen. Where he contacts one whose example is not helpful in such things, the opposite effect is produced. It is clear from this that the greatest care should therefore be taken in the selection and appointment of those with whom the Indians come into daily contact as the official representatives either of the Church Societies or of the Government.

To the question "What is the function of the Schools already established in connection with Indian education?" the Church Societies reply that the elementary aim is to secure some degree of literacy. To them the justification for literacy is manifold, but it may here be sufficient to say that without some degree of literacy, education itself will be unattainable, or at least far more difficult, and without ability to read and count, education will be nothing but a mockery. The wealth of a country is its people and if that wealth is to be developed to the full, it can only be done through the process of a liberal education. The Schools, therefore, take an important place in this development, for they help the Indian to understand his environment, and to create in him a desire to improve that environment, and show him how to do it. They help to give him a sense of the new social duties which now devolve upon him, and which take the place of the tribal training which contact with the white man is sweeping away. And they help him by that ordered life of true Christian education to develop into the best type of Canadian citizen. The Church Societies are acutely conscious of the precious value of Christian education, of the precious heritage of religion and culture, and of the liberty of thought and freedom of conscience which are theirs and at a time when in many parts of the world, men are engaged with great vigour and thoroughness in establishing systems of government and society which in many respects are repugnant to them, they are agreed that no greater service could be rendered to the Indian peoples of this land than to enable them to draw their own inspiration from the same rich sources which so greatly benefited them. Professedly, we, as Canadians, are a Christian people, the products of Christian schools and colleges, and the only civilization and culture we know are Christian, and our task, if we have any faith in our own civilization, and in ourselves, is surely to lead the Indian peoples forward along the road we are ourselves following, confident that if we faithfully discharge our duty as guardians for them, they will gradually draw closer to us, and to those precious ideals in which we ourselves believe.

Assuming that the Indians of Canada are destined to become worthy citizens of this country, and the Church Societies do not consider this assumption open to any reasonable or serious doubt, the question at once arises as how this objective can best be attained. Of the various agencies which are at present exerting a wide influence in this direction, it is their well-considered opinion that the most important and influential are the various schools which have been provided for Indian children, and of these there are four different kinds, namely:—

1. The Residential, numbering 80.
2. The Day School, numbering 275.
3. The Improved Day School, numbering?
4. The Combined Indian and White School numbering 10.

With a view to ascertaining the relative value of these institutions, the Church Societies have examined the Report of the Indian Affairs Branch for the Fiscal Year ended March 31, 1937, and find that the following data set forth on page 229 of the same:—

Number enrolled at the Residential Schools 9,040, and the percentage of attendance 90·44.

Number enrolled at the Indian Day Schools 9,027, and the percentage of attendance 62·52.

No information appears regarding the Improved Day Schools, but the number enrolled in the Combined Day Schools is 230 and the percentage of attendance 63·47.

As the Improved Day Schools and the Combined White and Indian Day Schools are comparatively few in number, their inclusion in the search for the "relative values" was not considered necessary, and no further reference will be made to them in this statement.

A study, however, of the data on the 80 Residential Schools, and the 275 Indian Day Schools, revealed the following information, in addition to that just mentioned above, namely—

That out of the total enrolments which are almost equal, 212 pupils in the Residential Schools attained Grade VIII or Entrance to High School standing, whereas only 146 reached this standing from the Day Schools; and that 87 from the Residential Schools reached Grade IX standing, while only 15 from the Day Schools were able to get that far. The data also show that as the Residential Schools have 1,341 pupils in Grades VI, VII, and VIII, while the Day Schools have only 784, much the better academic results were being produced by the former class of institution.

While it is the firm conviction of the Church Societies that both classes of School are serving decidedly useful purposes and should be maintained, they note that among the Indian Day Schools there are at least fifty which have an average attendance of 10 pupils or less. Of these, seventeen have an average attendance of 7 or less, and ten have an average attendance of only 5 or less. These figures suggest (1) the advisability of consideration being given to the possibility of closing some of these smaller institutions, where there must be quite a considerable non-productive expenditure, and of transferring the few pupils therein to Residential Schools where they would have better chances of success.

The figures would also appear to suggest (2) the advisability of having all Day School pupils transferred to the Residential Schools either when they have attained the age of 10 years, or when they have attained Grade V standing.

In support of these two suggestions, the Church Societies are convinced that if the Indian boys and girls are to receive a sufficiently liberal education to enable them successfully to face the problems which will confront them in their post graduate days, they can only receive this through a Residential School System whose syllabus of instruction will include, in addition to the academic subjects, technical and domestic science courses with much greater facilities for teaching the same than are available to-day. The provision of the required facilities, including equipment and competent instructors at all the Indian Day Schools would be too costly in proportion to the number of pupils who would benefit, but the Residential, with their higher and steadier average of attendance and being located at strategic centres, might well have their usefulness extended in this way.

While the Residential Schools in existence to-day prove exceedingly useful as homes for orphan and neglected children, for children from immoral homes and destitute homes, for children who are physically below normal and capable

of being invigorated, as well as for children in settlements where no Day School exists, their usefulness can and should be extended in the way suggested, and their numbers gradually increased. This usefulness would also be enhanced (1) if the age limit for the discharge of pupils was increased from the 16 years now fixed by the Indian Act to 18 years, by which time more could attain Grade X standing, and (2) if a greater appropriation could be made available for the brighter and more deserving pupils to continue their training, and qualify for any profession or commercial position they might desire to follow. Many have already qualified as teachers, nurses, etc., and more would have done so had funds to assist them in securing the necessary training been available.

Uniform Syllabus of Instruction Impossible.—If Indian education is to help the boys and girls in facing their post-graduate problems, the syllabus of instruction must vary according to their respective locations, and these are found to fall into three main classes or groups:—

- (1) Those in the eastern and western Maritimes, where fishing, lumbering, some farming, some mining, and some hunting are the chief occupations.
- (2) Those in the Prairie Provinces or in the more widely settled parts where mixed farming is the chief occupation, and
- (3) Those who live in the remoter parts where a laborious, and frequently a precarious, existence is secured from the fur and flesh of wild animals in the bush, or from the fish in the lakes and streams.

The syllabus in use at present is that prescribed by the Department of Education in the province or part where the respective schools are located, and as the schools are inspected by the Public School Inspectors, the church societies are of the opinion this arrangement, so far as the purely academic subjects are concerned, should be continued. Beyond the academic subjects or such of them as are found essential in securing a reasonable degree of literacy, others should be included which have a special significance in the school's locality.

In British Columbia, for instance, where fishing has developed into a vast industry with canning and packing processes, all requiring intricate and expensive equipment, the Indian boy graduate will be at a serious disadvantage in securing a livelihood from this source unless he is familiar with, and fully competent to handle this equipment. And the same disadvantage will appear in the logging and lumbering business where modern mechanical equipment has completely altered the methods in use only a decade or so ago. For the Indian boys, therefore, in that part of Canada, and wherever like industries prevail, special courses should be provided in the making and handling of boats which can operate in all coastal waters, and in the care and management of engines, tractors and saw-mill equipment. They and all Indian boys wherever located, should be taught enough carpentry to enable them to build their own houses, and given some knowledge of blacksmithing, in addition to instruction in those things which will be specially useful to them in the particular kind of life they expect to live. Wherever there are certain Indian arts and crafts considered worthy of being maintained, provision should also be made for the necessary instruction in these branches of learning.

While Indian girls everywhere should be taught how to cook, and sew, and to make their own clothing, they and the boys should also have very definite instruction in first aid and general nursing, also in the laws of hygiene. The appointment of a registered nurse on the staff of every residential school should be compulsory, unless a district nurse or a medical doctor happens to be living within the immediate vicinity.

With regard to the schools in the prairie provinces and the more widely-settled parts, no changes are recommended, beyond some better provision for manual training. As already indicated, this, on the grounds of the cost involved, should be limited to the residential schools. Should the cost of this prove too much, the possibility should be explored (1) of providing central technical schools to which pupils of Grade VIII standing might be sent for a two-year course, or (2) of providing funds to enable such pupils to attend the technical schools under civic or provincial control.

For the Indians in the remoter parts, almost all of whom are nomads, only one kind of school will prove beneficial and that is the residential.

The necessity resting upon the parents of securing a living by hunting and fishing makes the day school impossible except for a few months at a time. As the school building and equipment could not follow them, and as they would be certain to take their children with them, the building, equipment and teacher would all be idle during the greater part of the year.

The church societies would recommend that, for some years to come, the residential period for children in these schools be reduced to four years, except in the case of orphans, or any others for whom the full period up to the age limit should be considered necessary.

They would also recommend that, while a sound grounding in the English language should be given in these and all schools, the preservation and development of the native or tribal language of the children should also form an important part of their education.

They would further recommend that, in all schools where the Indian boys must return to "trapping" as their chief or only source of living, provision be made for instruction in this art. Instruction might be given either as part of the syllabus of instruction in the class-room or by arranging for the older boys to accompany their instructor to the trap-lines during the trapping season.

Regarding the schools in the remoter parts, the church societies have observed with some surprise and concern that many of the residential school buildings belong to the churches, and not to the government, and as the Indians in those parts are also the wards of the government, they feel that any further school buildings required in those parts should be provided by the government and not by the churches.

Some Urgent Needs.—Of the more urgent needs for pupils in either the day or residential class of school, one of the most pressing is that regular visits from dental clinics. The following extract from the report of a dentist after visiting certain schools furnishes strong evidence of this need:—

Upon first examination of scholars in these schools deplorable oral conditions were found, temporary and permanent teeth with crowns broken down and gone, abscessed roots, gingivitis, great deposits of tartar and teeth that had never been brushed. One thing was noticeable and that was that the children coming from beyond the civilized area seemed to have less carious teeth than did their cousins who were living on the borderland or in civilized areas. One would infer from this that the cruder diet of those removed from stores and civilization had a bearing on the teeth.

Children in these schools range in age from five to sixteen or seventeen (the government sets an age limit which, I think, is sixteen); boys seem to predominate in numbers. There is a great prevalency of tuberculosis amongst the Indians and in all likelihood this was a distinct factor in tooth decay. Many of the worst cases were amongst the juniors; oral hygiene was unknown to all; temporary teeth that had not exfoliated were left to misguide or impact incoming permanents; mastication in many

cases was an improbability as much pain would ensue upon the least pressure. Altogether it would be almost impossible to visualize conditions more neglected and deplorable.

Bearing instructions from the authorities at Ottawa that no temporary teeth were to be filled, no filling materials to be used but cement and amalgam and that no prophylaxis would be paid for, I commenced work. My first visit lasted for one day, and what a day it was! I found no scholar who escaped the forceps and after ten hours of almost continuous work over three hundred teeth had found a resting place in our improvised cuspidor. Three weeks later I again visited this school and spent the best part of three days filling the teeth and giving the needed prophylactic work (for which I received no remuneration). I felt that it would be impossible to instill into the minds of the youngsters the need for brushing their teeth if they were not started on the right road, so therefore, gave them a cleaning up. Instructions were given to the staff to assist in the follow-up work by insisting on toothbrush drill and from subsequent visits one would judge that this was done. . . .

The principals and staffs of the schools visited were loud in their praise of effects gained. Absence from classes on account of pulpitis, etc., had decreased from several cases daily to nil. The children were able to eat and enjoy their meals and were, in many instances, putting on weight. They were more attentive in the classroom and better results were being attained generally.

If the condition of the teeth and eyes of Indian school children is to receive careful attention in the system of general health and T.B. clinics recently inaugurated, this need will, in a measure, be met, but the church societies are convinced of the necessity of provision being made for the annual examination of their eyes and teeth by experts in these lines, and of providing eye-glasses where required.

Another urgent need, and one which would greatly help to conserve the many benefits which the schools confer, is the provision of special guidance officers who would keep in contact with graduate pupils, and help them with the problems which confront them in the earlier part of their post-graduate career. Where there is an alert and profoundly interested agency staff, this important duty could and would be discharged by that staff. The church societies find, however, strong complaints against many of these, and they mention the same on account of the deleterious effect this lack of interest has on the school work in general. The following statement in this connection, from the principal of one large residential school, is a fair sample of others received:—

If the Minister asked me for suggestions for improvement in school system I would tell him quite bluntly that the biggest drag on school work is the condition of the reserve to which our graduates look for a livelihood. The schools have always led the way towards progress but the reserve under government control never keeps up. In consequence of this we can never place an ambitious future before our children as an inspiration to maximum effort. This is the curse of my school. If the department would get a little progressive thinking to work on the reserve, half our school problems would be solved The condition of the reserve governs everything here. The Indians have no ambition to be enfranchised or to compete with whites. They say that with present unemployment conditions such a course would only end up on a bread line. After all this is the experience of the States and I agree with them. That means I have to look for some profitable livelihood on the reserve to give point to my educational work. Dry farming, stock raising, handicrafts have been tried with depressing results. Mining is under a great many handicaps, and is

not likely to provide more than a spasmodic living When they become able to produce a good living they will become ambitious. Then they would press to be enfranchised so as to be able to take their part in the life of the country.

Housing Conditions.—The question of planning suitable houses or dwellings for the Indians in the different parts of the country does not appear to have received the expert attention it deserves, and too many houses like the one described in the following words on page 4110, *Hansard*, 1938, are all that graduate pupils have to shelter them when they return to their homes:—

When that girl returned home, to what did she return? She returned to nothing but a hut. I measured this particular hut myself; it was ten feet by twelve feet and six people were living in it. You could see out through the walls and the roof in every direction. There were two bunks in the one room which made up the hut, and I suppose the two old folks slept in one, while the four children, including this girl of eighteen, slept in the other.

The church societies would suggest that in planning the model houses, an upstairs and screened sleeping balconies be provided.

Clothing.—The church societies are of the opinion that uniforms for all Indian boys and girls in the schools should be provided by the government. This opinion has not been generated solely by the heavy burden now resting on church organizations to supply all the clothing required even though this consideration alone would be sufficient to justify its expression, but also because of the helpful effect such action would have in various ways, such as, (a) affording an assurance that the pupils were all adequately and becomingly clothed, (b) that the clothing of one was not superior to that of another, (c) and because of the legitimate pride it would help to foster in the children themselves, their race, their school, their government, and their country. The opinion of one principal of a residential school on the question of a uniform for the children was expressed in the following words:—

I have always considered uniforms to be essential to such a work as this. The value of a uniform in the services need not be dwelt upon. There would be no true cohesion without a uniform. Further if modern dictators find that a coloured shirt assists in implanting political doctrines and even racial and theological ideas, it should be obvious that the adoption of a bright and attractive uniform would assist in implanting all that we desire in the children under our care. Might it not also prove cheaper to secure say two thousand uniforms from a contractor than to purchase the same number of individual suits?

Employment of Graduates in Indian Service.—The church societies recommend, as a stimulus to Indian improvement, that the training and talents of school graduates be utilized wherever possible in the government's Indian service. They have noted (page 5, *Indians at Work*, August 1938) that a survey made in this connection in the United States, revealed that on April 1, 1938, no less than 3,916 Indians were employed in the government Indian service in that country, "of whom 3,627 were regular employees, and 289 were emergency workers, employed for six months or more. In other words, approximately one-half of the regular employees in the Indian service are Indians." The survey also showed that 65 per cent of the total permanent Indian employees were men and 35 per cent were women. It gave the rates of salary paid, and closed with this comment:—

The figures now on hand are concrete evidence that Indians are sharing increasingly in the work of the Indian service—in numbers, in pay, and in responsibility.

It is the opinion of the Church Societies that careful consideration should be given to the possibility of employing more Indians in the Indian Service in Canada.

Continuity of policy—The Church Societies strongly recommend the adoption of a “long-range” policy in the matter of Indian education, and by “long-range” they mean one that will not be subject to change with every change of Government. Should the adoption of such a policy be considered impossible under existing conditions, they would recommend consideration of the possibility of having Indian education placed under a Special Commission which would be entirely free from all political parties and all political affiliations.

To them the “Indian Problem” so called, is, as they have already stated, only a part of that much greater problem which embraces the education of indigenous peoples throughout the whole world. Instead of calling them “Indian problems” they should be recognized as purely human problems, and all efforts exerted to solve them in much the same way adopted with other groups and communities now domiciled within the Canadian shores. Let it once be recognized that the Indian cannot forever, nor even for many years longer, live a segregated life, and must eventually either be merged into the white life of this country, or cease to exist, and many of the doubts and uncertainties about the education he is to receive will rapidly disappear. If it be taken for granted, and the Church Societies can see no alternative in the matter, that the Indian peoples of this country are destined to share the responsibilities as well as the privileges of full and unrestricted citizenship, then the whole future policy of the educational system on their behalf must be shaped and controlled with this objective clearly in view. The achievement of ultimate success will require great care in the drafting of the details of the policy itself, and a spirit of patience, good-will, and mutual understanding on the part of those engaged to carry it into effect. Progress at the start may be slow, but as soon as the blighting suspicions of the present have given way to a wholesome confidence, it will increase in momentum until the periods of transition and adjustment have been successfully passed, and assimilation has been attained.

Submitted on behalf of the Joint-Church Delegation by

T. B. R. WESTGATE,

The Secretary,

Indian and Eskimo Residential

School Commission, M.S.C.C.

Presented to the Minister of Mines and Resources,
The Hon. T. A. Crerar, at Ottawa,
On Monday, November 21, 1938.

APPENDIX EA

Memorandum presented by a committee of the churches co-operating with the government in Indian education, to the Minister of Mines and Resources, the Honourable T. A. Crerar, January 12, 1943.

We desire, first of all, Mr. Minister, to thank you and your colleagues for your kindly consideration in arranging for us to meet and confer with you at this time. We do not think it possible for any other group of citizens to have a fuller realization than the members of this delegation have of the exacting demands and the dead weight of anxiety which prevailing war conditions impose upon you, and we would like to assure you of our sincere sympathy, and of all the support, both moral and material, which we may be able to give you. Days of unprecedented struggle are upon us, and heavily clouded days of uncertainty, no one knows how many, lie before us, but if we firmly resolve to maintain our faith in the Living God, and in those imperishable principles of truth and justice, which make a nation great and keep it so, we will be enabled to rise to the full height of our immense responsibilities, and to discharge them with good success, and with unsullied honour.

THE PURPOSE

In coming here to confer with you to-day, we may recall that fully four years have passed since November 21, 1938, when our last major conference was held, and we can confidently say that nothing but the fateful consequences to our work of the terrible events which have taken place in the meantime, and our desire to make prudent provision against possible disaster, could have brought us here now. At the same time of the meeting referred to we were still suffering from crippling financial losses resulting from the arbitrary decision of the Government then in power, to materially reduce the per capita grants for the Indian Residential Schools. The total loss thus sustained between the years 1932 and 1938 was estimated at \$800,000, and some of us have been saddled with heavy bank overdrafts ever since. Although the government of that day had by then relented to some extent, and removed some of the severe cuts made, they had not removed all, and words cannot easily express the sense of relief and gratitude we felt when you decided that the remaining cuts would be removed at once. However, our feeling of relief was shortlived for, while the restoration of the 5 per cent cut became effective on Jan. 1, 1939, a new cut to which we shall later refer of 7.76 per cent in authorized pupilage was ordered to take effect retroactively on Jan. 1, 1940.

About a year ago some of us met you to present facts concerning the increase in the cost of living, following which a special grant of \$10. per pupil on the average attendance at Residential Schools during the quarter ending Dec. 31, 1941 was made for one year. We are grateful for this amount, temporary as it is and inadequate as we deem it to be.

We desire to-day, before dealing with grants to Residential Schools, to place before you a number of matters vitally affecting the well-being of the Indians of Canada and especially the younger generation.

1. In the first place, we wish to point out that the education of the Indians is a federal responsibility arising out of treaty obligations. When certain treaties were made with the Indians the government undertook to provide schools on the reserves so soon as the Indians shall desire them. In fulfilment of the spirit of that the present education policy has been undertaken. It seems to us that one of, if not the first responsibility of the government is to provide buildings and equipment so that every Indian child of school age may attend.

May we draw to your attention the fact that, while the number of Indian children recorded in the census of 1939 was 26,394, the following provision of buildings was made:—

Residential schools	8,518
Day schools—Roll	8,427
<hr/>	
Making a total of	16,945

Now we submit in this connection that the authorized pupilage of Residential Schools represents their full capacity and that, on the whole, the Enrolment is the Day Schools represents their normal capacity.

Consequently over 9,000 Indian children of School age are without any provision by way of buildings for their education.

As illustrations of serious discrepancies between needs of the children and facilities provided, may we instance the following:

In the Province of Alberta there is only one Day School. All other education is provided by Residential Schools—

Number of children 7-16 is 2,867.	
Enrolment in Residential Schools same year	1,978
Enrolment in Day School same year	32
<hr/>	
	2,010

Eight hundred and fifty-seven Indian children of school age were denied accommodation in any kind of school.

If the full authorized pupilage had been in the Residential Schools a small fraction of this number might have been accommodated.

We shall return to two aspects of the situation, namely—Enforcement of attendance and the limitation of attendance to 92.24 per cent of authorized pupilage by the Department as factors tending to aggravate this situation.

To continue with illustrations,—let us look at some situations in Manitoba:—

God's Lake Reserve—90 children—2 schools—with an enrolment of 73—and actual accommodation for only a fraction of that number. If all the children who are enrolled attended the same day, they could not be put in the buildings, not to mention given seats or desks or any kind of instruction.

Island Lake Reserve—264 children—Enrolment 113—Seating capacity for less than 50 per cent of even this number.

Even in Ontario, on the Six Nations Reserve, on which there were 715 children of school age, we find 12 school buildings with a total enrolment of 597, with 14 teachers or an average per teacher of 42. How were the other 118 children on the Reserve to be looked after?

Tyendinage Reserve—291 children—4 schools—Total enrolment 138. If all the children are to be accommodated, the 4 teachers would have an average of 73 children each to look after.

We are aware of the limitations imposed on new construction by the exigencies of the war, but we also know that some program of public works will have to be undertaken after the war in order to make possible an orderly progression from a war time economy to a peace time order.

Further, there will be available huge quantities of building material salvaged from temporary war time buildings which might be available for just such purposes.

In any event we would let the facts speak for themselves and urge that provision for these educational needs be made in the post war program.

ATTENDANCE ENFORCEMENT:

If there were physical facilities for all the children, there would remain the matter of seeing that all attended school with a degree of regularity approximating that of children of other races in Canada.

The problem differs in residential schools from that in day schools. Let us look at the question from the point of view of the residential school. The principals tell us that the pressure arising from the war made a full attendance this fall very difficult. It may be doubted whether the work of children of school age was of any material benefit to the war effort. The war was the excuse rather than the reason for the fact that some of our schools found it almost impossible to get anything like the full quota in attendance until very late in the fall.

May we point out (1) that the government has a very large investment in these schools and that they should be used to the fullest capacity; (2) that the churches must somehow or other find the money to meet any deficit which arises from the fact that the pupils are not in attendance; and (3) that they have no control over and not much influence with those in charge of the machinery of attendance enforcement.

However, the situation in regard to residential schools, in which the average attendance is 90 per cent or thereabouts of the enrolment is not so bad. The day schools show a much worse situation. The enrolment is 8,427—the average attendance is 5,949—or 70 per cent. (See figures for 1941).

We wish to point out that this is the average and that many schools show figures much worse than this, and further that the grades in these schools are very low.

We realize fully that it is still difficult to get the Indian to see the value of education and to have him see that it is worthwhile getting up early enough to get the children to school.

There is no pressure of public opinion which looks on illiteracy as a disgrace nor can either the Indian parent or the Indian child be as sure as the white that education is likely to be of any economic advantage.

Nevertheless, we believe that more pressure could and should be brought by agents, farm instructors and all officials towards improving the school attendance.

We would particularly draw the attention of the department to the fact that a large number of Indians living on reserves in Ontario are finding work in nearby towns and cities. Some take their families with them and the children in many cases are being deprived of any education.

We shall later mention other factors which militate against education, such as poverty and bad nutrition.

We are not sure that the present curriculum is the best for Indian children. It is based very largely on that of the white man. If education is preparation for living, that education which is good for a white man in a city is hardly that which should be imparted to a nomadic Indian of the North.

We appreciate the fact that the officials of the department are concerned about this and that there is a measure of elasticity in the program of studies, but we believe the time is ripe for a careful study of every phase of Indian education. We would suggest the appointment of a competent educationist who would make a study of Indian conditions of life in all its phases and then submit his recommendations or suggestions to a conference of department officials and representatives of the churches having missions among the Indians.

Before dealing with two problems related to residential schools may we briefly refer to three other matters having to do with the welfare of our Indian population.

The attention of the department has been drawn to bad moral conditions on certain reserves and the suggestion has been made that a survey of a number of Reserves should be undertaken by some trained social worker or workers representing the Churches and the Government. The Churches welcome any effort to assist in ameliorating moral conditions on the Reserves but we should like to point out that the compulsory discharge of girls from Residential School at the age of 16 is simply inviting disaster that all too frequently befalls them. Most of the pupils would greatly benefit by attendance at Residential Schools up to the age of 18—particularly if they are to return immediately to Reserve life.

We should also point out that there should be in connection with Residential Schools competent persons, both men and women, to act as Counsellors to these young people in their transition from school life to the Reserve.

When the Government expends \$1,371,000 in per capita grants each year it seems a very short-sighted policy for the products of this expenditure to be left to sink or swim except for the efforts of greatly overburdened missionaries who, by the way, carry an enormous load of work as dispensers of medicine, issuers of rations, etc., for the Government.

Nor should we fail to mention the fact that housing conditions on altogether too many Reserves are far from what they ought to be.

A second matter has to do with the poverty of the Indians. In so far as the nomadic or bush Indians are concerned, they are seriously threatened by forces quite beyond their control. In their primitive state, famine, war and pestilence were the natural factors which kept the population in some sort of decent relation to the food supplies necessary to their physical preservation. In our modern economy war no longer reduces the Indian population, epidemics are checked and our medical science makes it possible for the Indian population to increase at, at least, the same rate as the white.

On the other hand their means of livelihood is restricted. The tractor and the airplane replace the Indian freighter, the transfer of the natural resources to the Provinces seriously restricts the Indian's way of life. He can catch fish or game for his own use but he must compete with white men and earn his living under serious and growing handicaps.

If it were not for relief—the third factor—famine would in this year of grace, 1943, seriously threaten the very existence of hundreds of Indians in Canada.

We must therefore draw your attention to the fact that either relief rolls must be greatly increased or remedial and educational methods devised or famine will take the lives of many Indians.

We commend every effort put forth by the Department and its officials but we are of the opinion that these projects are inadequate in number and extent. The fault is not that of the permanent staff. They have only limited resources at their disposal. Nevertheless the problem exists.

Thirdly, we wish to draw the attention of the Government to the serious dislocation of normal life caused by the war. Apart from the number of Indians in the various Services, hundreds of men are working in various industries. They are making good money. They are saving practically none. When the war is over these will, for the most part, be the first to lose their jobs. They will return to the Reserves, to houses that have been seriously damaged by lack of care during the war, to gardens and farms quite neglected for the glamour of war industry and to a life monotonous in the extreme by comparison with the days when they lived in the city. It will take the most careful planning on the part of all interested in Indian welfare, Government and the Churches to prevent a lowering of moral standards. Such careful planning might if carried out wisely and in time indeed conserve some of the gains which the more disciplined life of industry might have brought to the Indians.

May we now come to two specific matters having to do with Residential Schools in which great enterprise the Government and the Churches are partners.

We do not need to remind the Government that Indian Education was part of the missionary and humanitarian program of the Churches before it was accepted by the Government as part of its responsibility.

This is a joint undertaking carried on under an agreement between the Government and the Churches, which can shortly be summarized in this way.

The Churches agree to provide teachers and staff necessary to look after the needs of the children admitted to the schools by authority of the Government. These needs include moral and religious instruction, teaching, physical needs (food, clothing, shelter, etc.)—all these to be up to the standard required by the Government.

The Government provides the buildings and physical properties necessary and pays for each pupil a sum agreed on for each school.

We desire to present the following facts about the financial aspect of this relation:

Assuming that the per capita rate and the authorized pupilage for each individual school are satisfactory and without entering further into the need for additional buildings, we desire—

(1) To ask the Government to pay in full for all pupils in attendance each quarter up to the number authorized. We consider the arbitrary cut of payment to 92·24 per cent of the authorized number to be most unfair. We are simply asking to be paid in full for services rendered.

In the days of the depression, cuts were made in the per capita and were progressively restored, the last restoration of 5 per cent being effective January 1, 1939. This restoration did not last very long, and by unilateral action an arbitrary cut in the authorized pupilage was made in May, 1940, retroactive from January 1, 1940, so that no school can be paid for 100 per cent of its attendance but must be content with a payment of 92·24 per cent of what it might earn if the full pupilage were present. The Churches might understand a reduction of per capita as being more or less logical, but an arbitrary figure of 92·24 per cent of attendance does not seem to be very logical. The Government says, in effect, we shall build a school to house 100 pupils. It is quite full, as shown by the enrolment, but we shall pay for only 92·24 per cent of this authorized pupilage; the reason being that there must be some reduction in war time. Without discussing the need of economy, the Churches would point out that the sufferers are—either the Indian children, who must be denied an education—or the Churches who, moved by pity and sympathy, must devote some of their resources to seeing to it that the Indian children have an opportunity for an education. If the education were of the kind generally known as higher education, some argument might be applied, but the Government should remember that this is absolutely elementary education and that the very thing for which the United Nations are fighting is being denied to Indian children. To the Churches, it is unthinkable that Indian children should be denied education; and the Churches, which have shown a consistent backing of the war effort and which have provided hundreds of chaplains, should not be called upon to assume this added burden. The churches request that they be paid 100 per cent of their just bill for services rendered on the basis of a contract entered into.

(2) We must next press on the Government our need for increased revenues. The operation of Residential Schools is a partnership between the Government and the Churches. It is carried on under an agreement of long standing—revised from time to time in the matter of per capita payments.

We believe that the arrangement has been beneficial to the Indian children themselves.

We are not quite sure that the advantages to the Government have always been recognized. May we simply say that in the United States the per capita for a boarding school of less than 200 pupils is \$335. As most of our Schools come in that classification, we think it is fair to compare it with the per capita cost of our Residential Schools, which in 1941 was \$170.

Government scale of expenditures in regard to salaries, pensions, etc., and the

The difference to a large degree represents the difference between the scale of a purely humanitarian enterprise such as the Church, which commands the services of so many men and women whose first motive is service.

The time has come for us to say that we cannot any longer continue to assume the difference in the cost of operation between what the Government is now paying the Churches in per capita grants and the present cost of providing for the needs of the children in these schools.

It should not be necessary to prove to one Department of the Government that the cost of living has gone up when another Department of the same Government maintains an expensive, elaborate, efficient and very accurate staff, not only to give publicity to the fact that the cost of living has gone up, but also to inform us, who might not otherwise be aware of it, of the actual percentage of such increase worked out to the last decimal point.

Nor should it be necessary to remind one Department of the Government of the fact that, not only is the above true, but that still another Department or Board is ready to and actually does invoke the penalties of the law on such employers as do not put into the pay envelopes of their employees an amount equal to the increase in the cost of living.

Of course, we acknowledge that from such compulsion churches and charitable organizations are exempt, but unfortunately those who supply food, fuel and clothing and other goods and services do not seem to have that in mind and consequently our costs of operation are mounting every day.

Here are a few items from individual Schools:—

School I:

Clothing	1939 —	\$1,807	1942 —	\$2,374
Food	1939 —	3,877	1941 —	4,277

Taking certain items from that School, the following increases have taken place:—

Sugar	\$5 20 per 100 lbs. to	\$7 43
Cereal oats	2 40 per 98 lbs. to	3 45
Corn Syrup	4 00 per case to	5 75
Textiles	31 $\frac{3}{4}$ cents per yard to	48 $\frac{1}{4}$ cents
	19 $\frac{3}{4}$ cents per yard to	27 $\frac{1}{2}$ cents

School II:

Fuel.....Wood—1941 —	\$4 00 per cord	1942 —	\$6 50
Coal —1941 —	4 35 per ton	1942 —	5 70

Beef up 25 per cent.

Laundry supplies up 25 to 30 per cent.

Syrup, jam, marmalade, honey, are unobtainable.

Every item of goods which has to be bought is up.

To sum up: The Churches wish to impress upon you and upon the Government:—

- (1) The need of making such additions to the existing facilities as will make adequate provision so that every Indian child of school age may receive an education.
- (2) To enforce attendance so as to overcome the inertia of parents and to make the investments of the Government and the Churches in education fully productive.

- (3) To develop curricula suitable for the types of life in the various sections of the country.
- (4) To take such steps (as making possible attendance at school to the age of 18 the appointment of Counselling officers, better housing on the Reserves) as will assist the churches in improving moral conditions on the Reserves.
- (5) To make further efforts to assist the Indian to improve the economic conditions of his life—rather than to increase relief expenditures.
- (6) To make provision for post war unemployment.

In connection with the Residential School:—

- (1) To do away with the cut in pupilage of 92·24 per cent of that authorized and to pay 100 per cent of the quarter's requisition based, of course, on the authorized pupilage. This should be retroactive to at least the beginning of the present fiscal year, April 1, 1942.
- (2) To provide for a cost of living bonus on the same basis and at the same scale as that paid to all Government employees, or a flat rate of 18 per cent of the per capita for each school for the present fiscal year inasmuch as last year's special grant was for the fiscal year ending March 31, last.

May we thank you for your patient attention to our representations and through you all the officers of the Branch for their work on behalf of and their interests in this—Canada's least vocal minority group.

We might draw attention as a last word to the fact that a large number of the staffs and of the graduates of the schools under the direction of the Churches are serving in some branch of the Services. While a complete list of such has not yet been secured, the names of forty graduates of one school alone are available, and those who taught them during their school days have no doubt whatever but that they will acquit themselves with credit to their country and honour to their race.

POPULATION BY PROVINCES AND RELIGIOUS AFFILIATIONS

1939

	Total	Anglicans		Baptists		United Church		Presbyterians		Roman Catholic		Other X'tians		Abor. Beliefs	
		No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Alberta.....	12,163	1,709	14.05			1,558	12.81			8,745	71.91			151	1.23
British Columbia.....	24,276	4,701	19.37	109	0.50	4,794	19.75			13,954	57.50	690	2.64	28	0.24
Manitoba.....	14,651	4,792	32.90	50	0.33	4,195	28.61	643	4.21	4,638	32.44			243	1.61
New Brunswick.....	1,922									1,922	100.00				
Northwest Territories.....	3,724	640	17.18							3,084	82.82				
Nova Scotia.....	2,165	5	0.25					3	0.15	2,157	99.60				
Ontario.....	30,145	9,747	2.34	1,179	3.90	5,533	18.36	220	0.74	9,862	32.70	887	2.96	2,717	9.00
Prince Edward Island.....	274									274	100.00				
Quebec.....	14,578	2,830	19.40			600	4.10			11,071	76.00	17	0.10	60	0.40
Saskatchewan.....	13,020	4,256	32.70			1,228	9.40	139	1.00	6,242	48.00	10	0.10	1,145	8.80
Yukon.....	1,550	1,352	87.23							146	9.42			52	3.35
Total.....	118,378	30,032	25.37	1,338	1.17	17,908	15.12	1,005	0.84	62,095	52.45	1,604	1.35	4,396	3.70

SCHOOL POPULATION AND PRESENT FACILITIES

	Total of school age	Anglican		Baptist		United Church		Presbyterian		Roman Catholic		Other Christians		Abor. Beliefs	
		Proportion, children	Accommodation, day and res. schools	Proportion, children	Accommodation, day and res. schools	Proportion, children	Accommodation, day and res. schools	Proportion, children	Accommodation, day and res. schools	Proportion, children	Accommodation, day and res. schools	Proportion, children	Accommodation, day and res. schools	Proportion, children	Accommodation, day and res. schools
—															
Alberta.....	2,829	397	383			363	250			2,034	1,225			35	.....
British Columbia.....	5,851	1,133	1,000	29		1,156	910			3,364	1,801	155	88	14	.....
Manitoba.....	3,305	1,087	739	11		945	771	138	115	1,072	755			52	.....
New Brunswick.....	455									455	326				.....
Northwest Territories.....	845	145	69							700	203				.....
Nova Scotia.....	454									454	422				.....
Ontario.....	5,969	1,932	1,462	227	119	1,097	965	45	145	1,953	1,703	178	42	537	120
Prince Edward Island.....	41									61	13				.....
Quebec.....	3,229	626	125			132	107			2,554	1,434	3		14	.....
Saskatchewan.....	3,059	1,000	748			288	277	31	29	1,468	1,248	3		269	23
Yukon.....	343	299	186							32				12	.....

Method of Computing:

First Column = percentage of children of school age.
 Second Column = total authorized pupilage of Residential Schools in each Province, plus enrolment of Day Schools, divided among each Communion according to percentage on individual Reserves.

Yukon—Anglican figures include enrolment at Carcross.

REPORT MARCH 31, 1941

RESIDENTIAL SCHOOLS

	Total of school age (7-16)	Residential schools			Day schools		
		Roll	Average attendance	Per cent	Roll	Average attendance	Per cent
Alberta.....	2,829	2,001	1,860	92.95	28	17	60.71
British Columbia.....	5,851	1,750	1,665	95.14	1,959	1,350	68.91
Manitoba.....	3,305	1,069	1,018	95.22	1,060	611	57.64
New Brunswick.....	455				319	248	77.74
Northwest Territories.....	841	215	185	86.04	46	29	63.04
Nova Scotia.....	454	164	158	96.34	274	184	67.15
Ontario.....	5,967	1,697	1,582	93.22	2,609	1,923	73.70
Prince Edward Island.....	61				16	12	75.00
Quebec.....	3,229	76	65	85.52	1,430	1,111	77.69
Saskatchewan.....	3,059	1,723	1,639	95.12	644	434	67.39
Yukon.....	343	79	71	89.87	42	30	71.42
	26,394	8,774	8,243	93.95	8,427	5,949	70.59

APPENDIX EB

STATEMENT PRESENTED TO THE MINISTER OF MINES AND RESOURCES BY A DEPUTATION FROM THE CO-OPERATING CHURCHES, OTTAWA, 27th NOVEMBER, 1946.

The Honourable J. A. GLEN,
Minister,
Department of Mines and Resources,
Ottawa, Ontario.

SIR,—As representative of the churches co-operating with the government in Indian education, we desire to place before you facts which are the basis for certain requests. We desire, however, to thank you for the sympathy which you have manifested towards the work of the churches, and to say also that we appreciate the co-operation of the officers of your department.

We wish in the first place to remind you that the work of the churches in the field of Indian education has grown from that of providing shelter and a minimum of education for orphans and neglected children on a scale suitable to a pioneer economy to that of providing for a greatly increased number of children education of a quality and standard approximating that received by children of a highly complex civilization. Such an extension of education both in quantity and in quality has imposed financial burdens on the missionary funds of the churches which increased government grants fail to relieve, and we must say to you that this burden is growing heavier as time goes on and new demands are being made.

In order to be specific, we shall put before you certain facts about the increase in the cost of salaries, food, clothing, fuel and household equipment.

1. *Salaries*—We would first of all say that we constantly have to face the following requirements:—

- (a) That teachers be professionally trained;
- (b) That they be sufficient in number to provide not only for classroom teaching but for manual training and household science.
- (c) That the staff be sufficiently large so that the children will have to do a minimum of routine work and chores;
- (d) That there be proper supervision and direction of recreation and the use of leisure time.

These are the requirements of the department generally as well as the demand of those interested in Indian education and we are painfully aware that some of the criticisms levelled at the Residential Schools are too true; but we would remind you that we cannot provide adequate salaries out of the monies now available. If the schools are to have staffs adequate in training and number, these must be recruited largely from the teaching profession. To-day the minimum salary for a teacher without experience is seldom as low as \$100 per month. How can the schools whose grants were fixed when salaries were generally about one half of this sum expect to get teachers? How can teachers be expected to live in the isolation of most Indian schools unless salaries paid are in advance of the minimum level? We have come to the place where—

We must sharply increase all salaries;

We must greatly increase the staffs if we are to carry on the education of the Indian children without being continually subject to criticism and fault-finding both from educationalists and from a well informed public opinion.

2. *Food*—We need not remind you that, in spite of the splendid efforts of the government, prices have risen; nor need we stress the point that the persons who have responsibility for teaching proper food habits are far from satisfied with the diets in our Residential Schools.

One of the doctors in the service of the Department of National Health and Welfare has recently written to one of our Missionary Societies to say that \$15 per month per child is the minimum which should be expended on food. This involves an expenditure of \$150 per year per child.

Estimating that food represents about one-third of the school budget, it is not out of the way to point out that the cost per pupil would be in the neighbourhood of \$450 per year.

3. *Clothing*—Here again we must remind you not only that costs have risen greatly, that quality has steadily deteriorated, but also that standards have risen. With regard to the increase in cost, may we venture respectfully to suggest that you enquire from the lady who presides so graciously over your household as to what this means.

We would also point out that part of the service which the Residential School can render is to help to raise the standard of living on the Reserves. This simply cannot be done if the children are clothed in rags and wear shoes that are obviously fit only for cast-offs. We get into a vicious circle of ineffectiveness if we cannot do the work properly because of lack of funds.

4. *Fuel*—We desire to put before you the following facts:—

- (a) In places where the school depends on wood for fuel, the costs are now beyond any ordinary limits. There are actually some places where the Indians are so well off that no amount of money will induce them to cut a cord of wood.

5. *Household Equipment*—Finally we wish to place before you that we must make much larger expenditures for household furnishings than ever before.

During the war we looked after these as well as possible, but stocks were depleted and most of our schools have now to face very large expenditures for replacements. However, we feel that certain standards of equipment are not only out-moded but definitely militate against our efforts of raising living standards. We cannot think that cheap, worn-out, enamelware used for dishes on the tables is good enough. The dishes and furnishings are definitely sub-standard.

Playrooms and rooms in which leisure hours are spent are still in most schools too much like penal institutions of the Victorian age. There is no missionary who does not feel this acutely. There is no responsible officer of the Missionary Society who has not had this impressed on him.

We cannot remedy these conditions without extra expenditure.

We have put before you as clearly and as briefly as possible our problems and their basis in finances.

We are therefore asking for an increase of fifty per cent in the per capita grants now being paid for the present fiscal year and that this increase continue in the future.

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(SESSION 1947)



SPECIAL JOINT COMMITTEE OF THE SENATE
AND THE HOUSE OF COMMONS

APPOINTED TO CONTINUE AND COMPLETE THE EXAMINATION
AND CONSIDERATION OF THE

INDIAN ACT

MINUTES OF PROCEEDINGS AND EVIDENCE

No. 10

TUESDAY, APRIL 15, 1947

WITNESSES:

The Very Reverend Robert Johnston, M.A., D.D., Chairman, Board of Missions, The Presbyterian Church in Canada; Minister, Knox Church, Ottawa.

Mr. Andrew Moore, B.A., B.Sc., LL.B., Ph.D., Inspector of Secondary Schools, Province of Manitoba.

OTTAWA
EDMOND CLOUTIER, C.M.G., B.A., L.Ph.
PRINTER TO THE KING'S MOST EXCELLENT MAJESTY
CONTROLLER OF STATIONERY
1947



MINUTES OF PROCEEDINGS

THE SENATE,

Tuesday, 15th April, 1947.

The Special Joint Committee of the Senate and the House of Commons appointed to continue and complete the examination and consideration of the Indian Act (Chapter 98, R.S.C., 1927), and all such other matters as have been referred to the said Committee, met this day at 11 o'clock a.m.

Presiding: Mr. D. F. Brown, M.P. (Joint Chairman).

Present:

The Senate: The Honourable Senator Paterson.—1.

The House of Commons: The Honourable Mr. Stirling and Messrs. Brown, Bryce, Blackmore, Case, Castleden, Charlton, Farquhar, Gariepy, Gibson (*Comox-Alberni*), Harkness, Matthews (*Brandon*) (Vice-Chairman), MacNicol, Raymond (*Wright*), Reid, Richard (*Gloucester*).—16.

In attendance: The Reverend Dr. Johnston, representing the Women's Missionary Society, Western Division, The Presbyterian Church in Canada; The Reverend Canon H. A. Alderwood, D.D., Superintendent, Indian School Administration, Missionary Society, Church of England in Canada; R. A. Hoey, Director, Indian Affairs Branch; P. E. Moore, M.D., Indian Medical Services, Department of National Health and Welfare; Dr. Andrew Moore, Inspector, Secondary Schools, Province of Manitoba.

The Chairman briefly addressed the Committee in tribute to the late Most Reverend Derwyn T. Owen, D.D., D.C.L., Primate of all Canada, Church of England in Canada. Messrs. Case, Castleden, MacNicol and Raymond associated themselves with this tribute to the distinguished Canadian churchman who, at the meeting of this Committee on March 28 last, introduced the delegation from his Church.

Mr. Raymond presented the fourth report of the sub-committee on agenda and procedure.

On motion of Mr. Raymond, seconded by Mr. Harkness, it was

Resolved: That the fourth report of the said sub-committee be adopted.

The Very Reverend Dr. Robert Johnston was called and presented a brief on behalf of the Women's Missionary Society (Western Division), The Presbyterian Church in Canada, and was questioned thereon.

Mr. R. A. Hoey made a statement.

The Chairman thanked Dr. Johnston for his presentation and asked him to furnish the Committee with certain particulars of information with regard to the conduct of the residential schools at Kenora, Ontario, and Birtle, Manitoba.

Mr. R. A. Hoey introduced Dr. Andrew Moore and spoke briefly of his work on, and wide knowledge of, Indian educational matters.

Dr. Andrew Moore was called, made a statement and was questioned. It was agreed that Dr. Moore be recalled at the next meeting for further questioning.

It was further agreed that at the next meeting Messrs. Jones and Neary, from Indian Affairs Branch, be recalled for questioning, as would Mr. C. H. Bland, C.M.G., Chairman, Civil Service Commission, Ottawa, who would be heard in closed session.

The Committee adjourned at 1 p.m., to meet again on Thursday next, April 17, at 11 o'clock a.m.

T. L. McEVOY,
Clerk of the Joint Committee.

MINUTES OF EVIDENCE

THE SENATE,
April 15, 1947.

The Special Joint Committee of the Senate and the House of Commons, appointed to examine and consider the Indian Act, met this day at 11.00 a.m. Mr. D. F. Brown, M.P. (Joint Chairman), presided.

The CHAIRMAN: Gentlemen, we have a quorum. If it is your pleasure we will now come to order.

Before proceeding with the meeting I think it is only fitting that on this occasion we should make some reference to the loss which has been suffered by Canada in the passing of the late Most Reverend D. T. Owen, Archbishop of Toronto and Primate of all Canada, Church of England in Canada.

Archbishop Owen headed the Church of England delegation at the last meeting of this committee, and introduced the members of the delegation. Since then, as you know, the Most Reverend Archbishop has passed on. On behalf of this committee I want to express our regrets; for while we are most grateful for his life, and grateful for the service which he has performed on behalf of all Canadians, there is a certain sense of loss which is felt by all of us. I trust that the members of his family will consider my remarks a tribute on behalf of this committee for the very valuable work which was performed by him during his lifetime. While he is now dead, he still lives in the works which he accomplished while on this earth.

Mr. MACNICOL: Mr. Chairman, I want to thank you very much myself for your very excellent remarks with respect to the passing of the late Archbishop Owen. I was just looking over report No. 9 of our Minutes of Proceedings and Evidence, the report of our meeting of Friday, March 28, and I would like to draw the attention of members of the committee to the very last sentence spoken by the late Archbishop:

. . . and we express the hope that out of this meeting better things will come for our Indian brethren in this country.

That, Mr. Chairman, I think is a challenge to this committee to see that better things do come out of our deliberations for our Indian brethren of this country, thereby giving fulfilment to the earnest hope expressed by our distinguished witness in his last words to this committee.

The CHAIRMAN: Thank you.

Mr. CASTLEDEN: Mr. Chairman, I think we all appreciate the great loss that has been suffered by Canada. I am quite sure that this committee appreciate the work that his church has done and the work in which the late Archbishop Owen himself was so greatly interested. I think I voice the desire of everyone when I say that it is the sincere hope of every member here that his earnest wish with regard to the Indians shall be fulfilled. As I see it, we have a duty to perform in that regard.

The CHAIRMAN: Thank you.

Mr. CASE: Mr. Chairman, I should like to associate myself with the remarks that have been so fittingly made with respect to the passing of the late Archbishop Owen. Throughout his lifetime he proved himself to be a very able man

and I think that the very least that we can say of him is that he had the welfare of the Indian at heart. I am sure that we are all glad to associate ourselves with the remarks that have been made.

The CHAIRMAN: Mr. Raymond, will you take up the next item of business, the fourth report of the subcommittee on agenda?

Mr. RAYMOND: Before I present the report, Mr. Chairman, I wish to associate myself with the tributes which have just been accorded the late Archbishop Owen.

I have much pleasure in presenting the fourth report of the subcommittee on agenda and procedure:

FOURTH REPORT OF SUBCOMMITTEE ON AGENDA AND PROCEDURE

Your subcommittee recommends that Mr. Norman E. Lickers, barrister, of Brantford, Ontario, be re-engaged as counsel and liaison officer of the committee. As it has been arranged that the committee commence the hearing of Indian representatives on Monday next, April 21, it is necessary that Mr. Lickers' service, if available, be retained as soon as possible.

I move, seconded by Mr. Harkness, the adoption of this report.

The CHAIRMAN: It has been moved by Mr. Raymond, seconded by Mr. Harkness, that this report be adopted.

Motion agreed to.

The next item of business is the hearing of witnesses. You may recall that our plans was to have the various churches make their presentations before hearing the Indians. We had decided some time ago that the churches, that is the balance of them, would be heard this week. Unfortunately in this we are having a little difficulty, because the United Church, and the Roman Catholic Church, are not, at the present time, prepared to appear before us and cannot be before us until some later date. However, we have already made arrangements for the attendance of the various Indian delegations. Consequently it will be necessary that we proceed with them next week. I believe it is the plan to meet on Monday, Tuesday, Thursday and Friday of next week, on which days we will be hearing the delegations from Alberta and B.C. Indians.

To-day we are going to have the chairman of the Board of Missions of the Presbyterian Church in Canada, who is also the Minister of Knox Presbyterian Church, Ottawa, and who is appearing on behalf of the Western Division, Womens Missionary Society of the Presbyterian Church, who operate two residential schools. Will Doctor Johnston come forward, please.

Mr. CASTLEDEN: Mr. Chairman, I wonder if I might say something at this time.

The CHAIRMAN: Yes.

Mr. CASTLEDEN: The orders of reference to this committee require that we complete our work at this session. Surely that must have been under consideration by the subcommittee on agenda. I would like to know whether or not there seems any likelihood of our being able to comply with our orders.

The CHAIRMAN: Well, probably if you will tell us when the session is going to terminate we will be able to answer you.

Mr. CASTLEDEN: Even if the session continues into August or September, I doubt if we can complete our work. We have a big job to do, there is a great deal of technical work, quite aside from hearing the evidence which is

supposed to be called before this committee. For instance there have been set up four subcommittees. I am named to the subcommittee on treaties. Is it the intention of those subcommittees to start functioning soon?

The CHAIRMAN: As to the subcommittees, Mr. Castleden; as I told you the other day, we are trying to get them organized immediately so that they may operate. You are on—

Mr. CASTLEDEN: Treaties.

The CHAIRMAN: Yes, treaties. Now, as you know, one of the impediments at the present time is that the Senate is not in session and there are twelve members of this committee who are senators. That of itself constitutes a certain impediment which we must face. After all, the Senate is the senior body of parliament. If you could induce the senior members of this committee to return to Ottawa I am sure that we could get under way immediately.

Mr. CASE: I think that is something to which the chairman should see.

Mr. CASTLEDEN: I think it is rather a big responsibility to ask members to try to do that.

The CHAIRMAN: I know that you know, and you know that I know, that I was not serious in my suggestion.

Mr. CASTLEDEN: There is this about it, there is a tremendous job to be done by us all.

The CHAIRMAN: I certainly agree with you.

Mr. CASTLEDEN: It seems to me that we will have difficulties not only in holding more meetings, but also in finding places in which to hold those meetings. Then, as you said, there is the further disadvantage that the senators are not here at all times. I do not think that it is likely that we are going to be able to complete our work within the next four or five months.

The CHAIRMAN: I am sure Parliament expects every man to do his duty.

Mr. CASTLEDEN: I think this committee is going to do that, every man on it; but, nevertheless, we are facing the problem of time, particularly in view of the magnitude of the job we face. If we are going to hear all the Indian delegations which are scheduled to appear before us and if we are going to do some visiting around, we are going to be pretty busy; and there is the revision of the act itself. To me the job seems a little bit too big for us to complete within the time at our disposal and I was just wondering whether we are really supposed to complete our work this year.

Mr. CASE: Where did Mr. Castleden get the idea that we had to finish this work this year?

The CHAIRMAN: That is in the terms of our order of reference.

Mr. CASTLEDEN: The terms of reference this year are that we "continue and complete" the examination and consideration of the Indian Act as this session.

The CHAIRMAN: I am sure that we are doing everything we can to terminate the work of the committee this year, but that which is impossible cannot be done; and we, of course, owe not only to this committee but to our constituencies a duty in doing the tremendous amount of work we have to do on their behalf. Now, if it is not possible for us to get this job done this year, I do not see how the committee can be forced to terminate it.

Mr. CASTLEDEN: I think the subcommittee ought to set out in a report to the House, very soon, a statement to that effect.

The CHAIRMAN: As you know, reports to both Houses are by the main committee.

Mr. CASTLEDEN: Yes, that is what I meant. I think we will have to admit that the problem is a little bit too big, that our terms of reference for this session are a little too large; it might be well for such a report to lay over for a month or two yet.

The CHAIRMAN: If it is your pleasure, we will now call the Reverend Doctor Johnston.

Rev. Robert Johnston, M.A., D.D., Chairman, Board of Missions, The Presbyterian Church in Canada; Minister, Knox Church, Ottawa, called:

The CHAIRMAN: You may remain seated if you care to, Dr. Johnston.

The WITNESS: I think I can speak better on my feet, Mr. Chairman.

The CHAIRMAN: I suppose Presbyterian ministers are that way.

The WITNESS: In the first place I want to apologize for the absence of the representatives of the Women's Missionary Society of the Presbyterian Church. It was not convenient for them to come with me today. After all, they are the responsible parties in our church, because they have taken the burden of running these two schools.

One time a Presbyterian minister was talking, and in his introduction he said, "You are now going to hear a humble Presbyterian minister." There was another great preacher who was in London at that time. He was at that meeting. When he got up to speak he said, "When I heard a Presbyterian minister calling himself humble I said to myself, 'I must turn around and see this great sight!'" I want to be humble today, Mr. Chairman and gentlemen of this committee, in this way, that the work we do amongst the Indians in the schools is very small. We have only two schools: that at Kenora, known as the Cecilia Jeffrey school, and the one at Birtle, Manitoba.

According to the brief that is before you here—and it is very brief—our ladies do not seem to have any great grievances. They are working as well as they can. They are doing this work under the policy of the government, and from this brief they evidently do not seem to look for any changes. Like the other churches, of course, they emphasize that the per capita grant they are receiving at the present time is not nearly sufficient for what has to be done. Everybody is saying that the cost of living has gone up. We all know that and, of course, it must have gone up in these schools.

I have here today a brief financial statement from them with regard to this. The per capita grant in 1946 for the Birtle school—that is the school in Manitoba—amounted to \$19,404; cost of operation, \$20,983; other expenses, including the salary of the principal and the matron, \$1,988.79. Total expenses amounted to \$22,972. Clothing amounted to \$2,208. I take it the item for clothing is over and above other expenses.

The per capita grant in 1946 for the Cecilia Jeffrey school was \$26,818, the cost of operation, \$28,451, and other expenses, including the salary of the principal and matron, \$1,950, or total expenditures of \$30,401. Clothing amounted to \$3,820.

If this is correct, then it would seem that the ladies in our church are spending something like \$13,000, as pointed out here, over and above the per capita grant. They say in this brief that they are going behind each month. I sympathize very much indeed with the other churches who are doing such extensive work because they must be spending very large amounts and also going into debt.

We say, of course, that the Indians are the wards of this government. I think that is taken for granted. The Indians are the wards of the government of Canada. This arrangement with the churches is an arrangement that dates away back many years.

I am not altogether a novice about this work. I have been a long time in the ministry in Canada away over 40 years and it is my opinion that the churches have done excellent work in connection with these schools, and that on the part of the churches the arrangement has been carried out in a very effective way.

I do not know that I have very much more to say. In this brief our ladies say that they have been well and courteously treated by the Indian Affairs Branch. I think they are prepared to work under any policy that is formulated by the government of this country, but they are anxious to go on doing this work. Indeed, they would be quite willing to undertake a larger part of the work, if that were possible for them.

As I said before I feel that the churches have done good work. No doubt the officials of the Indian Affairs Branch have had their problems—I am sure they have; I know they have—simply because the churches are doing this work. I can understand they have great difficulty many a time in recognizing the particular denominational mark on the Indian. Sometimes the Indians belong to one church to-day and to another church to-morrow. We know that. We know that they change very rapidly for motives that we sometimes cannot very well explain, but we realize the problem this does create for the Indian Affairs Branch. I know that it is a headache to them many a time. I am sure as far as we are concerned we do not want to make their headache any more severe, but we are proud of the fact that we the Presbyterian church have a part, however small, in this work. I can assure you that our ladies are in it heart and soul. We do not like to lose money but work with and for the Indian has an appeal to the people of our church, as no doubt it has an appeal to the members of all other churches. It has an appeal from a missionary point of view and, as I say, we are glad to have a share in it.

The CHAIRMAN: Would you care to read the brief?

The WITNESS: Yes, I will read the brief.

Gentlemen: The Women's Missionary Society of the Presbyterian Church in Canada, Western Division—we have an eastern division in the maritime provinces—submit the following statement re the Indian residential schools under our care at Kenora, Ontario, and Birtle, Manitoba.

We realize the tremendous responsibility involved in directing the Indian affairs and we appreciate your cooperation in past years. We should like to assure you that we are heartily in accord with the policy of the department in demanding better qualified teachers and supervisors and in introducing subjects more suited to the needs of the Indian children. We would submit, however, that the per capita grant is not sufficient to meet the increased demands, and each month we are going behind.

At all times we have tried to secure well qualified teachers and supervisors and this has meant that we have had to pay our staff members salaries comparable to those they might receive elsewhere.

In the schools, too, equipment has to be replaced from time to time and new equipment purchased. We feel that the cost of this equipment for the schools should be borne by the Department of Indian Affairs, who own the buildings.

Each year the society expends an amount on the Indian schools over and above the per capita grant, as well as supplying the clothing

for the children, which, in 1946, cost over \$6,000. During the past few years the cost of the clothing has far exceeded the amount we have estimated for this department, with the result that other departments of our work have suffered.

There is no part of our work that appeals more to the members of our church than that among the Indians and we believe that it is essential to maintain the present high standards as well as to provide the children under our care with adequate and suitable food so that their health will improve. Under the present grant this is not possible.

We would therefore humbly request that you would earnestly consider this matter and that we receive an increase of fifty per cent in the per capita grant. Should this be granted, the Women's Missionary Society promises to spend it in promoting a more effective work in our two Indian schools.

I should like to supplement that by saying that the Presbyterian church, in all her history, has had a very high standard of education. There is no question about that. From the days in Scotland long ago when the church and the school stood side by side that spirit and that tradition has remained with us to this day. In the matter of our education amongst the Indians I can assure you that it is no idle statement when they say we want this standard maintained.

The CHAIRMAN: Thank you very much, Dr. Johnston. We appreciate very much your coming here to-day to give evidence before this committee. I am sure I express the sentiment of all members of the committee when I say thank you very much. Are there any questions that the members would now care to ask?

By Mr. MacNicol:

Q. I wonder if Dr. Johnston could tell us as to the qualifications of the teachers. He did say something about it, but are the residential teachers graduates of normal schools and/or universities?—A. I presume they are, but I cannot really answer that question. I would fancy that they are properly qualified, from what the brief states.

The CHAIRMAN: Maybe there is someone else in attendance who could answer that, Mr. Hoey or Dr. Moore.

Mr. HOEY: The principal at the moment, at the Kenora school, is a fully qualified teacher. He is a graduate in arts, has taken his professional training, and is a very capable educationist. He served at the Mohawk institute at Brantford before he received his present appointment. I cannot say offhand who is the present principal at the Birtle school, but I will say, now that I am on my feet, that the Presbyterian church always has put forth a very vigorous attempt to secure fully qualified teachers. Of course, that has been difficult during the war years, as you know, but I feel confident that the majority of the teachers in charge right at the moment would be fully qualified.

Mr. MACNICOL: You can answer the next two questions, Mr. Hoey. One school is at Birtle in Manitoba and one is at Kenora in Ontario. Are the curricula used in each of those two schools in accordance with the curricula of the departments of education of the respective provinces?

Mr. HOEY: Yes. We try to follow the provincial curriculum in each case, with certain modifications. Just at the moment we are emphasizing vocational instruction and devoting more time to that than to the provincial authorities. The Birtle school follow rather closely the Manitoba curriculum, and would be inspected by the Manitoba public school inspector. The school at Kenora would follow rather closely the elementary curriculum of the province of Ontario, with certain modifications along vocational lines.

Mr. MACNICOL: I have one final question. After the boys or girls, whichever it may be, or both, graduate from these two schools, if they do graduate, where do they go from there?

Mr. HOEY: Have you in mind, just at the moment, those who proceed to high school instruction or those who complete their course at the residential school and return to the reserve?

Mr. MACNICOL: Those who complete their course at the residential school, where do they go from this school?

Mr. HOEY: I would say, in the case of both schools, that an overwhelming majority of them would return to the reserves. In the case of the Birtle school, they would return to the agricultural reserve, and in the case of the Cecilia Jeffrey school to the hunting and trapping reserves in that area. A few of them go on to higher educational centres.

I might add that the women of the Missionary Society of the Presbyterian Church in Canada have, on more than one occasion, sent a number of girls to Toronto to receive training in the hope that they would become deaconesses and serve among their own people. They had two receiving such training in Toronto a few years ago, and they may have a number there now. I am not now in just as close touch with that work as Colonel Neary would be. When I was in his position, Superintendent of Welfare and Training, the Missionary Society sent a number of girls on for training in Toronto.

Mr. CASE: When Dr. Johnston presented this brief, I noticed it was signed by "(Mrs. W. A.) Beatrice McLennan, corresponding secretary". I was wondering whether Dr. Johnston desired that to be on the record since there are some matters covered in the brief for which he may not be prepared to answer. I did not hear the signature mentioned when he presented the brief.

The WITNESS: Yes, it is officially signed by Mrs. McLennan.

By Mr. Matthews:

Q. Do you recall the approximate enrolment in each of these schools?—A. I tried to secure that figure but I think Mr. Hoey could tell you. I tried to get that figure last night but I did not succeed.

While I am on my feet, I might tell you something which just came into my mind. Outside of the regular curriculum in these two schools, they also have introduced other things. I know in the Cecilia Jeffrey school they have taught music amongst other things. I think in both schools of late they have had classes in first aid.

By Mr. Raymond:

Q. May I ask Dr. Johnson whether these two residential schools, the one at Kenora and the other at Birtle, belong to the Presbyterian Church or to the Department of Indian Affairs?—A. You mean the buildings?

Q. Yes.—A. They belong to the government, to the Indian Affairs Branch.

Q. I asked the question because the brief states, "In the schools, too, equipment has to be replaced from time to time and new equipment purchased." Does this equipment belong to the department?—A. Yes.

Q. I understand that the church has to replace it at its own expense, from time to time?—A. Evidently they do replace it. I do not know to what extent they do that, but they replace some of it. They do supply the clothing, too.

Q. Do you consider that this equipment for which you are paying belongs to you or to the department?—A. Well, I cannot tell you that.

By Mr. Castleden:

Q. Have you any record of the progress of the pupils that is of the number of pupils entering the schools, how many reach grade eight? How many go

beyond grade eight? I should like to know what percentage of the pupils entering your schools, the residential schools, graduate from grade eight and how many of them continue to high school? What grades are taught there?—A. I cannot tell you.

Q. You have not those figures?—A. No, I have not.

Q. It is apparent from your brief that your people feel they would like to do more effective work there. They feel they are handicapped, due to lack of funds. Do you know whether they teach a full day or a half day in the classrooms? Some residential schools only teach a half day.—A. I am afraid I am ignorant of that, too.

Mr. RAYMOND: You mean, Mr. Castleden, they are teaching inside the classroom a half day, but they are teaching outside, in a practical way, the other half day.

By Mr. Castleden:

Q. Yes, do they operate farms in connection with these schools?—A. Yes, I know there is a farm at Birtle, quite a large farm. I am correct in that, Mr. Hoey?

Mr. HOEY: That is right.

The WITNESS: We had a principal there some years ago, and this will interest some of you, who had a hobby for breeding Percheron horses. He was quite successful and received prizes in Toronto for these Percheron horses. However, it was a rather expensive hobby—the ladies found it so. I think, perhaps, they put a check rein on him, in that regard. There is this farm at Birtle and I think there is a farm, but I am not quite sure, at Kenora. At the Birtle farm, particularly, they have a large amount of produce.

By Mr. Castleden:

Q. Yes, we have a record of that. I was thinking of the Indians at the Kenora residential school. You say they go back to hunting and trapping?—A. Yes, that is evidently what they do.

Q. I was wondering what training was given to them to equip them for that kind of life. If that is the manner in which they are going to make their living, it would seem to me that training in woodcraft, something of that kind, should be given them. If they are going to be agriculturists, then training in agricultural work should be emphasized.

Mr. BRYCE: Mr. Castleden touched on the question which I desired to ask, how long the children spend daily in school. Sometimes we hear that an Indian child does not make the progress which a white child makes. Then, when we analyze the situation we find an Indian child spends only half the time in school which a white child spends. Perhaps Dr. Johnston could arrange for his organization, the Presbyterian Church, to send, for our records here, information as to whether any of the boys or girls, up to the third or fourth grade, do any outside work, or what age they start to do this outside work, and if they spend only a half day in school. If the child has the ability to take higher education, is he allowed to stay in school and secure a full education? If Dr. Johnston could let us have that information in detail, I think it would be valuable to our committee.

The WITNESS: Yes, Mr. Chairman, I will see that is done.

The CHAIRMAN: Are there any further questions?

Mr. CASE: I wonder if Mr. Bryce would include in his question the number of children who go on to higher educational centres and what facilities are provided for higher education? What other centres do the children attend?

The WITNESS: I have that noted.

Mr. CASTLEDEN: Have you any idea how many pupils there are per classroom, that is, whether the teachers have 30 pupils, or 50?

Mr. HOEY: There are between 150 and 160, I would say offhand, at each school. Both are good school buildings, both are comparatively new. This is particularly true of Birtle. I would say the enrolment in each case is between 150 and 175.

Mr. BRYCE: How many teachers, Mr. Hoey?

Mr. HOEY: I could not tell you, offhand.

Mr. CASTLEDEN: Are these teachers going to be brought under your department, as civil servants? Are they going to be given a schedule of salaries, or any hope of security?

Mr. HOEY: At the moment, Mr. Castleden, we are just bringing in as permanent, the Indian day school teachers who, up until lately, have been employed as temporary civil servants. They will now become civil servants for the purpose of the Superannuation Act and will become civil servants for the purpose of increased salary schedules. These teachers are not our employees, at the moment, and that is one of our big problems.

The CHAIRMAN: Probably I should refer to the minutes of this committee, issue No. 7, at page 342, appendix DR, proposals for grades of civil servants to be employed in the welfare and training service of the Indian Affairs Branch, Department of Mines and Resources.

Mr. CASTLEDEN: Mr. Hoey has just pointed out that these teachers in residential schools do not come under this grading. It is only day school teachers who do. One of the big problems, as presented in the brief, is that of attracting teachers to jobs in the residential schools. Unless they have some remuneration, some sign of security, as they get older, we are not going to attract them. It is a matter of making the job one which will attract people to it. I know the work Indian teachers now do is largely in the form of missionary work. Some are drawn to it because they want to do work for the Indians and they go to the residential schools to do it.

I see you ask for an increase in the per capita grant, as an aid in securing more and proper teachers to do the job which you feel should be done. I was wondering whether or not you people have the facilities, or any plans, with regard to offering better salaries. I noticed in the figures you gave there were two people, a principal and a matron, rather, being paid a total salary of \$1,980 per year. Of course, I suppose maintenance is included in that.

Mr. CASE: I am also wondering whether, following Mr. Castleden's line of thought, the teachers are not eligible for the regular superannuation as set up under the Teacher's Superannuation Fund to which they contribute? Would they not be eligible for superannuation if they contributed to the superannuation fund under the provincial organization, whether residential school teachers or otherwise? I wonder if Mr. Hoey would offer an observation on that?

Mr. HOEY: No, Mr. Case, they do not so qualify. When a teacher graduates from a provincial normal school and takes a provincial school, under a local school board, he or she is compelled to contribute to the provincial superannuation scheme. If the teacher graduates from a normal school and goes into our work, she does not qualify for the provincial superannuation, for the simple reason that, in addition to her contribution, the provincial Department of Education puts up a like amount or, at least, an amount, and the provincial authorities would not feel under any obligation to contribute a like amount in the case of an Indian day school teacher.

I have been working on this schedule of salaries for ten years and attempting to get our teachers under the Dominion Superannuation Act. Prior to that I discussed the matter with the provincial authorities to see if we could not work

out some satisfactory agreement, but the obstacles seemed insurmountable. Our teachers move, intermittently, from one province to another. So, we finally got after our own people. By the way, the Dominion is a more liberal superannuation scheme than those in force in the provinces.

Mr. MACNICOL: I am going to suggest to Dr. Johnston to take with him, if he has not now got it, a copy of the submissions made by the Anglican authorities at our last meeting. I would suggest he show it to the person in authority in his church to read over and then send in to the committee his considered opinion as to what should be done to improve the situation so far as these two schools are concerned or any other matter pertaining to the Indian problem. The Anglican delegation did submit a very exhaustive brief containing much valuable information and suggestions for this committee. The committee desires to be armed with all the information it can secure, from every source, to enable it to make recommendations to the House for the improvement of the Indian's position. Since the reverend Doctor is not, himself, qualified to answer questions along that line, perhaps those associated with him in his church would be able to send in a brief which would be helpful to us.

The WITNESS: All right I will do that.

The CHAIRMAN: If there are no more questions I want again to express to you, Dr. Johnston, our appreciation for coming before this committee and helping us in our deliberations.

Now we have with us today, also, Dr. Andrew Moore, LL.B., Ph.D., Inspector of Secondary Schools of the Province of Manitoba. Dr. Moore is no stranger to this committee, having been in attendance at the meetings of the committee for some time during the last session.

Mr. HOEY: Mr. Chairman, if you will just permit me, before Dr. Moore starts, I would like to say a few words.

The CHAIRMAN: Yes, Mr. Hoey.

Mr. HOEY: Dr. Moore, as you know, is the secondary school inspector for the province of Manitoba. A year or two ago the Social and Economic Research Council—if that is not the correct name you may correct me—expressed a desire to undertake an educational and medical survey under the Northwest Territories Council, and they, without cost to the government, undertook that survey. Dr. Moore was selected to make the educational survey. Dr. Wherritt, head of the Canadian Tuberculosis Association, was selected to undertake the medical survey. Now in addition to that Dr. Moore has been making certain tests, intelligence tests, at our residential schools, and I said to the steering committee only last night, it is the most natural thing in the world for department officials to put forward the best story they can to show things they administer are fairly good and then later the Indians will come along and try to show they are not so good. I think it will be of great advantage to this committee to have an experienced educationist, a fully qualified man of high standing not only in the province of Ontario but elsewhere in the dominion, to come here and let experienced men like Colonel Harkness and Mr. Castleden, question him. Dr. Moore has no axe to grind. His survey did not cost Canada a cent. He is a man who knows and is interested in Indians and, particularly, in their education and I feel it is only fair to say Dr. Moore is here because I was anxious that he appear before the committee.

The CHAIRMAN: Thank you very much Mr. Hoey. Dr. Moore, would you please come forward.

Dr. Andrew Moore, LL.B., Ph.D., called.

The CHAIRMAN: Dr. Moore, I believe you are a high school inspector? Is that what I might call you?—A. Yes sir.

Q. In and for the province of Manitoba. I believe you have also been associated with the social welfare council?—A. You refer to the Canadian Social Science Research Council.

Q. Yes. And how long have you been a high school inspector?—A. About twenty years.

Q. And how long have you been associated with that research council?—A. Since 1944, the summer of 1944.

Q. And what have your duties been in connection with that research council?—A. I might say, to start with, Mr. Chairman and hon. members of the Senate and House of Commons, I am not here as a representative of the Canadian Social Science Research Council, although I have been doing a survey of Indian education for them, for the past couple of years. They have given me no authority to appear here. I did not know that I was going to appear until this morning and I have no written brief.

The CHAIRMAN: I might say in defence of Dr. Moore, that I saw him last week, and he had at that time no thought of appearing before this committee, as a witness. He was interested, however, in being in attendance while Indian representations were being made.

The WITNESS: Yes, sir.

The CHAIRMAN: So that as late as last Friday he had no thought of being before the committee. The subcommittee, last night, at its meeting, thought it would be well if we could get Dr. Moore to come before us today and tell us some of the things he had been able to find out.

The WITNESS: I do not quite know where to start. I think I should try to make sure you know which Moore you have here. There are at least two Moores. Dr. Percy Moore is sitting across the hall, but you have only to look at us to keep us apart; I am quite different in appearance.

The CHAIRMAN: Horizontally, you mean?

The WITNESS: Abraham Lincoln said "The Lord must love the common people because he made a lot of them"—including the Moores.

The CHAIRMAN: And the Browns!

The WITNESS: I do not know what would be my best approach; perhaps I might put on the record a few constructive suggestions, that is mainly what, when Mr. Hoey mentioned to me this morning I might be here, I thought I might try to do. It will lead up to any questions you might like to ask me. I might say the secretary of the Canadian Social Science Research Council is here in Ottawa. He is Dr. John E. Robbins, head of the Educational Branch of the Bureau of Statistics, and he can give you full information about that organization at any time. I think the first thought I might give you is from the official report of the Arctic survey on education in the MacKenzie district which Mr. Hoey mentioned I made a couple of years ago for the social science research council.

I think one of the outstanding impressions I got from that work in Indian schools is that I would concur with Dr. Diamond Jenness, who was before this committee not so long ago, in saying that the fundamental principle cannot be too strongly emphasized that all educational and social improvement programs, in that area, and in Indian work in general, must be directed toward re-establishing the native in his own self-esteem and self-sufficiency, which will in itself go a long way toward removing that attitude of superiority which some people

display toward him. The deterioration of Indian morale is emphasized by such authorities on Indian life as Dr. Jenness and the Rev. Dr. G. H. Raley, of Vancouver. There are definite references to their remarks in that connection. I am just supporting the main impression, with respect to that point, of these very eminent authorities on that matter.

Then in that report I outlined the curriculum which I thought would be suitable, and finished by saying: "It is comparatively easy to state such simple objectives or outline curricula designed to achieve them; it is, however, more difficult to establish and operate the organization and administration necessary to accomplish or maintain these results."

And this is my second point. The first was that we need to help the Indian to re-establish himself in his own estimation and in the estimation of others. I might say that the Eskimo, at Aklavik, does not have that inferiority attitude. In fact I think some of them think the white man is inferior to an Eskimo.

Mr. MacNICOL: They really have a superiority complex.

The WITNESS: I think the Indian had at one time and I think one of the fundamental objectives should be to encourage him back to that same idea.

Then the next point I think I might submit for your consideration is that in carrying out this educational administration we should try to talk education to the Indian, as much as possible. I am not suggesting that we should not bring him in and give him an education and I am not getting into any argument as to the relative value of residential and day schools, at the moment; I do not think that should enter into it. I think each school has a place—a part—to play. So in that connection I would like to give you a foundation for that idea later on, but I am thinking particularly of adult education when I mention trying to talk education to the Indian. I had an opportunity of visiting and living in the Danish Folk high schools for some months and I feel some of their principles can be applied to adult education of the Indian. I made such a suggestion in this report at Aklavik and Fort Simpson, and it should be possible, in some schools on the prairie, to bring in suitable adult Indians. Maybe they do not read or write, but I do not think that is essential in the Danish Folk high school emphasis is on the spoken word rather than on the written word, and we could bring them into some of these Indian schools, in the summertime, when the schools are otherwise not operating and give them some help to adjust themselves to the changing environment, the impinging of the white man's ways on their ways. In the Arctic, for example, now that oil is available, many Indians, and many Eskimos, have their own outboard motors and even schooners, and so on, and they are very good at handling those vessels. And also in the way, of course, in motor-mechanics, in fur conservation and in health, and all that sort of thing, much could be done. Those courses could be given, even though the Indians cannot read or write; and they would get a good deal out of them. And the more adult Indians you get into it the more you get their children in. Your hope in the end is in the Indian children.

There are difficulties that arise out of the evidence; I have been reading the evidence—even if I have not been here—and it is very valuable to have the privilege of watching the committee to start with because you understand everything more when you know just who you men are, the Indian can do a lot of things and should be given an opportunity. So I think that if you get the adult Indian interested in adjusting himself, through education, to a changing way of life you get more of his children in. And the great trouble is that the children do not attend school regularly enough, in the day schools. The Indian parents will let them stay away for minor reasons. One of the ideas which I would like to stress would be to try to get the Indian adults to see that their children attend school all the time that is possible, and everything that you can do should be done to get them to understand why the schools are working towards that end.

Mr. CASE: Is not that a field in which home and school clubs would be an added advantage?

The WITNESS: I do not know whether they would be feasible with the Indians in relation to the schools at the present stage. They might later on. Even in white communities home and school clubs have both negative and positive values. If the home and school club is working in the interest of the school itself it is a very fine thing, but I have seen some communities where the home and school club has become a means of sniping at the school board, simply because the latter got into the wrong hands; so, you see, you have to adjust the thing to circumstances.

The CHAIRMAN: Gentlemen, before the practice grows into a habit, I think we should all remember that our practice is to permit witnesses to complete their presentation before we start questioning. If you would please make a note of your questions I am sure the witness would be very happy to answer, later on.

Mr. CASE: I am very sorry to have trespassed on our practice, Mr. Chairman.

The CHAIRMAN: He is now continuing his presentation.

The WITNESS: In connection with the matter of bringing education to the Indian as much as possible; I discussed it with Mr. Dempsey, the late Mr. Dempsey, who was then veteran park warden in Wood Buffalo Park, and you might be interested in a short brief of his which I have before me. He himself has been with the Indians for many years. I think he was of mixed blood himself. There are about thirty families of treaty Indians living at Fort Smith and about one-half of those live regularly at Salt River settlement, about twenty miles down the Slave River from Fort Smith. The other half used to spend about half the summer there putting up dried fish. They have gradually moved to Fort Smith and established homes where they make a much easier living than they did at the Salt River settlement. The late Chief Squirrel had his permanent home at the Salt River settlement and there was a trading post there. Now, there is no settlement and no trading post. (This is very brief, gentlemen.) The Indians living at Fort Smith seem to be trying to make the most of the time they could find in taking advantage of all the opportunities that offered for getting liquor and gambling. At Fort Smith they did not have the natural recreation of the Indian and, instead, tried to imitate the whites, which is contrary to the Indians' best interests. At Salt River settlement, a properly established community—and this is the part I would like to get across—at Salt River settlement, a properly established community, properly supervised, with a school, church and medical facilities, and, in the beginning, enforced sanitary measures; amortization of their fur catches to ensure that the women and children would at all times have sufficient proper food, would in a few years result in the development of a feeling of thrift and self-respect in the Indians, and have the effect of improving the health of the Indians generally.

Then there is the Indian's ideas about agriculture. At the Salt River settlement the soil is good and the Indian should be encouraged to raise vegetables. It would also be of great benefit in purchasing the kind of food which is noticeably deficient in their diet at the present time. Mr. Dempsey mentions other things. That is all just an indication of what I mean by trying to take not only education, but community life, to the Indians in a suitable way. There are other stations across the northern fringe where I think something similar might well be tried out.

And that brings me to my next point, namely that in drafting the new Indian Act I think it would be desirable to give the administrative side more rein in trying out experiments with the Indians; to try out community experiments with the Indians; to try out community experiments, to try out educational experiments. In our provincial department we do a good deal of that before we attempt to put out a thing for the province as a whole. And it seems to me that if you are aiming at the rehabilitation of the Indian, in his own respect to make him a good citizen during the transition period there should be experiments going on as to how best to do that; trying out this here and there, to see how it will work. More of that experimentation might well be done. And I think quite a bit of it can be done at the adult level. You can do a great deal in the way of conservation, health and what not with modern audio-visual aids. They tell me that the Indian will sit and look at movies interminably. Of course, the Indians are not the only people who will do that, I suppose. Anyone charged with the responsibility of carrying out such experiments should secure information from a study of projects such as have been developed in Alberta under the Metis Educational Qualification Act and in Saskatchewan through their Northern Areas branch and in Manitoba under their fur rehabilitation block regulations. It is there, as some of you know, that instead of paying the Indians the whole amount for their fur at once they give it out to them month by month.

One evening, while in Aklavik, I was having a chat with the mounted policeman. There the sun does not set, it just goes around in the sky. He pointed out to me a family of Indians coming into their hut, and he told me that three months before that that family of Indians had had \$3,000 but that, at the moment, they didn't have 3,000 cents—that they were now in debt to the Hudson Bay Company. Of course, in the north it is a distinction to be in debt with the Hudson Bay Company. That is part of the Indian's thinking.

Mr. MACNICOL: But not with the Eskimo.

The WITNESS: Not with the Eskimo, but with the Indian. That should all be changed. That goes back to the day when the Indian would come in and blow everything and the Bay had to start him off again, and the fact that the Bay would start him off meant that he was a good prospect, you see. That is one of the things you would have to overcome.

In discussing that amortization business with the post manager of the Hudson Bay at Aklavik—whose wife used to be one of many pupils of mine from the same family, there was a large family of them—he told me he would be just as happy if the funds were amortized and paid to them month by month instead of all dumped in their laps at once. But I believe there are people who know more about that than I do. In the beginning at The Pas, in Manitoba, the businessmen were against the amortization of payments. I understand that now they are all in favour of it.

I am just trying to pick out a few constructive suggestions, they are not criticisms.

Now, in the way of recommendations. I have already mentioned that there are various ways and means of taking the white man's education to the Indians in their own environment, as much as possible. I think that compulsory education should be enforced in so far as possible, and particularly with the youngsters.

Then, to get down to details of educational organization and administration; I think that the teachers of the Indian schools should get together occasionally, similarly to what teachers of public schools do in their conventions and what not; especially in the hinterland where they do not have the same contacts.

There is another adult project with which members here will be very familiar—that is the Fraser Valley library project in British Columbia. I should think something of that kind might be tried out under proper circumstances in some of the Indian areas. In some places the people use the school as a community centre, wherever it is feasible, either the day school or the residential school, to function as such. I think that should be encouraged, and it is being encouraged by quite a number of residential school teachers. I think in some cases it might be feasible to employ itinerant specialists, in some of these schools, where they might move around from one school to another; especially in home-making or what not; where the schools are not large enough to justify having a teacher there full time.

I think I have already mentioned short courses for adult Indians, all sorts of things that would be of help to them in their particular environment; occupational courses, motor mechanics, prospecting, mining, surveys, etc. I would even go so far as to like to see it tried out somewhere—on an experimental basis—some adaptation of the Danish folk high school; and please note that I say “some adaptation”. You can perhaps use some of those principles.

On the administrative side, I think it would be a constructive suggestion, I know there is argument both for and against it, but I feel that Indian education (and I am using the term “Indian” within the meaning of the Act, including the non-treaty Indians); I think that all Indian education should be under one head—the Indian Affairs branch at Ottawa. And I think that the curriculum of the courses should be a curriculum set by that authority. Now, some say immediately that will not fit the youngsters to go on beyond entrance into the provincial schools. That could be worked. We worked it out with soldiers. I had a hand in doing that. You can organize it so that you can get recognition for these people to go on. You have a sufficient range of the three R's in your Indian education courses to enable them to go on with the provincial curriculum. That can be organized, I am sure. On that point if you organize education for the Indians across the country under one authority that authority will set the standard, not only the academic standard but accommodation and equipment standards, extracurricular standards, and what not. That authority pays the shot. Everybody is asking the federal authority to pay more money. If it is going to pay more money it must set the standards and see they are maintained. Coming now to this matter of residential schools, church schools and day schools, if the standard is set and the authority setting the standard has the means to see that standard is maintained, and if in one locality it is better for a Roman Catholic residential school to do the job then let them do the job. If it is better, in another place, for a Presbyterian school to do the job let them do the job, but see that they all maintain the standard. You see what I mean.

Mr. CASTLEDEN: May I interject, with your permission, Mr. Chairman?

The CHAIRMAN: With the permission of the committee, yes.

By Mr. Castleden:

Q. What about departmental residential schools, non-denominational schools?—A. May I come to that, when I come to it? I have that in mind. Excuse me for speaking directly, Mr. Chairman. I know Mr. Castleden is a teacher, or has been. There should be one standard adapted to the circumstances all across the country. I think that the federal authority is more able to do that than the provincial authority, because it was more or less as a stop gap that arrangements were made for provincial inspectors to come in. It was an extra job for them and I should say in at least 50 per cent of the cases they were not particularly interested in Indian education. They were competent to find out about the three R's and so on, but they were not trying to give the

leadership that they would normally give in their own fields. Therefore, I think you should have federal inspectors. You should have a set standard. Then in one place you might have a day school with the department doing it—a residential school under a church doing it in another place—and maybe, in another place, you will have something of this other nature. A great many of these residential types may lead to this. Here is a place where you must bring the Indians together. It must be some sort of a boarding school. I would be possible to have the three R's, the educational part of it, in the day school, and a non-denominational boarding school to go along with it. That would be another one of the possibilities. These should be tried out in this transitional stage, to find out which works the best.

Again I should like to say that I do not think it is a case of day school versus residential school. You must use them in their proper place. The Anglican church presentation gave you an idea of, perhaps, utilizing the residential school for more advanced work for youngsters who had been selected from other schools to go there, or possibly a school of opportunity, or composite school, or school where all sorts of practical things were being taught. You can use all of these things.

You see you have a historical precedent for that. Some of you will remember that in Great Britain they did not long ago have an elementary education Act. I am referring to England. I am not speaking of Scotland, where they have had elementary and secondary education all down the ages. In England they did not have an elementary education Act until 1870. Then later they had a great conglomeration of schools. If you look at the English situation, at the present time, it looks like a terrible hodgepodge. It is not a system, but it is very efficient. I know a number of personnel men in big stores—maybe I am talking too long—

The CHAIRMAN: You have almost another half hour.

The WITNESS: I know a number of personnel men in stores and industries in Winnipeg. They give tests in the three R's and some other things to young people who come out of the schools. I was at a meeting where these men were in attendance not long ago. They told us that the young folk who come from the old country schools are better on these tests than the pupils who come from our own schools. They threw that up to me, as a high school inspector, as something we need to fix. I think I agree with them. Part of the reason for that is that in the old country you have healthy competition, not cut-throat competition. When I first went into the department of education, many years ago, I thought that the private school did not have a place in the school scheme, but I have changed my mind quite radically on that—if it is a good private school. You see the monopoly of education that the state has, in Canada as a whole, has its disadvantages too. In the big city system a teacher can be dead from the neck, both ways, in a collegiate and still go on teaching, but in a private school, if that happens, they dump him out on the street. I think a bit of healthy competition is not a bad thing, even in school affairs.

I think all of these experiments should be utilized to the best advantage in this transitional period. The way to find out is to try them here and there where they would work best. I hope I have covered your point, Mr. Castleden. There are a few other odds and ends here, to which I could refer.

The CHAIRMAN: Go ahead, please.

Mr. MacNICOL: If the witness has finished—

The CHAIRMAN: When he has finished we will all have an opportunity of questioning him. I do not wish to cut him short.

Mr. MacNICOL: I thought he was finished.

The WITNESS: I recommended, too, that all teachers in any schools established in the northwest territories should be members of the civil service, with special provision for a sabbatical year. That is now being worked out for the day school, and I do not think you can maintain efficiency in the other schools unless they have something in the way of security.

Here are some odds and ends. I have arranged with one collegiate institute which I inspect in Manitoba to adopt an Indian school in the north as an experimental thing. They are getting some supplementary reading. They are getting a gramophone and some music appreciation and other records. They may be on their way by now. They are also thinking of a radio. The youngsters in the collegiate are doing this. I think it is a very valuable thing. If you have the youngsters interested in the Indians, and if you have the Indians going to schools where white youngsters are, they do not pay much attention to the race and colour line, not nearly as much as adults. If you can get them working together in that way as much as possible that is another thing to try out experimentally in different schools where it can be tried. Friendships will arise which will carry over into future life.

When I started this business I had been fairly close to Indians. My father was a part-time constable on an Indian reserve. I rather thought they were kind of ne'er-do-well people you could not do much for. I have changed my mind completely. The Indian has it within him, if you give him opportunities, to do things. People who have been working closely with them confirm that. I think that it would be helpful in getting white children to take an interest in Indians and to understand them, if you can get schools and collegiates to agree to adopt an Indian school. We had a local clergyman who had been a missionary amongst the Indians come in to explain things to the assembled collegiate pupils.

Those children went right to town. The teachers immediately asked for a social studies unit on Indians. Mr. Hoey's department is preparing that now. In fact, I think it should be pretty nearly ready and we will be able to use it before the end of this term. If there is anything that the children in the schools of Canada should know about I think it is about the Indians. That is an illustration of trying things experimentally. If it works it can be tried in other places.

I am wondering whether there would be any snags in attempting to get service clubs interested in Indian bands. It would be adult education for the white man anyway, and for the Indians it would help them to understand the white man. There may be some objections to that. In Winnipeg, for example, the Lions' Club have done great service for the blind people. It seems to me some things of that kind might be tried out with the Indians.

There is an area between school and adult life in which the Indian young folk are losing out very badly. When they finish school they may have been in the middle grades of the upper elementary grades or they may have gone even a little higher in school. In two or three schools I have inspected on occasions I see Indians. In the collegiate institute in Brandon, as Mr. Matthews knows, there are always Indians in grades 9, 10 and 11 who come in from the Indian residential school which is on the outskirts of Brandon. In conversation with the teachers there they tell me that there is very little discrimination. Sometimes the Indian children are a little different, but that is usually overcome. Sometimes there are some white children who are bit "snooty" to them. Excuse that word.

The CHAIRMAN: Do you want to change that word?

Mr. GIBSON: It is a good word, very descriptive.

Mr. BRYCE: It is all right.

The WITNESS: Very often when that happens with the children I think it comes from the white home more often than from the white child. After they leave school—and I know this is one of your worries from the questions you

have asked at times—they may go back to the reserve or they may go into industry. When they go back to the reserve they may get fed up with what is there and they leave and go to a city like Vancouver, or Winnipeg, or Windsor. They do not get the home background there. They have not got the cultural background and that the white child has who goes there without a home, and they get into the wrong channels. Could not something be tried out somewhere by way of a non-denominational hostel or college or school? You might try something of that kind in Vancouver, where there is quite a problem of that sort.

Mr. BRYCE: Apprenticeship courses, for example?

The WITNESS: Yes, use the apprenticeship system. I remember on my return from Denmark I broached the question of apprenticeship to some of my labour friends. Quite a few of them were against it because, as was said by one who was from the Clydeside, there is a tendency to exploit apprenticeship in this country. I do not know enough about that, to say whether or not that is true. There are arguments both ways, but you could use apprenticeship in this scheme. You have got to get more than that. You have got to get something in the way of a home and cultural background for these youngsters who go into the cities.

By Mr. Castleden:

Q. Do you not think they require analysis and vocational direction?—A. Yes, guidance.

Q. Because they do not even know what their capacities are?—A. That is one of the things in the new schools. You have this whole business of vocational guidance, counselling and advising. If there is any place they need it it is there. We have it in some of the white schools.

Q. Because they are caught between two worlds, and they are neither one nor the other.—A. I noticed someone saying that because the youngsters are only half a day in school in the residential schools that they cannot be getting as much of the three R's as they do in the white schools. You have heard more, before the committee—from what I have read—in favour of the day school than you have in favour of the residential school. I expect you will hear more in favour of the latter from the churches when they come, but as to that point, the fact that in the residential school the youngsters are about half the time at work on the farm or in the kitchen, that is not really as bad as it looks. I had figured it out in pupil days but I could not find my data. If you take the report of the Indian Affairs Branch for any year—the one I had was 1945—you will find that the attendance in the residential schools is about 90 per cent, and the attendance in the day schools is in the 60 per cent range. If you work it out on a pupil day basis you will find, especially in most of the residential schools today, they are keeping the little children in school the same length of time they would be kept in a white school. It is from the middle of the elementary school to the top that the pupils are out. If you take pupil days in the day school and in the residential school, notwithstanding the fact that the pupils are out of the school quite a bit in the residential schools, the pupils in the residential school get nearly as many pupil days in the classroom as they do in the day school. Then, on top of that, as someone pointed out, in the residential school, the pupils usually have a supervised study hour. I do not think, from the point of view of exposure to education, the day school is any better than the other.

The CHAIRMAN: Probably I could assist you there by referring to No. 7 of this year's proceedings and minutes of evidence, page 340, where it gives the enrolment in residential schools and day schools, appendix DO and DP.

The WITNESS: Appendix DO gives the percentage attendance in residential schools as 90.3 and in the day school as 70. The table I had seen was in the 60's for day schools. I think that percentage will improve with the impact of the family allowance.

By Mr. Bryce:

Q. My comparison was with the white school, I was not comparing the residential school with the Indian day school. We have compulsory education in the white schools.—A. I was not thinking of any particular persons. I did not know you had done that, Mr. Bryce. I do think there are arguments both ways. I think you could use them both very efficiently in their proper place.

I think those are my most important points. There is one matter which is a little more technical and complicated, so I do not know whether you want to discuss it in the committee or not. You hear a great deal about "per capita grants." I should like to suggest that per capita grants are out of date in school administration. What you should use is the "weighted instructional unit." We are just now putting in a whole new set of grants in Manitoba, on that basis. I mean by that if, for example, you are going to maintain a rural school which costs you \$2,000 and you have 20 pupils enrolled in it, that is \$100 per pupil. If you have only 10 pupils attending it, it is \$200 per pupil. It costs just about the same to keep up that instructional unit. This per head basis is not really sound modern school financing. If you are going to apply that to a residential school you would have to definitely separate what it costs for education and what it costs for maintenance, and upkeep. That could be done.

The Anglican submission brought to your attention the fact that the per pupil per day grant is out of date. What you need is the "weighted instructional unit" grant, plus supplementary grants on a per pupil basis, and an ability to pay basis. In one of our grants in Manitoba we give to our schools \$1 per day per pupil, to the rural school and the city school receives 75 cents per day per pupil because the city can pay more. It was not very popular with the cities.

By Mr. Castleden:

Q. It would not apply nearly so much to Indian schools?—A. You would have to work out a sliding scale. I think, if you made this weighted instructional unit grant along with these others, depending on how far out the school was and other things as well.

There is just one other thing in connection with this research work we are trying to carry on. I should like to tell you how much we appreciate what Mr. Hoey's Branch does for us. One reason I do not have any brief is because the complete data are not in to make out a report. Colonel Neary's office is now full of questionnaires which have yet come in, from which we were to try to get five definite returns, the first of which is "retardation" in Indian schools.

By the Chairman:

Q. What do you mean by that?—A. That is whether the pupils are staying too long in grade 1, grade 2 or grade 3. If 15 per cent of the pupils in an Indian day school are in grade 1, and in a corresponding white rural school there are only 10 per cent of the pupils in grade 1, that means, on the whole, there is too much "retardation" in the Indian schools.

We have quite a bit of information on the *actual* attendance compared with the *possible* attendance. You see, it is not fair to take the overall attendance at Indian schools, because very often a family will be in the community only for 100 out of the 200 days that the school is open. A family may send its children to school for 75 days and that is really 75 days out of 100 compared with 75 out of 200.

We have a long questionnaire in connection with teachers' qualifications which will be analyzed. Then, we have a timetable analysis to see how long the pupils in the day schools and residential schools are exposed to various things such as mathematics, science, music, art and other things.

We are also trying to get some conception of how much of the provincial curriculum has been adopted. I think the instructions of the Indian Affairs Branch to the teachers in the schools are that they use the curriculum of the province in which they are located, with suitable adaptations. I am not sure about these "suitable adaptations". It is really the job of an expert and it usually falls on the local teacher. I do not know whether it is too well done or not.

We are trying out some tests to find out how much the pupils know of reading, writing and arithmetic at about the grade 7 or 8 level. Colonel Neary has had quite a time getting these tests. We made a very comprehensive survey of all the tests available and we picked the progressive achievement test published by the California people. Colonel Neary has been waiting ten weeks now to get them. They should be in the hands of the inspectors to take them around to the schools but they have not received them yet. When we get those together we will have a more comprehensive report. This report will go to the Social Science Research Council.

The CHAIRMAN: Would you care to comment on the advisability of having a mixed white and Indian attendance at schools in close proximity to Indian reservations?—A. I think, Mr. Chairman, that is very desirable wherever it can be carried out. It is done in Selkirk, in Manitoba and in Brandon, to a degree.

Q. Could you say with what results?—A. Very good results. There are some communities in which you could not do it; the whites would not have the Indians, but there are others where you can.

Q. The purpose of my question was leading to the desire of this committee to be of assistance in assimilating the Indian population with the white population. After all, we are all Canadians and, as such, we should see that we improve the various levels of Canadian life. My question was for that purpose, to find out your reaction to mixing the white and Indian populations in schools which are in close proximity to Indian reservations?—A. The more you can do it the better, I should think.

Q. Does that complete your submission?—A. Yes, sir.

The CHAIRMAN: Are there any further questions?

Mr. MACNICOL: I should like to ask Doctor Moore a question with regard to the qualifications of the teachers in the rural and remote Indian schools. I found in many cases they knew nothing whatever about first aid or even the rudiments of medical practice. I felt, in talking the matter over with them, that they should be sent away during the summer holidays and trained to the best extent possible to be of some assistance on the reservation because everyone knows very well the doctor comes around only once a year. The doctor is there only a few minutes, or a day, at a time while the treaty money is handed out. I am sincere in believing that the teachers associated with Indian schools should have some knowledge—if it were too small it would be of no benefit whatever—of nursing and all that implies. I feel the teachers should be sent away during the summer holidays to be trained, to some extent, in looking after these people when the doctors are not there. The doctors come around once a year, or perhaps when called, but they are long distances away in most cases. My observation was that the Indians did not get any real, worth while medical services.

Mr. REID: I was rather interested in your statement concerning the education of the adult Indian. I was also rather interested in Dr. Jenness' statement before this committee. I have often wondered what the fundamental difference in race was between the Indians and Japanese who came here over 80 or 90 years ago. At that time, we looked upon the Japanese as barbarians, almost as low down the scale of civilization as the Indian. Yet, I have witnessed some wonderful results from the children of the Japanese race who came to this

country. I think, too, of the land from which I came. There, the desire for education did not emanate from the children at all, the desire for education came from the parents who saw to it that their children received the fullest education possible.

So it was with the Japanese. We witnessed Japanese being mixed with whites in the various schools in British Columbia. As you rightly said, there was no racial feeling at all amongst the children at school. The Japanese parents saw to it that their children did attend school. Not only did the children attend day schools five days a week, but they attended a private school on Saturday and Sunday as well, at a time when the parents of white children in this country were complaining that their children were overworked at school. The Japanese in British Columbia compelled their children to attend school seven days a week. Many of them were outstanding pupils.

I was wondering if you thought anything further could be done to inspire adult Indians to inculcate a desire for education in their children. Canada has done something in that regard by means of the family allowance, but that is only one way. I wondered if you had anything further to say about that?

The WITNESS: I think, Mr. Chairman, part of the answer to Mr. Reid's question is that the Japanese adult never lost his pride of race whereas the Indian adult has, to a degree.

Mr. CASTLEDEN: Nor has a Scotsman.

The WITNESS: The Japanese have never been under tutelage to any extent in this country and he considers it a privilege to get an education. In response to Mr. MacNicol's question, I think the great majority of teachers in Indian schools do not have the benefit of first aid courses; but it seems to me for teaching in Indian schools, especially in the hinterland, in addition to being qualified as they ordinarily would be in white schools they should have a year's special training the same as there is in auxiliary schools and other classes of white schools.

Mr. MacNICOL: Not the ones of which I speak.

The WITNESS: Then you can supplement that with some refresher courses; but I would not make the teacher work every summer.

Mr. CASTLEDEN: Just along the same line—you have had experience among these Indians—what is your opinion with regard to the possibility of the successful training of the Indian, that is, as regards his natural ability, his intelligence quotient as compared to the standard of English-speaking pupils? We have had evidence before this committee that some people think that there is no use educating an Indian, no use wasting our time, that he cannot be assimilated. What is your opinion as to the ability of the Indian to become a good Canadian citizen?

Mr. CASE: You do not mean we have had such evidence here before this committee?

Mr. CASTLEDEN: I think we had a report before this committee. When someone asked why a certain Indian was not allowed to continue at school, someone said "What is the use of educating an Indian, he just goes back to the reserve". Mr. Conn's evidence last year, I think it was.

The WITNESS: When we come to selected tests, we do have to use intelligence tests, mental alertness tests, but most of those so-called intelligence tests are really scholastic ability tests and they rest, to a considerable degree, on the assumption of a cultural background which the Indian has not got; and, secondly, we do not use them. There are one or two studies. Colonel Neary's division is now working on a group of intelligence tests that may be suitable for Indians. For instance they have some psychiatrists and others who could tell you more about all this than I can, I believe someone is working on this matter.

There have been a couple of studies made. One by Dr. Jamieson, who is an Indian from the Six Nations reserve and the principal of a school in the greater Toronto area. His thesis for his Doctor of Pedagogy degree was based on the study of the mental ability of the Mohawk Indians of the Six Nations reserve. You may borrow that thesis from the library of the Ontario College of Education, if you are interested. He himself is not too satisfied with the results and he did use several non-verbal tests like the Pintner-Patterson where they use diagrams and not words. Even then the cultural background may have been handicapped, because the white child knows these things, has heard those words and has known them for years; but the Indian very often doesn't know them at all. It is like showing an Eskimo a picture with automobiles and city streets, it doesn't mean anything to him. The test of the mental ability state has not been carried through there and from what I saw of the Indians I think you might think of them in three main categories. You have a very high level of Indian in the Mohawk area—the Six Nations reserve, and probably those on the Pacific Coast, the Haida. Those in the Six Nations area have been in contact with white civilization much longer than the Haida and other west coast Indians; although there are some fairly low types there. To make a long story short you have those Haidas and I think on the average they are of the same intelligence as the Mohawk; and then you have the Dog Ribs and the Yellowknives whom I saw in the Arctic. They are little more than people in their aboriginal state. Then between those you have degrees of intermediate development. You have the prairie Indian—the southern prairie Indians are about halfway between. The northern fringe are not quite so far on.

I will quote to you one outstanding Indian family.

In one of the schools on the Six Nations reserve, a two-roomed school, there are two instances of Indian teachers who are fully qualified in Ontario—the elder Miss Jamieson and the younger Miss Jamieson.

When I go to Indian schools I carry a letter from Mr. Hoey to the inspector of schools, and I tell the teachers I am not there as an inspector because they have already had an inspection; but I am there to familiarize myself with the pupils. I hear some of the lessons and ask them to spell but it is not a formal inspection. These ladies told me they believed education was one of the key-notes in bringing up the Indian and pointed to their own family history. I rather dragged it out of them. They have a brother who is practising medicine in Detroit. Then there is this Dr. Jamieson I have already mentioned, the doctor of pedagogy, who is a principal of a school in Toronto; then there are these two who are teachers, and they have a sister who is a nurse and a brother who is a graduate of the Ontario Agricultural College.

I think over a long period of time we can get most of the Indians to a similar level.

The CHAIRMAN: Dr. Moore will be here Thursday if you would like to question him further. There are other matters I wish to discuss before we break up.

Mr. CASE: Dr. Moore, is there an approach to Indian education as spoken of by you that might be applied through bringing Indian children into white schools and so on; what is your ultimate objective?

The WITNESS: I want the Indian to become a good Canadian citizen.

Mr. CASE: You are not necessarily advocating assimilation.

The WITNESS: No, but I think some of them will be.

The CHAIRMAN: Dr. Moore we appreciate very much your coming here today and also the fact that you will be here on Thursday. There are other members who would like to ask you questions and I would like very much to have you here.

Just before closing the committee I would suggest that the committee read numbers 7 and 8 of the minutes of the proceedings which contain the evidence of Colonel Neary and Colonel Jones. Thursday we meet in this same room so that we can proceed with the examining of Dr. Moore and the two named officials. Also on Thursday it is hoped that we may have part of our meeting as a closed meeting for the purpose of discussing certain matters with the chairman of the Civil Service Commission. Is it your pleasure we will have a closed meeting, Thursday, for that purpose? Carried.

Mr. REID: For my own information I would like to know the number of schools not only in British Columbia but elsewhere that are closed; under what denomination they are closed, and how long they have been closed, and why.

The CHAIRMAN: Thank you very much, the meeting is now adjourned.

The committee adjourned at 1.00 o'clock p.m. to meet again Thursday next, April 17, 1947, at 11.00 o'clock a.m.

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